



OHIO STATE UNIVERSITY.



Dan Michel's  
Ayenbite of Inwyt,  
or,  
Remorse of Conscience.

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Dan Michel's  
Apenbite of Inwyt,  
or,  
Remorse of Conscience.

IN THE KENTISH DIALECT, 1340 A.D.

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EDITED FROM THE AUTOGRAPH MS. IN THE BRITISH MUSEUM, WITH AN  
INTRODUCTION ON THE PECULIARITIES OF THE SOUTHERN DIALECT  
AND A GLOSSARIAL INDEX,

BY

RICHARD MORRIS, ESQ.

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MDCCLXVI.



## PREFACE.

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ABOUT the same time that Richard Rolle the hermit completed the *Pricke of Conscience* for the use of his unlearned countrymen in the North of England, Dan Michel, of Northgate, Kent, furnished the Southern folk with a devotional manual, bearing the quaint but thoroughly English title of the *Ayenbite of Inwyt* (the again-biting of the inner wit), or the Remorse of Conscience.

The *Pricke of Conscience* is, as its author tells us, drawn out of divers books, but the *Ayenbite of Inwyt* is a literal translation of a French treatise, entitled *Le somme des Vices et de Vertues*, and sometimes, but incorrectly, styled *Li libres roiaux de Vices et de Vertus*; *Le livre des Commandemens*; *La somme le roi*; *Le miroir du monde*. It was composed in the year 1279 for use of Philip the Second of France, by Frère Lorens (or Laurentius Gallus, as he is designated in Latin), of the order of Friars Preachers.<sup>1</sup>

Two copies of the French treatise are preserved in the British Museum collection—Cotton MS., Cleopatra, A v., and Royal MS., 19, c. II., the former of which has been frequently consulted and found useful in explaining some few difficulties in the English text.

Mr Stevenson notices two English prose versions much later than the one here printed.

The earlier copy, written in a Midland dialect about the year 1400, or perhaps a little earlier, is contained in Additional MS. 17013,

<sup>1</sup> No intimation of this is given in the Translator's preface. He speaks of the work as his own production. See pp. 1, 262. Mr Bond, of the British Museum, found it to be a translation, and pointed out to the Editor of the Roxburgh Club the MSS. containing the original French version. (See *Ayenbite of Inwyt*, p. vii-ix, edited by the Rev Jos. Stevenson, M.A., 1855.)

and is entitled *þe boc of vices and vertues*. The other, in the Bodleian Library, MS. 283 (formerly MS. E. 7.7), may be referred to about the year 1440, or perhaps a little later, and is entitled *The mirrour of the worlde that some calleth vice and vertu*.

The next prose version was made by Caxton, who calls his work *The book royal*, or *The book for a kyng*.<sup>1</sup>

It was probably suggested by Chaucer's *Persones Tale*, which is an adaptation of some chapters of the French treatise,<sup>2</sup> to which it is of course much superior. The poet has introduced much original matter, as in the chapter on Pride, where he speaks of "inordinate scantiness and superfluity of clothing," and his treatment of the subject differs considerably from his author: thus Chaucer makes the *remedium* in each case immediately follow the description of any particular sin. Frère Lorens treats the *remedia* separately, as so many gifts of the Holy Ghost.

In the *Persones Tale* there occurs, but once only, the curious phrase "the *schipe* (or the hyre or the wages) of seruauantes," in which the term *schipe* is explained by the words *hyre* or *wages* (probably an addition of the scribe's). Tyrwhitt and subsequent editors have left the word unglossed, and its meaning was not so clearly evident until I had found the following corresponding phrase in the *Ayenbite of Inwyte*: "*þe ssepe* of hare sergons," the *pay* of their servants.<sup>3</sup>

As I have not succeeded in finding the word in any English writer of the 13th or 14th centuries, I am inclined to think that Chaucer was not altogether ignorant of Dan Michel's version.

For some years past a new edition of the *Ayenbite of Inwyte* has

<sup>1</sup> Mr Stevenson does not appear to have known of the existence of any metrical English versions of Frère Lorens' work. They were probably more abundant than the prose translation. A copy in the Northern dialect, ascribed to Hampole, is preserved in Cotton MS. Tib. E vii. (and a later fragment among the Sion College MSS.), which seems to have given rise to several dialectical versions, among which may be mentioned Harl. MS. 435, MS. Bodl. 48, MS. Langb. 5, MS. More 215, MS. Singer. See *Examination of the "Remarks on the Glossary to the Antient Metrical Romance of Havelok the Dane,"* &c. (p. 30.)

<sup>2</sup> Tyrwhitt and subsequent editors have been altogether in the dark as to the original of this tale.

<sup>3</sup> *ssepe* is Kentish for *schipe*, for in this dialect an *e* is constantly put for a Northern and Midland *i*.

been greatly needed, and both Wright and Thorpe have at different times proposed its republication. The Roxburgh Club edition is both scarce and high-priced, and therefore entirely out of the reach of ordinary students of Early English. Moreover, it is much to be regretted that Mr Stevenson has considerably lessened the value of his edition of so important a work by suppressing the English author's Preface and Table of Contents, as well as two little treatises following the larger work, which, being included in the Contents, should have been printed, or, at any rate, some reason assigned for their omission.<sup>1</sup>

From the Manuscript itself we learn that the *Ayenbite of Inwyt* was completed "ine þe yeare of oure lhordes beringe (birth) 1340," "ine þe eue of þe holy apostles Symon an Iudas," by Dan Michel of Northgate, a brother of the Cloister of Saint Austin of Canterbury. We cannot but regret that no more information is afforded us of one who so thoroughly identified himself with the country-folk among whom he dwelt as to choose this homely "English of Kent," in preference to a less provincial form of English, adopted by other Southern writers, in which he might teach, as he himself says, old and young, parents and children, to eschew all manner of sin, and to preserve a conscience void of all impurity.

Of all the English works written in the 14th century, the *Ayenbite of Inwyt* is, unquestionably, the most important and valuable that has hitherto been published; and we owe a debt of gratitude to Mr Stevenson who first called attention to its philological peculiarities.

Much uncertainty attaches itself to most of our Early English works of this period as to *authorship*, *date*, and *dialect*—particulars of

<sup>1</sup> Mr Stevenson has wrongly translated his author's title. *Ayenbite of Inwit* does not mean *Redemption of the Soul*. Dan Michel uses *Wipbegge* in the sense of to redeem, and the substantive formed from this is *wipbegginge* (Wicliffe has *Ayenbyng*), and the correct term for *soul* is *zauel*. Many of the mistakes in the Text and Glossary to the Roxburgh edition might have been avoided by a reference to the French MSS. Thus Mr Stevenson prints *tene* (= tin) for *teue* (yesterday evening), and explains *vendonginge* as *manure* instead of *uendage*, or sale; *russoles* he glosses as *reeds*, instead of cakes cooked in the frying-pan. With a boldness not to be commended, he occasionally alters his author's language, and in printing *perne* (a genuine O. E. form) for *pesne*, he teaches us how rigidly Editors of Early English works should adhere to their MSS.

#### PREFACE.

the greatest importance to the philologist who seeks to gain any clear notions of Early English Grammar ; but with rare good fortune the *Ayenbite of Inwyt* comes to us as a philological monument, the value of which is not diminished by any uncertainty on these points. And as such it must ever be regarded as the standard of comparison for the language of the 14th century, by which a clearer knowledge of Early English inflexions may be gained than has, hitherto, been possible by means of the scanty materials within our reach.

As a small contribution towards a more systematic investigation of Early English Grammar, the editor of this volume has endeavoured to place before the reader the chief characteristics of the Southern dialect, and the points of difference between it and Northern English. He felt he could not do better than avail himself of the present opportunity for discussing these matters, in the hopes that others may be induced to devote some attention to this subject, so that the future historians of our language will have no cause to endorse the opinion of no mean authority, "that there is not a general agreement of scholars on many cardinal points of English inflection, and indeed that no thorough systematic and comprehensive attempt at the investigation of these questions has yet been made."

RICHARD MORRIS.

*Tottenham, Dec., 1866.*



## I. DESCRIPTION OF THE MANUSCRIPT.

THE Arundel MS. 57, containing the *Ayenbite of Inwyȝt*, is a folio copy, written on vellum, and is the autograph of the author.

The printed catalogue thus describes the other contents of the volume :—

1. "Versus Gyldē de prophetia Aquilē," fol. 4. b. Incip. *Tolle caput Martis bis.*
2. Ejusdem "Versus Northmannie," fol. 4. b. Incip. *Anglia transmittet leopardum lilia Galli.*
3. "Expositio versuum Gyldæ de prophetia Aquilæ et Heremitæ," fol. 5. Incip. *Continentur inter dicta heremite satis.*
4. Thomas de Erseldoune's prophecy of King Edward II., fol. 8. b.

Thomas de Erseldoune escot & dysur dit au Rey Alisandre le paroles de suthdites du Rey Edward ke ore est kaunt yl fust auestre To nyȝt is boren a barn in Kaerneruam þat ssal wolden þe out ydlis ylc an þe kyng Alesandre acsede hwan ssal þat be. þe menstral ȝede hwan banockes bourne is y-det myd mannis bonis. hwan hares kendleþ in hertþ stanes hwan laddes wenddeþ<sup>1</sup> leuedes hwan me ledeþ men to selle wytþ rapis hwan Rokys burþ is no burþ hwan men gyven an foln of tuenti pound for an seme of hwete. E. ssel. uordo. P. þorȝ. viȝt and strengþe of al Miȝt. Er M. þri croked xl. alle bi hoked.

Ssel diuerse an daunce þet neuir wes .y. mad. ine fronce.

5. Les propheties de Merlyn, fol. 8. b.
6. Prologus in Evangelium S. Matthæi, fol. 97.
7. Evangelium S. Matthæi cum expositione perampla, fol. 98.

<sup>1</sup> *weddeþ*?

## II. SPECIMEN OF THE FRENCH TEXT,

FROM COTTON MS. CLEOPATRA A V, FOL. 177 B.<sup>1</sup>

On list en la uie des peres que .i. saint homme conta *comment* il estoit deuenue moine e disoit quil auoit este fiz dun paien qui estoit prestre as ydoles . e quant il estoit enfes vne foiz entra on temple auoec son pere repostement. Iloec uit .i. grant diable qui sasist sor .i. fauestuel e toute sa maisnee enuiron lui. Iloec uint .i. des princes e laoura. Lors li demanda cil qui seoit ou throne dont il uenoit . e il respondi quil uenoit dune terre ou il auoit esmeu e porchace mout de guerres e mout de troubles si *que* mout de genz i estoient mort . e mout de sanc i estoit expanduz. Le mestre demanda en *combien* de tens il auoit ce fet : e il respondi en .xxx. iors. Cil li dist en tant de tens as si poi fet . lors *commanda* quil fust batuz e mal menez ¶ apres celui uint .i. autre qui ensuit laoura com le premier. Le mestre li demanda dont il uenoit : Cil respondi quil uenoit de la mer ou il auoit fet mout de tempestes mout de niefs brisees . e mout de genz neez. ¶ Le mestre demanda *en combien* de tens. Il respondi en .xx. iours. Cil dist en tant de tens as si poi fet. ¶ Apres uint le tierz qui respondi qil uenoit dune cite ou il auoit eues noces . e illoec auoit esmeu e pourchace tencons e mellees si *que* mout de gent i estoient mort . e enseur quetout il auoit occis le mari. Le mestre li demanda *combien* de tens il auoit mis a ce fere. Il respondi *que* .x. iors. Lors *commanda* quil feust bien batu por ce qil auoit tant demore a ce fere sanz plus. ¶ Audarrein uint .i. autre deuant le prince e laoura . e cil li demanda dont uiens tu. Il respondi quil uenoit del hermitage ou il auoit este .xl. anz pour tempter .i. moine de fornicacion cest pecche de luxure . e tant ai fait que cele nuit lai uaineu . e tresbuche en cel pecchie. ¶ Lors sailli sus le mestre e le baisa e acola e li mist la corone en la teste . e le fist seoir iouste lui . e li dist que grant chose auoit fet e grant proesce. ¶ Ore disoit le preudomme *que* quant il out ce oi : e ce ueu il pensa que grant chose estoit de moine e par cele acheson estoit il deuenue moine.

<sup>1</sup> For translation see pp. 238—240 of the present work.

## CORRECTIONS.

Introduction, page iii, l. 25 ; for *provincialistics* read *provincialisms*

Page viii, foot note 2, l. 4 ; for *occur* read *occurs*

— xxviii, foot note ; for *and* read *to*

— xxxviii, l. 5 ; for *ute þe* read *ute we*

Page 128, l. 21 ; for *in prisone* read *ine prisone*

— 140, side notes, l. 31 ; for *ass is to its, &c.*, read *assassin to his, &c.*

Page 159, foot note ; for *answerieþ* read *ansuerieþ*

— 184, l. 12 ; for *wely-holpe* read *wel y-holpe*

— 187, l. 24 ; [*di*]aymont. The MS. may be right. Palsgrave has *aymant*.

Page 194, l. 19 ; for *hebbep* read *habbeþ*

— 223, l. 21 ; for *harten* read *herten*

— 231, l. 11 ; for *wy-oute* read *wy[þ]-oute*

— 244, l. 11 ; for *zayte* read *zay[n]te*

— 246, l. 3 ; for *yuelded* (so in MS.) read *yuelde*

— 246, l. 7 ; for *na3* read *na3[t]*

— 253, l. 25 ; for *zayte* read *zay[n]te*

— 262, l. 13 ; for *inwyttte* read *inwytte*

— 265, l. 8 from bottom ; for *ryuolliche* read *ry[3t]uolliche*

— 269, l. 9 from bottom ; for *broþen* read *broþren*

— 270, l. 4 ; for *uelezn* read *ulezen*

— 251, l. 2 from bottom ; ‘*huer þet is spek of þe wyttes,*’ &c. ; *is spek* at first sight looks like either an error for *ich spek* = I spake, or *is y-speke* = is spoken. The *is*, however, I believe to be an old and genuine form, corresponding to the modern provincial *es*, I.

*Margery.* Wull ye eat a couust o’ brid and chezee, cozen Andra ?

*Andrew.* No, *es* thankee, cozen Margery ; vor *es* eat a crub as *es* come along ; besides *es* went to dinner jest avore.—Well, bet, cozen Margery, whot onser dest gi’ ma to tha quesson *es* put vore now-reert.

(*An Exmoor Courtship.*)



## GRAMMATICAL INTRODUCTION.

### SOME CHARACTERISTICS OF THE SOUTHERN DIALECT DURING THE EARLY ENGLISH PERIOD (1250 TO 1340).

IN considering the characteristics of the Southern dialect, we shall not compare it with the Midland, which presents us with no one typical form, but with the Northern or Northumbrian, the grammatical forms and inflexions of which are more uniform and constant.

This appears to be the only mode of obtaining a clear conception of the great and distinctive features of these two extensive forms of our ancient speech, and it is, perhaps, the best means we could adopt to enable us to draw, as closely as possible, the line of demarcation between the dialects formerly spoken in the North and South of this country.

We shall discuss these peculiarities of dialect under the following heads :—

#### I. Orthographical Differences.

#### II. Grammatical „

#### III. Lexicographical „

#### I. Orthographical Differences.

##### A. Consonants.

1. *Ch* for *K*. The Southern dialect prefers the soft sound *ch* to that of *k*.<sup>1</sup> The following examples may be added to those contained in Preface to Hampole.

Southern.	Northern.		Southern.	Northern.
chele	kele (cold)		smech	smek (smoke)
crouch	crok (cross) <sup>2</sup>		smach	smak (taste)
chef	caf (chaff)		zech	sek (sack) <sup>3</sup>
cherl	carl (churl)			

<sup>1</sup> We find in the Sn dialect *durchede* for *derknesse*, darkness.

<sup>2</sup> Exists in English *crook*, *crutch*.

<sup>3</sup> Cp. sack and *satch-el*.

In the twelfth century we find *wlach* = *wluk* = *luke*(-warm) ; *bach* = *beck*, stream ; *folch*, folk, people.

In Wiltshire and Devonshire we may hear the following remnants of this pronunciation :—

blatch = black    pritch, prutch = prick    putch (= pitch) = pick

The pronominal and adjectival forms *each*, *such*, and *which*, were represented thus in the two dialects :—

Southern.	Northern.	Southern.	Northern.
ech }	ilk	swuch	
uch }		zuych }	swilk
		such }	
		whuch	whilk

The Semi-Saxon forms in the Southern dialect were

*elch*    *swelch*    and *welch*

The Midland forms are mostly like the Southern with respect to the substitution of *ch* for *k*, but a preference is given to the *i* sound, e. g. *yeh*, *swich* (*sich*), *wich*.

Adjectives in the Southern dialect ended in *-lich* (sing.), and *-liche* (pl.), and Adverbs in *-liche* ; but in the Northumbrian, when the final *-e* had no grammatical functions, the distinction between Adjectives and Adverbs could not well be kept up, so that the terminations *-lich* and *-liche* were represented by *-lic* (*-lik*, *like*), and *-ly*.<sup>1</sup> We have a trace of the double adverbial form *-like* and *-ly* in the Ormulum.

2. *V* for *F*. The use of *v* for *f*, as *vinger* for *finger*, *visch* for *fisch*, &c., is another well-known peculiarity of the old Southern dialect, which has, however, gradually become disused in the Eastern division of the Southern counties (in Kent and Sussex). In the xivth, and up to the middle of the xviith century, this usage was well marked.<sup>2</sup>

We never find the *v* for *f* in any Northumbrian production.

4. *Z* for *S*. The Ayenbite is the only work of the xivth century that contains examples of the use of *z* for *s*, as *zinge* for *singe*, *zour*

<sup>1</sup> *-ly* is of course a later form.

<sup>2</sup> In one or two instances, as *veteh* = *fetch*, *vat* = *fat*, we have retained the Southern and provincial form.

for *sour*, &c. But while this pronunciation is well marked in modern Southern dialect, as spoken in the Southern and Western counties, we find no trace of it in the chronicle of Robert of Gloucester. The modern Kentish vernacular has dropped this peculiarity, though it seems to have been common enough in Kent as late as the middle of the seventeenth century.

4. In the present dialect of the South of England (as spoken in Wiltshire, Devonshire, and Somersetshire) we find

birsh	= brush	hirsch	= rich
dird	= dread <sup>1</sup>	hirn	= run
dirsh	= thrush	hirsh	= rush
gurt	= great		

We have several good instances of this metathesis in the literature of the xiii<sup>th</sup> and xiv<sup>th</sup> centuries.

Southern.	Northern.	Southern.	Northern.
berne (berne)	= brenne(burn)	curlle	= crulle (curl)
barnde	= brende(burnt)	fersch (versshe)	= fresch (fresh)
berste	= breste (burst)	forst	= frost
harst	= brast (burst, pret.)	gers	= gres (grass)
burde (birde)	= bride (lady, woman)	thirllle	= thrille(pierce)
		therste	= threste(thirst)
curd	= crud (curd)	yrne	= rinne (run)
		orn (arn)	= ran

5. PS for SP *Haps* = hasp, *waps* = wasp, are well-known modern Southern provincialisms, but with the exception of *crips* for *crisp* (in Wright's Fragments of Popular Science) I know of no ancient examples.

6. G for Y. The Southern dialects in some few instances retained a *g*, which in the Northern became softened into *y*, as in the modern English *buy* and *say*.

Southern.	Northern.	Southern.	Northern.
begge	bye	segge	saye

7. B for V. The Southern forms *libbe*, *habbe*, and *hebbe*, were represented by the Northern *live*, *have*, and *heve* (heave).

<sup>1</sup> Cf. *brid* = bird, still in use in the North of England.

## B. Vowels.

1. *O* for *A*. I have previously pointed out in the preface to Hampole the substitution of *ō* in the place of *ā* in words of Anglo-Saxon origin.

Southern.	Northern.		Southern.	Northern.
bon	ban		lore	lare
bor	bar (bare)		&c.	&c.
hom	ham			

But we also find the following forms in the Southern literature of the xivth century, which are never met with in any pure Northumbrian production :—

con	= can		honge	= hang
hond	= hand		lome	= lame
lond	= land		plont	= plant
mon	= man		schome	= shame
stonde	= stand		stronde	= strand

In Wiltshire, Gloucestershire, and Somersetshire we still find examples of this pronunciation in *hond* (hand), *lond* (land), *dork* (dark), *lork* (lark), *apple* (apple).

The Ayenbite contains fewer examples of this than most specimens of the Southern dialect, and in some few instances a preference is given to the *a* sound, as

<i>blawe</i> (blow)	<i>knaue</i> (know)	<i>maue</i> (mow)
	<i>zange</i> (song)	<i>zawe</i> (sow)

This preference of *o* to *a*, which is also found in some of the Midland dialects, evidently explains the following curious forms :

Midland.		Northumbrian.		Midland.		Northumbrian.
fro	=	fra (from)		slo	=	sla (slay)
flo	=	fla (flay)		thore	=	thare (there)
gove	=	gave		wore	=	ware (were)
ond	=	and (anger)		3o	=	ya (yea)

*E* for *A*. In some few words we have *e* in the Southern dialect where the Northern prefers *a*.

Southern.	Northern.	Southern.	Northern.
a3en	agan (gan, gain) =	here	hare = hair
	against	reven	raven



Southern.	Northern.	Southern.	Northern.
bern	barn = bairn, (child, son)	sle	sla = slay
cle	claw (clar)	stre	stra = straw
ern	arn = eagle	wepen	wapen = weapon
fle <sup>1</sup>	fla = flay	3e	yha = yea

The following forms seem to come under this head :

Southern.	Northern.	Southern.	Northern.
blein	blain	grein	grain
clei	clai = (clay)	greithe	graithe = (prepare)
dei <sup>2</sup>	dai = (day)	hei	hai = (hay)
eizt	aght = (eight)	kei	kai = (key)
eye (eie)	agh = (awe)		

With these we may compare the Midland forms of the Northumbrian personal pronouns :

Midland	<i>thei,</i>	<i>their,</i>	<i>theim,</i> for
Northern	<i>thai (tha),</i>	<i>thair (thar),</i>	<i>thaim (thain)</i>

The Southern preterites of one class of strong verbs often take an *e* when the Northumbrian has *a*.

Southern.	Northern.	Southern.	Northern.
ber	bar = bore	spek	spak = spoke
brek	brak = broke	swer	swar = swore
gef	gaf = gave		

In the modern dialect of Sussex we find *fleg* = flag ; *heng* = hang ; *mersh* = marsh ; *reg* = rag. In Devonshire, *kep* = cap ; *kerping* = carping.

The Old Frisian language presents us with similar forms, as, *stef* = staff ; *bend* = band ; *weter* = water.

Not only has the Ayenbite preserved similar forms in which *a* is replaced by *e*, but it presents us with a far larger number than any other Southern composition.

bend	= band	leste	= last
berk	= bark	mentle	= mantle
bleddre	= bladder	mere	= mare
blest	= blast	merss	= marsh

<sup>1</sup> *fle, sle*, may stand for *flea* and *slea*.

<sup>2</sup> In Dorsetshire *day* and *why* are pronounced *de, whe*, &c. See Outlines of Dorset Grammar in Philolog. Soc. Proceed., 1864, p. 12.

bren	= bran	ssel	= shall
bres	= brass	ssede	= shade
chef	= chaff	ssepe	= shape
clepper	= clapper	strepe	= stripe
creft	= craft	stef	= staff
ele	= awl	threl	= thrall
eppel	= apple	treppe	= trap
esshe	= ash	vet	= vat
gled	= glad	weter	= water
hedde	= had	zed	= sad
keste	= kast ( <i>inf.</i> )	zeterday	= Saturday
leddre	= ladder		

*Aw* for *Ai*. (A.S. *ag.*) :

Southern.	Northern.	Southern.	Northern.
fawe	fain	y-flawe	flain (flayed)
hawel	hail	y-slawe	slain

*U* for *I*. In the works of the Southern writers of the thirteenth and fourteenth centuries we find the words *fist*, *hill*, *thin*, *sin*, &c., written *fust*, *hul*, *thun*, *thunne*, *sun*, &c.

Our modern pronunciation coincides generally with the Northern dialects, in which this substitution of *u* for *i* was unknown.

In Wiltshire we may still hear *blunk* (= *blink*), spark ; *frum* (*N. frim*), fresh ; *hud*, hide ; *huz*, his ; *lup*, lip : *putcher*, pitcher ; *vur*, fire ; *whuch*, which.

In the Old Kentish of the Ayenbite an *e* takes the place of the Southern *u* and the Northern *i*.

Southern.		Northern.
(a) Western.	(b) Eastern.	
hul	hel	hil
kunde	kende	kinde
kusse	kesse	kisse
munde	mende	minde
put	pet	pit
rug	reg	rig (back)
vur	vere	fire
&c.	&c.	&c.

In the following list of words taken from the Ayenbite, the *e* represents *u* or *i*.

bele = boil (bile)	melk = milk
bestle = bustle	mende = mind
besy = busy	pet, pette = pit
bredale = bridale	prede = pride
bredgrome = bridegroom	reg = rig = ridge = back
brenge = bring	skele = skill
gelt = guilt	steck = stick
hel = hill	stef = stiff
kechene = kitchen	stenge = sting
ken = kin	selk = silk
ken = kine	strepe = strip
kende = kind	velthe = filth
kesse = kiss	vere = fire
keth = kith = <i>cuth</i> or <i>couth</i> in un- <i>couth</i> .	zelf = self
kete = kite	zenge = singe
leme = limb	zenke = sink
melle = mill	zenne = sin

We find in O.Frisian *brenge*, to bring, *stek*, stick, together with the double forms *blenda* and *blinda*, *helpa* and *hilpa*.

In the modern Kentish and Sussex dialects we meet with *knet* = knit; *meece* = mice; *melk* = milk; *pet* = pit; *whelst* = whilst. This use of *e* for *i* still prevails in some of the Southern counties.

In Wiltshire we find *peg* = pig; *steel* = stile; *stenk* = stink, and the published specimens of the Exmoor dialect contain the following examples:

bed = bid	preck = prick
ded = did	rep = rip
desk = dusk	theng = thing
drenk = drink	trem = trim
meend = mind	veest = fist
mence = mince	zed = sad
peg = pig	zeck = sick
prent = print	

In some few instances we have retained the Southern orthography with the Northern pronunciation: *busy* = the Northern *bysy*, just as *dizzy* = the Southern *dusi*.

*Buld, guilt, &c.*, in Southern orthography were written *bulde, gult*, and in the Northern, *bylde, gylt, &c.* In *stint* and *stunt* both dialectal forms have been preserved.

The *o* in *hop* and *slope* seem to have arisen out of a *u* sound, since the older Southern forms were *huppe* and *sluppe*, corresponding to the Northern *hippe* and *slippe*.

5. *Eo* for *E*. The Editor of the *Ormulum*, in pointing out some of the dialectical peculiarities of his author, notices the use of the simple vowel *e* for the compound *eo*. In no specimen of the Northumbrian dialect do we ever find the employment of the compound vowel. Thus the Southern forms *breoste* (breast); *cheose* (choose); *creope* (creep); *deop* (deep); *leose* (lose); *neose* (nose); *teon* (anger); *weoved* (altar), &c., are in Northern orthography *breste, chese, crepe, dep, lese, nese, tene, weved, &c.*

Occasionally in the Southern dialect the *eo* is written *u*, as *dupe* for *deope*, *durk* for *deork*, *mulk* for *meolk*; *duere* for *deore* (dear).<sup>1</sup> Cp. *Vul* for *feol*, *fell*, and *huld* for *heold*, *held*.

In the printed examples of the Herefordshire dialect *ue* often takes the place of *eo*, as *hue* (they), for *heo*; *huere* (their) for *heore*; *huem* (them) for *heom*; *buen* (to be) for *beon*; *buere* (bear) for *beore*; *duere* (dear) for *deore*; *huerte* (heart) for *heorte*, &c.<sup>2</sup>

In Kemble's paper on the North Anglian dialect, we are told that the West Saxon *eo* was represented in Kentish Manuscripts by *iu*, *io*, *ia*, and *ie*.

We find some traces of this in the Kentish specimens of the xivth century, for in the Ayenbite *ie* or *ye* is constantly employed for *eo*.<sup>3</sup>

<sup>1</sup> This may account for the modern pronunciation of *lese* (lose) and *chese* (choose) = the Sn *leose* and *cheose*.

<sup>2</sup> Since writing the above I have found both forms in Trevisa's translation of Higden's Polychronicon (Cotton MS. Tiberius D. vii. written in the Sn dialect, probably of Gloucestershire), e. g., *heo* and *hue*, she; *þeos* or *þues*, this, these; *ue* perhaps occur more frequently than *eo*, as *thuef*, thief; *wuesch*, for *weosch*, washed.

<sup>3</sup> The modern Kentish dialect has *bly* (used by Shoreham) for *ble* (A.S. *bleo*), colour, likeness. In the Ayenbite and Shoreham's poems we find *by* for *beo*, be; *vry* for *freo*, free; *gly* for *gleo*, glee; *zy* for *seo*, see; *gryhond* for greyhound, &c.

Kentish.	Ordinary Southern form.	Kentish.	Ordinary Southern form.
bryest	breost (breast)	lieve	leove (lief, dear)
chiese	cheose (choose),	lyeve	
chyese		niede	neode (need)
chyew		nyede	
cryepe	creope (creep)	thiester	theoster (darkness)
diepe	deope (deep)	thyester	
dyepe		tiene	teone (anger)
diere	deore (dear)	tyene	
dyere		wieued	weoued (altar)
lierny	leorne (learn)	wyeued	
lyerny		wied	weod (weed)
liese	leose (lose)	vyend	feond (fiend)
lyese		vryend	freond (friend)

Many preterites in *eo* take *ie*, as *hield*, *hild*, *held*, *hielp*, *hilp*, helped.

6. In the South-west of England at the present day such words as *cart*, *card*, and *garden*, are pronounced as *kyart*, *kyard*, *gyarden*. Here the *ya* represents the original West Saxon *eä*, which in modern English is represented by *a*. In Somersetshire *calf*, *grape*, *leap*, *leave*, are pronounced *käave*, *gräup*, *läup*, *läave*. In the Eastern division, as in Kent and Sussex, we may hear *bëam*, *dëaw*, *gäut* (gëat), *këaf*, *täust*, for *beam*, *dew*, *gate*, *calf*, *taste*. (See Outlines of Dorset Grammar in Philolog. Soc. Proceedings, 1864, pp. 12, 13, 14.)

We have no trace of this in Robert of Gloucester, *Lives of the Saints*, &c., but in the works of Shoreham and Dan Michel, we find abundant evidence (as the following examples will show) that the old Kentish folk of the fourteenth century retained the ancient West Saxon pronunciation, for *ea* is written *yea*, *ya*.

byeam	} = beam	dyad	} = dead
byam		dyead	
bryead	} = bread	dyeath	= death
bryad		dycap	= deaf
cheak	= cheek	dycan	} = dew
cleape	= clepe (call)	dyau	
chyeaste	} = strife cheaste	hyealde	} = hold
chieaste		healde	
cheap	= cheep	heaud	= head

hyeap }	= heap	sealve	= salve
hyap }		sleawth	= sloth
heaw	= hue	spearke	= spark
lyeaf	= leaf	sseaw	= show
lheaþe	= leap	theaw	= virtue
leawde	= lewd	threape	= dispute
reave	= rob	tyear	= tear
schreaw	= shrew	vealde }	= fold
sealt	= salt	vyealde }	

The Kentish preterites *bea3* (bent); *cheas* (chose); *leas* (lost); *leat* (*bowed*); *stea3* (ascended); *zeald* (sold); *teald* (told), correspond to the ordinary Southern *be3*, *ches*, *les*, *let*, *ste3*, *teld* (told).

Sometimes the initial *ea* is represented by *y*, as *yald*, old; *yarm*, arm; *yarn*, ran; *year*, ear; *yeast*, east; *yerne*, run; *yerthe*, earth; *yestre*, easter.

With these we may compare the modern Southern provincialisms *yarm* = arm; *yarth* = earth; *yeat* = eat; *yeast* = east, &c.

7. The only old Kentish forms corresponding to the modern *buoy* (boy), *cwoat* (coat), &c., are

buon	= bone	guos	= goose
guode	= good	zuol3	= (the Dorset <i>zull</i> ) =
guo	= go		plough

## GRAMMATICAL PECULIARITIES.

### NOUNS.—PLURALS IN *EN*.<sup>1</sup>

THE Ormulum, which is of Midland origin and abounds in Northern forms, contains scarcely any plural nouns terminating in the syllable *en*, while the Ancren Rewle, St Marherete and Lazamon's "Brut," written in the Southern dialect, abound in them.

In the longest and best specimens of the Northumbrian dialect of the early English period, I have not succeeded in finding more than three or four plural nouns in *en*, as *eghen* (eyes), *oxen*, and *schon* (shoes). But in Southern works of the same period they are almost as plentiful as in the earlier (Semi-Saxon) stage of the language.<sup>2</sup>

The following list of Southern plurals in *en* might no doubt be augmented, as they contain such forms only as have come under my own observation; they all, however, serve to corroborate the statement made as to the frequent use of this inflexion.

addren	adders	been	bees
aldren	elders	* bellen	bells
applen	apples	bemen	trumpets
arwen	arrows	* benen	prayers, boons
assen	asses	bischopen	bishops
axen	ashes	* blissen	blisses
ayren	} eggs	blomen	blooms (flower)
eyren		blosmen	blossoms
		bollen	bowls
* beden	petitions	* bougeren	heretics

<sup>1</sup> The modern dialect of the South-western counties still exhibits a fondness for this termination, as *housen*, *peasen*, *neighbourhooden*.

<sup>2</sup> All words marked thus (\*) occur in the Ayenbite (1340); those marked with a dagger occur in Shoreham.

bronden	brands	doggen	dogs
* brothren	} brothers <sup>1</sup>	* doȝtren	} daughters
brethren		douȝtren	
browen	brows	doren	doors
bruggen	bridges	* dropen	} drops
* bryesten	} breasts	droppen	
breosten			
		* earen	} ears
calveren	calves	eren	
* carten	carts	* yearen	
* cellen	cells	* eddren	adders
cerclen	circles	* elmessen	alms
chambren	chambers	elven	elves
cheoken	cheeks	emeten	ants
cheoȝen	daws (choughs)	eveten	newts
* cherchen	} churches	eyren	eggs
churchen		* eȝen	} eyes
* children	children	eyen	
* clauen	} claws	ferden	} troops, armies
cleen		† verden	
clouden	clouds	fasten	} fasts
cneon	knees	festen	
colveren	doves	flon	arrows
condlen	candles	fon	} foes
corden	cords	* von	
crabben	crabs		
* crouchen	crosses	gomen	men
crowen	crows	gloven	gloves
dawen	days		
deden	deeds	* halewen	} hallows, saints
deovelen	} devils	halȝen	
develen		hattren	clothes, gar-
* dyeuelen			ments
* diaknen	deacons	hawen	haws

<sup>1</sup> *brethern* and *childern* occur in Early Eng. writers.



* heaveden	} heads	lomen	looms
heveden			
helen	tents	meden	rewards (meeds)
* hennen	liens	* messen	masses
heren	shirts of horse-	misdeden	misdeeds
	hair	* modren	mothers
* hesten	hests, com-	monen	moons
	mands	muylen	mules
* honden	hands	mylen	miles
honden	hounds		
hounten	hunters	neddren	adders
huden	hides	* nettlen	nettles
hunten	hunters	* nykeren	syrens
hurten	} hearts	* nykken	necks
heorten		nonnen	nuns
* herten		noten	nuts
hynen	servants		
† joyen	joys	peren	pears
* kempen	warriors	* pesen	pease
* ken	} cows	* pinen	pains
kine		precken	stings
keyen	keys	rabben	turnips
knotten	knots	* reven	sheriffs, reeves
kressen	cresses	roden	roods (crosses)
		* roten	roots
* lambren	lambs	rothern <sup>1</sup>	} rothers, oxen
lampen	} lamps	rutheren	
* lompen			
longon	lungs	saulen	} souls
* lenden	loins	* zaulen	
lesen	meadows	scheon	shoes
* lippen	lips	schrewen	shrews
† loken	locks	schiren	shires

<sup>1</sup> In Cott. MS. Tib. D. vii. *rotheron*, *oxon*, *chylðron*, are written for *rutheren*, *oxen*, *children*.

schoperden	shepherds	† tren	} trees
sennen		treon	
* zennen	} sins	trappen	} traps
sunnen			
scheten	sheets	* treppen	
scholdren	} shoulders	unclen	uncles
schuldren			
scourgen	} scourges	weden	weeds (clothes)
scurgen			
† sibben	relations	* wellen	wells
siden	} sides	wenchen	girls
* ziden			
sinuen	sinews	wepnen	weapons
sithen	times	* werren	wars
sithen	scythes	wetheren	wethers
snaken	snakes	widuen	} widows
snoden	pieces	* wodewen	
sorewen	sorrows	† woken	weeks
sostren	} sisters	* womben	wombs
sustren			
spannen	spans	* wonden	} wounds
* spearken	sparks	wunden	
sporen	spurs	* wrecchen	wretches
* stablen	stables	wrethen	wreaths
stappen	steps	* wychen	} witches
steden	steeds	wichen	
* sterren	} stars	* wyngen	} wings
steorren			
swopen	whips	wengen	
tiden	times	wingen	
thien	thighs	wyken	weeks
* tongen	} tongues	† wyken	offices
tungen			
tongen	tongs	* wysen	ways, modes
* toknen	tokens	* ympen	branches
† ton	toes	* vetheren	feathers
		* vlezen	} flies
		vlizen	
		* vorbisnen	examples
		zerden	} rods
		zurden	

The whole of these do not, of course, belong to the *n* declension. *Benen*, *deuelen*, *doren*, *honden*, *sunnen*, *soulen*, originally ended in *-a*; *brotheren*, *dohtren* (*doztren*), *heaveden*, *modren*, *sustren* (*sostren*), terminated in *-u*; and *calveren*, *childeren*, *lyren*, *lambren*,<sup>1</sup> formerly ended in *-ru*.

The A.-Saxon plural vowel inflexions *-a*, *-u*, &c., were represented in the Semi-Saxon by *-e*, and in the Early English period by *-en*.

The Northumbrian forms corresponding to the Southern *bretheren*, *childeren*, *kine*, were *brether*, *childer*, *kye*.

The A.S. plural *lendenu*<sup>2</sup> (loins) became *lenden* in Southern English; the Northern dialect employed the form *lends*, for which they formed a singular, *lend*, which is not to be found in any pure Southern writer.

Occasionally the *-en* is represented by a final *-e*, as *asse* = *assen*, asses; *honde* = *honden*, hands; *lippe* = *lippen*, lips; *sterre* = *sterren*, stars; *stede* = *steden*, steeds.

Dr Guest, in the second volume (p. 75) of the Philological Society's Proceedings, has noticed these forms, but considers them as Northern forms. His statement is as follows:—

“Anglo-Saxon nouns belonging to the *n* declension, as *steorra*, a star, *steda*, a steed, *assa*, an ass, &c., generally formed their plural in *-an*, as *steorran*, *stedan*, *assen*, &c. But in the Northern dialect they substituted a vowel for the ending *-an*; and it is probable that these Northern plurals are represented by the *sterre*, *stede*, *asse* of the following examples:—

- (1) The fifte 3er he gan argument

Of the *sterre* and of the firmement.

(*Sevyn Sages*, 197.)

- (2) Whi kyng other eorl cam on hym to weorre,<sup>3</sup>

Quyke he lokyd in the *steorre*.—(*Kany Alis*. 76.)

- (3) As y you sey bothe heore *stede*

Feollen to grounde dede.—(*K. Alis*. 2263.)

<sup>1</sup> *Lambre* = lambs, occurs in the Ormulum.

<sup>2</sup> The *sing.* does not occur in A.S. authors.

<sup>3</sup> The *-e* in *weorre* represents the *-en* in the infinitive.

- (4) And aftyr fyftene hundryd *asse*  
Bar wyn and oyle, more and lasse.

(*R. C. de Lion*, 6453.)"

The three works from which the quotations are made, adds Dr Guest, are strongly marked with *the peculiarities* of the Northern dialect.

They certainly do contain some Northern peculiarities, but not its distinctive peculiarities. The Seven Sages and the Rom. of King Richard are in a Midland dialect, and K. Alisander is in the dialect of a locality where both Southern and Midland forms were employed.

The substitution of a vowel for the *-an* (as *ego* = eyes; *witgo*, *witgu* = prophets) was undoubtedly a characteristic of the Northern dialect during the ninth and tenth centuries; but is not to be found in any Northern writer of the thirteenth and fourteenth centuries.

The substitution of *-e* for *-n*<sup>1</sup> is Southern rather than Northern, as the following examples will show:—

The niȝtingale bigon the speche  
In one hurne of one breche  
And sat upone vaire boȝe  
Thar were abute *blosme* inoȝe.<sup>2</sup>

(*Owl and Nightingale*, p. 1.)

*Berne* = *Bemen* (trumpets).

The engles in the dai-red  
Blewedh heore *beme*.—(*Relig. Poems*, p. 68.)

Angles . . blewe here *bemen*.

(*Lives of Saints*, Harl. MS. 2277, fol. 11 b.)

<sup>1</sup> The use of final *-e* for *-n* is quite common in the Southern dialect, not only in the plurals of nouns, but also in the *preterite* plural, infinitive mood, and gerund of verbs. In addition to these we find such forms as *aȝe* = *aȝen* (again); *oȝe* = *oȝen* (own); *neoȝe* = *neoȝen* (nine); *blose*, *blosmen* (blossoms); *seove* = *seoven* (seven).

<sup>2</sup> *Blosme* inoȝe = flowers enough = many flowers. *Inoȝe* is the plural of *inoȝ*, enough. The *pl.* *Blosmen* occurs much later, as in the following extract;—

Lenten yo come with love to toun  
With *blosmen* ant with briddes roun  
That al this blisse bringeth.—(*Spec. of Lyric Poet*, p. 43.)

*Browe* = *Browen* (brows).

(1) On heu hire her is fayr ynoh,

Hire *browe* broune, hire *e3e*<sup>1</sup> blake.

(*Spec. of Lyric Poet.* p. 28.)

(2) Hyre he3e<sup>1</sup> haueth wounded me y-wisse

Hire bende *browen* that bringeth blisse.—(*Ibid.* p. 39.)

*Chirche* = *Chirchen* (churches).

(3) Horn let wurche

Chapeles and *chirche*.

(*K. Horn*, p. 39, E. E. Text Soc.)

(4) That folc hi gunne quelle

And *churchen* for to felle.—(*Ibid.* p. 2.)

*Breste* = *Bresten* (breasts).

Ther to me aneleth the wyttes fy3f,

And fe3et, and *breste* and lenden.—(*Shoreham*, p. 43.)

He het that me scholde hire lede : to the tounes ende

And hire *breosten* fram hire bodie, with kene hokes rende.

(*St Katherine*, p. 76.)

*Crowe* = *Crowen* (crows).

An hwanne heo habeth me of-slahe,

Heo hongeth me on heore hahe,

Thar ich a-schewe le pie an *crowe*

From than, the thar is i-sowe.—(*Owl and N.* p. 55.)

Wenestu that haueck bo the worse

Thoz *crowe* bigrede him bi the mersh,

And goth to him mid *hore* chirme,

Ri3t so hi wille wit him schirme.—(*Ibid.* p. 304.)

Seint Edmund & his felawe: as hit was ofte here wene

In a day fram Lenkenore : wende to Abyndone

As hi come in a gret faleye : blake monekes he se3

As hit *crowen* & *chozen* were : fleo bi their anhe3.

(*St Edmund*, p. 76.)

<sup>1</sup> *e3e* and *he3e* = *e3en* = eyes.

*Dede* = *Deden* (deeds).

My gode *deden* bueth fol smalle.

(*Spec. of Lyric Poet.* p. 99.)

Of myne *deden* fynde y non god.—(*Ibid.* p. 99.)

When we bueth dempned after ur *dede*,

A domesday, when ryhtes bueth tolde,

When we shule suen thy wounde blede,

To speke thenne we bueth unbolde.—(*Ibid.* p. 100.)

Fewe gode *dede* ich habbe ido.—(*St Brandan*, p. 27.)

*E;e* = *E;en* (eyes).

. . . . syththe bifore here *e;e*

He wende up to hevene as hi alle ise;e.

(*MS. Harl.* 2277, fol. 23.)

Gret fur heo let make bifore here alre *e;e*

(*Ibid.* fol. 40.)

Hyre *he;e* haueth wounded me y-wisse.

(*Spec. of Lyric Poet.* p. 39.)

Ne sholde he vor bothe his *e;e*

So don, 3if he the bet ne se;e.

(*Owl and Nightingale*, l. 381-2, p. 14.)

Hyre *ey;en* aren grete and gray ynoh,

(*Spec. of Lyric Poet.* p. 34.)

*Fere* = *Feren* (companions).

Coveytise myn keyes bere

Nithe ant onde were mi *fere*

That bueth folkes fyle.—(*Spec. of Lyric Poet.* p. 49.)

Hi weren ure *ifere*.—(*Moral Ode*, p. 25.)

This bosteres & this lieres as hi sitteth bi here *fere*

Bringeth wimmen in sclaudre

(*Harl. MS.* 2277, fol. 18 a.)

Tuey *feren* he hadde

That he with him ladde.—(*King Horn*, p. 92.)

See K. Horn, p. 3.

*Herte* = *Herten* (hearts).

Ac hy habbeth hire *herten* zuo arered ine God that hi ne prayzeth the wordle.—(*Ayenbite*, pp. 142, 152.)

Tho they were on fote bothe,  
They foughte togedre with *heorte* wrothe.

(*K. Alis*, p. 302.)

Gret ioye hi hadde in here *hurte* that hi miȝte this iseo.

(*St Brandan*, p. 7.)

*Here* = *Heren* (hair shirts).

He werede harde *here*.—(*St Beket*, p. 75.)

The moder werede harde *here*: for oure louerdess loue  
Fram the schuldre to the hele.—(*St Edmund*, p. 71.)

þis children . . . werede here *here* þrie a wyke.

(*Ibid.* p. 72.)

And euere as heo hem sende clothes: as heo hem miȝt iwynne  
Therwith heo wolde *heren* sende.—(*Ibid.* p. 72.)

*Henne* = *Hennen* (hens).

The voxe hird amang al menne  
And tolde the wolf with the brode crune  
That on him send gees and *henne*<sup>1</sup>  
That other geet and motune.

(*Camden Society's Polit. Songs*, p. 198.)

*Honde* = *Honden* (hands).

We ne thore noȝt this knyȝtes seide: do bi the as we wolde  
For the kyng ous het the bringe him: thyn *honde* faste ybounde.

He makede hem al aȝen hire wille: his *honden* faste bynde  
& ladde him forth harde ynouȝ: his *honden* faste bihynde.

(*St Cristopher*, p. 63.)

. . . he het his men anon

Seint Andreu scourgi so: tho that him oke ech bon

And siththe bynde him *honde* & fet.—(*St Andrew*, p. 100.)

<sup>1</sup> *Hennen*, hens, occurs in the *Ayenbite*.

Y-fetered were ys legges under his horse wômbe ;  
 Bothe with yrn ant with stele mankled were ys *honde*.

(*Politic. Songs*, p. 218.)

He smot down is heued

. . . is *honden* gon he wrynge.—(*Ibid.* p. 193.)

Mony frenshe wyf wryngeth hire *honde*.—(*Ibid.* p. 188.)

Sone, y se thi bodi byswongen

Fet ant *honden* thourhout stongen.—(*Lyric P.* p. 81.)

. . . . atte last hi founde

The forme of oure louerd in a Rode : ibeten and ibounde

Inailed thurf fet and *honde* : as our louerd with vyf *wounde* (wounds)

That hadde the gywes ido : god ȝyve hem harde *stounde* (blows).

(*The Jews and the Cross*, p. 43.)

*Lome* = *Lomen* (tools).

At eve-song even neh

Ydel men ȝet he seh

*Lomen* habbe an *honde*.

(*Spec. of Lyric Poet.* p. 41.)

This other swore alle ant some

That er wer come with *lome*

That so nes hit nout ryht.—(*Ibid.* p. 42.)

*Mede* = *Meden* (good deeds).

Middel-erd for men wes made

Un mihti *aren* is meste *mede*.—(*Ibid.* p. 22.)

*Schrewe* = *Schrewen* (wretches, villains).

Gywes hatieth oure leuedi moche : and hire suete sone also

That is isene in manie dede : that the *schrewen* habbeth ido.

(*The Jews and the Cross*, p. 42.)

The king hadde al to fewe

To-ȝenes so vele *schrewe*.

(*King Horn*, p. 2, E. E. Text Soc.)

*Sterre* = *Sterren* (stars).

Ine the Apocalyps Sent Iohan

I-seȝ ane wymman wyth sonne by-gon



Thane mowe al onder hyre ton  
 I-crouned wyth tuel(f) *sterre*  
 Sych a leuedy nas nevere non  
 Wyth thane fend to werre.—(*Shoreham's Poems*, p. 133.)

And the cours of the *steorren*  
 In heom he juggeth al his *weorren*.—(*K. Alis.* p. 67.)

By the mone and by the *sterren*  
 Hy connen ingge alle *werren*.—(*Ibid.* p. 203.)

He loked and kneowe in the *sterre*  
 Of alle this kynges theo grete *weorre*.—(*Ibid.* p. 113.)

Him thohte that ther stod a treo : riht tofore his bedde  
 That anon to the *sterren* tilde : and wel wide spredde.  
 (*St Kenelm*, p. 51.)

Hereof 3e ssolle understonde that in the firmament beth  
 Planetes yliche clere *sterren* sevene as 3e seth.  
 (*R. of Gl.* fol. 39.)

Hwat canstu wrecche thing of *storre*  
 Bute that thu bi-haitest *hi* feorre.  
 (*Owl and Night.* p. 45.)

Thah thu iseo the *steorre* al swa  
 Nortu the wisure neauer the mo.—(*Ibid.* p. 46.)

The sonne and monne and many *sterren*  
 By easte aryseth swythe *ferren*.—(*Shoreham*, p. 137.)

*Soule* = *Soulen* (souls).

Oure dettes byeth oure zennes that we habbeth ydo wexe ope  
 our *zaulen*.—(*Ayenbite*, p. 88.)

And lete us hatie the woh  
 And luvie the rihte  
 And bringe ure *sawle*  
 To heoveriche lihte.—(*Relig. Songs*, p. 80.)

To there blisse us bringe god, the rixlit abuten ende  
 Thenne he ure *soule* unbint of licames bende.  
 (*Moral Ode*, p. 34.)

Alle halewene *soule* glade beoth : that in heuene beoth ido  
 That suyeth oure loverdes way : and for him schadde also  
 Here blod for his suete loue. —(*St Dunstan*, p. 39.)

*Shuldre* = *Schuldren* (shoulders).

A suetly suyre heo hath to holde,  
 With armes, *shuldre*, ase mon wolde  
 Ant fyngres feyre forte folde.—(*Lyric Poems*, p. 52.)

A strong rop ther was siththe above : fram the *schuldre* ido  
 To his buttok of hors her : to holde hit faste to.

(*St Edmund*, p. 75.)

Up here *schuldren* hi nome this holi bodi anon.

(*St Becket*, p. 125.)

Theo delfyns woneth hire byside  
 A strong best of gret pryde,  
 They haveth *schuldren* on the rygge,  
 And eke as scharpe as sweordis egge.

(*K. Alis*. p. 272.)

*Sythe* = *Sythen* (times).

In a wyndou ther we stod, we custe us fyfty *sythe*.

(*Spec. of Lyric Poet.* p. 91.)

For pl. see Glossary to *Ayenbite*, s.v. *Zyphen*.

*Tunge* = *Tungen* (tongues).

O tyme a Seint Petres dei, gret feste with here *tunge*  
 In the see hi makede of Seint Peter, and here servise sunge.

(*St Brandan*, p. 20.)

*Tongen* occurs in the *Ayenbite*, pp. 22, 142.

*Lunge* = *Lungen* (lungs).

Nu schal for-rotien  
 thine teoh and thi *tunge*  
 Thi mahe and thi milte,  
 thi livre and thi *lunge*  
 And thi throte-bolle  
 That thu mide sunge.—(*Relig. Songs*, p. 76.)

Also in a man hys body

Semeþ . . . aer in þe *longon*.

(*Trevisa*, 1387. *Cott. MS. Tib. D vii.*)

*Wede* = *Weden* (garments).

I-luved ich habbe gomen and gleo

And prude and feire *wede*.—(*Relig. Songs*, p. 66.)

Nolde ich 3even enne peni for his *weden* alle.—(*Ibid.* p. 71.)

The kyng of Mantona and his knyghtes

Buth y-armed redy to fyghte

In bruny of stel and riche *weden*

They doth go swithe on *steden* (steeds).

(*K. Alis.* p. 57.)

*Wounde* = *Wunden* (wounds).

Wide were is *wounde*

He tholed harde *stounde*.—(*Lyric Poems*, p. 97.)

Sone y wil with the founden,

Y deye y-wis for thine *wunden*.—(*Ibid.* p. 82.)

His deope *wunden* bledeth fast.—(*Ibid.* p. 112.)

The *wonden* bledde al longe ni3t.

(*St Becket*, p. 113.)

Ac overcome nas he no3t, thei is *wunden* dedliche were.

(*R. of Gl.* fol. 67.)

& he let him lede in to an yle, vor to hele is *wounde*,

& deide as the beste kni3t that me wuste evere *yfoundede*.

(*Ibid.* 67 b.)

See other example under *Honde*, *Honden*, p. xx.

*Tonge* = *Tongen* (tongs).

He sat longe and bitho3te him : longe hou hit were

He bitho3te him ho hit was : he dro3 forth his *tonge*

And leide in the hote fur : and spac faire longe

Forte the *tonge* was al afure : and siththe stille ynou3

The devel he hente bi the nose.—(*St Dunstan*, p. 36.)

Tho come ther suche schrewen mo wel thicke bi eche side

With *tangen*, and with hameres berninge meni on.

(*St Brandan*, p. 22.)

*Sunne* = *Sunnen* (sins).

Godemen, for godes lue,

bileveth eoure *sunne*.—(*Relig. Songs*, p. 83.)

Nai ! Nai ! hi shalle wel avinde  
 That hi mid longe wope mote  
 Of hore *sunnen* bidde bote,  
 Ar hi mote euer kume thare.

(*Owl and N.* p. 30.)

*Wyke* = *woken* (weeks).

Tuelmonth & elleue *wyke* : alle this maidenenes were  
 At Rome with this holi pope.—(*The 11,000 Virgins*, p. 68.)  
 In thyssere joye we scholde by-louken  
 Al hyre joyen of vourti *woken*  
 The wyles he zede with chyld.

(*Shoreham*, p. 121.)

The following are additional examples of plurals in *-e* :—

The water was ful of longe *reede* (reeds).

(*K. Alis.* p. 210.)

Ac wat etestu, that thou ne lize,  
 Bute *attercoppe* (spiders), and fule *vli3e* (flies)  
 An wormes.—(*Owl and N.*, p. 21.)  
 Ah thah my lif me bed at-schote,  
 The 3et ich mai do gode note,  
 Me mai upone smale *sticke*  
 Me sette a wude ine the thicke,  
 An swa mai mon tolli him to  
 Lutle briddes and i-vo,  
 An swa me mai mid me bi-3ete  
 Wel gode brede to his mete.

(*Owl and N.* p. 56.)

Of drawing of bowes and *stikke* (sticks)  
 Theo eyr bycam tho trouble and thikke.

(*K. Alis.* p. 168.)

They haueth no wolle to spynne  
 Heore clothis buth of bestis *skynne* (skins).

(*Ibid.* p. 279.)

Ne hy ne han boures ne halles  
 Ne casteles with heighe walles

Bot in trowes and in *denne* (dens)  
 And in roches holed withinne  
 Thereinne is her wonyghing.—(*K. Alis.* p. 244.)  
 This venym creopith under my *ribbe* (ribs)  
 That y may no longer libbe.—(*Ibid.* p. 324.)

The kynedom of heuene ten maidenes iliche is  
 That is ech maner folc that ne wilneth noȝt amis  
 No folie of flesches wille ac thurf the ten *heste* (commandments)  
 Lede hys lyf in clennisse.—(*Harl.* 2277, fol. 11 a.)

After numerals, in the older stages of the language, the gen. pl. is properly used, but in 14th-century English the pl. is often used.

Of the hul of Olyvet sone hi wende adoun  
 To the borȝ of Ierusalem, and bilevede in the toun  
 A þousend *stappe* (paces) ther bituene. . . .  
 A þousend *stappen* of such pas a myle noȝt hit is.  
 (*Harl. MS.* 2277, fol. 24.)

Of plurals in *e* representing older forms in *-an*, *-a*, *-u* (*ru*), numerous examples might be selected from the Southern literature of the earlier part of the 13th century.

## II.—GENITIVE SINGULAR OF FEMININE NOUNS IN *-E* (REPRESENTING OLDER FORMS IN *-AN* OR *-E*.)

The Northern dialect during the thirteenth and fourteenth centuries seems to have adopted the termination *-es* as the inflexion of the genitive singular for nouns of all genders. The Southern dialect, following the usage of the older stage of the language, formed the genitive of masculine and neuter nouns in *-es*, but of feminine substantives in *-e*.

Suete Ihesu, king of blysse  
 Myn *huerte* loue, min *huerte* lisse  
 Thou art suete myd y-wisse  
 Wo is him that the shal misse.—(*Lyric Poems*, p. 57.)  
 Suete Ihesu min *huerte* lyht  
 Thou art day with-oute nyht.—(*Ibid.* p. 57.)  
 For loue thou seȝe thin *heorte* blode.—(*Ibid.* p. 69.)

Thin *heorte* loue thou sendest us.—(*Lyric Poems*, p. 73.)

The suert is at myn *herte* grounde.—(*Ibid.* p. 81.)

Suete Ihesu min *huerte* bote  
In myn *huerte* thou sete a rote  
Of thi loue.—(*Lyric Poems*, p. 57.)

Suete Ihesu min *huerte* gleem  
Bryhtore then the sonne beem  
Ybore thou were in Bedlehem.—(*Ibid.* p. 57.)

Suete Ihesu my *soule* fode  
Thin werkes bueth bo swete ant gode.—(*Ibid.* p. 58.)

Ihesu, do me that for for thi name  
Me liketh to dreȝe pyne ant shame,  
That is thy *soule* note ant frame  
Ant make myn *herte* milde ant tame.—(*Ibid.* p. 71.)

So that Barint the olde man riȝt at his *hurte* grounde  
Wel wepinge bigan to telle what he er founde.—(*St Brandan*, p. 2.)

The wonde swelth an aketh  
So doth the *naddre* stenge.—(*Shoreham*, p. 104.)

And (the deuele) dede hym in an *addre wede*  
That best was of mest schreuhede of alle beste.  
(*Ibid.* p. 158.)

At the *woke* end spake the ermyte  
And askede the munke of the spyryte.  
(*Rob. B. Hand. Syn.* p. 61.)

Hit is gode monne i-wone  
A was from the *worlde* frome.  
(*Or. N.* p. 17, l. 476.)

An nime ȝeme of *chirche* stevene  
Hu murie is the blisse of hovene.  
(*Owl and N.* p. 25.)

Heo mai hire guld at-wende  
A rihte weie thurh *chirche* bende.—(*Ibid.* p. 49.)

But thaȝ the prest hys messe do  
 Inne dedleche *senne* corse  
 Thet sacrement man be thou syker  
 For hym nys naȝt worse ; For loke  
 The sacrement nys na[ȝt] the wors  
 Thaȝ that Iudas hyt toke.—(*Shoreham*, p. 27.)

Thre maner peyne man fangeth  
 For hys *senne* nede.—(*Ibid.* p. 37.)

To wake  
 Hy thet slepeth ine *senne* slep  
 Amendement to maky.—(*Ibid.* p. 51.)

An hors is strengur than a mon ;  
 . . . . .  
 Hit berth on rugge grete semes,  
 An draȝth bivore grete temes  
 An tholethe bothe ȝerd and spure  
 An stont i-teid at *mulne* dure.

(*Owl and N.* p. 27.)

The justise het his men openy thovene<sup>1</sup> (the oven's) mouth.  
 (*Harl. MS.* 2277, fol. 96 a.)

Craddok erl of Cornwaile is avis sede  
 That a senatour of rome yhote maximian  
 Was of the kunde of this londe, a suite noble man  
 Vor he was Leoflines sone that *Eleyne* uncle was  
 The gode Constantines sone moder, vor non betere nas.  
 (*R. of Gl.* fol. 32.)

Seynt Jame the gode man riȝt is to habbe in mone  
 Seint Johnes brother the evangelist Godes *aunte* sone  
 His moder was oure *leuedi* soster.  
 (*Harl. MS.* 2277, fol. 97 a.)

In godhed toke he then way  
 That to *helle* gates lay.  
 (*Harrowing of Hell*, p. 15.)

<sup>1</sup> This word is marked *masculine* by Bosworth.

Thou wilt me bringe to *helle* deth.

(*Lyr. Poems*, p. 103.)

Tho the nabbeth god idon & therinne beth ifunde  
He scullen falle swithe rathe in to *helle* grunde  
Thaer-inne he scullen wunie buten ore and ende  
Ne breeth never eft Crist *helle* dure to lese hem of bende.

(*Moral Ode*, p. 27, ll. 90, 91.)

Ac *helle* king is oreles with tha the he mai bride.

(*Ibid.* p. 29, l. 109.)

Sone so the *quene* fader Corineus was ded  
He vorsoc is owe wif and astrild made quene.  
(*R. of Gl. Cott. MS. Calig. A xi. fol. 11.*)

Conan the *quene* cosyn he clupede tho al stille.

(*Ibid.* fol. 33 b.)

Modred is neveu——

——y crouned him sulve king thoru the *quene* rede

(*R. of Gl. fol. 61 a.*)

This wes on oure *levedy* even.

(*Polit. Songs*, p. 219.)

This *wunne* weole (delight of joy) y wole for gon  
Ant wyht in wode be fleme.—(*Lyr. Poems*, p. 44.)

Fram dethe to lyve he aros thurf oure *levedi lore*.<sup>1</sup>

(*Saints*, p. 59.)

The gode for-horede the fend

Wyth hys *blaundyng stevene* (with the voice of his flattery).

(*Shoreham*, p. 59.)

Ac Edward the other adde thre children bi is wive  
An sone that het Edward & doztren also tuye  
Margarete & Cristine that gode wimmen were beye  
This gode children aȝte be evermore in munde  
Vor Engeland, ȝif hii nere, were ȝut out of kunde,  
As ȝe mowe ihure her afterward in king *Henries* lif

<sup>1</sup> Chaucer has "our lady veyl." See Prologue and Canterbury Tales, l. 695.



How Engelsond com to kunde aȝen thoru the gode quene Mold iwis  
That thes *Margarete* dozter was, Mold the gode quene.

(*R. of Gl.* fol. 91 b.)

He fond Horn in arme

On *Rymenhilde* barme.

(*K. Horn*, l. 706, E. E. T. Soc.)

The word bigan to springe

Of *Rymenhilde* weddinge.—(*Ibid.* l. 1018.)

He dude Horn inn late

Riȝt at *halle* gate.—(*Ibid.* l. 1074.)

A.Sax. *æddre*, a vein.<sup>1</sup>

Ich haue the leten *eddre blod*.

(Of the vox and of the wolf a fable. *Relig. Antiq.* p. 272.)

Leove moder, quath Lucie : if thu leovest in holi church

And the wordes of the godspel : & wold ther-after wurchen

Thurf tuochingen of Seint *Agace* Tumbe : thu wost hol anon.

(*Lives of Saints*, p. 102, l. 33.)

Seint Lucie com

To Seinte *Agace* holie Tumbe & hire moder with hire nom.

(*Ibid.* p. 102, l. 36.)

To Seinte *Lucie* norici he wende : and eschte hire faste

What Lucie were so onbicomme hire god awei to caste.

(*Ibid.* p. 103, l. 59.)

& Constantin *Eleyne* son ȝe witeth wel Rome nom

& suththe Maximian that of hor beyre blod ich com.

(*R. of Gl.* fol. 60 a.)

Richard duc of Normandie *Emme* brother the quene

Adde an sone that het Roberd.—(*Ibid.* 99 a.)

A (on) Seinte *Marie* dai in the leynte biheveded [were] bothe ifere.

(*Harl. MS.* 2277, fol. 98 b.)

Crist ycleped *heuene* lomb com to saynt Ion.—(*Relig. Antiq.* p. 87.)

<sup>1</sup> Clene orn out the *reyne* blod.—(*Harl. MS.* 2277, fol. 14 a.)

Ihesu Crist *heouene* king

3ef us alle god endyng

That bone biddeth the.—(*Lyr. P.*, p. 59.)

Ihesu for thi muchele myht

Thou graunte us alle *heouene* lyht.—(*Ibid.* p. 60.)

Helpe me *heouene* quene, for thyn ever ycham.—(*Ibid.* p. 93.)

Suete Ihesu of Nazareth

Thou do us *heouene mede*.—(*Ibid.* p. 112.)

See *Lives of Saints*, p. 103, l. 67 ; p. 107, l. 202.

### III. GENITIVE PLURALS IN *-ENE*.

No trace of the Genitive plural in *-ene*, *-en* (A.-Sax. *ena*), is to be found in the Ormulum, the Bestiary, or Genesis and Exodus, although examples of this inflexion are common enough in Lazamon, Seinte Marherete, and other Southern writers of the Semi-Saxon period. It is entirely absent from any pure specimen of the Northumbrian dialect of the 14th century, but is frequently employed by Southern writers as late as A.D. 1387.

*Apostlene veet* = feet of the apostles.

Tho hym with a touwayle-schete Ihesu

After soper by-gerte

And water inta bacyn

Myd a wel mylde herte,

And wesschte

Al his *apostlene* veet

Thos ordre forthe he lesschte.—(*Shoreham*, p. 51.)

Here god hi solde stille

And to *thapostlen* fet hit caste.

(*Harl. MS.* 2277, fol. 25 b.)

*Dazen ende* = end of fourty days.

At fourty *dazen* ende.—(*Shoreham*, p. 126.)

*Deovlene fere* = the companion of devils.

Ich wisse men mid mine songe,

That hi ne sunegi nowiht longe ;

I bidde hom that heo i-swike  
 That heom-seolve ne bi-swicke :  
 For betere is that heo wepen here  
 Than elles-hwar to beon *deovlene* fere.

(*Owl & N.* p. 32.)

*Develen prynces* = princes of devils.

Seue *develen* prynces beth.—(*Shoreham*, p. 109.)

*Englene songs* = songs of angels.

Go we alle thene wei . for he us wulle bringe  
 Mid tho faire fewe men . beforen heuene kinge  
 Ther is alre meruthe mest . mid *englene* songe.

(*Moral Ode*, p. 33, l. 177.)

*Ezene wepynge* = weeping of the eyes.

Therfore thy schrifte man schel be wythoute stoneynge,  
 Myd herte loȝ, and, ȝef thou myȝt,  
 Myd thyn *ezene* wepynge.—(*Shoreham*, p. 35.)

*Feenden mestrye* = power of the fiends ; *fenden jewyse* = judgment of fiends (devils).

Schelde ous wanne we deade beth  
 Fram alle *feenden* mestrye.—(*Ibid.* p. 84.)

I-schelde ous wanne we dede beth,  
 Fram alle *fendene* jewyse.—(*Ibid.* p. 85.)

*Fowelen Parays* = Parish of Fowls.

Ther is oure gode procuratour that moche god ous haveth ido  
 In the *Fowelen* Parays and ine the Lond of Schep also.

(*St. Brandan*, pp. 16, 17, ll. 353, 365, 379.)

*Bestyn kyng* = king of beasts.<sup>1</sup>

That *bestyn* kyng  
 Hys kynde may he noght forgo.—(*Octavian*, p. 177.)

*Doggen* = of dogs.

A dosyn of *doggen*  
 Ne myhte hire drawe.—(*Polit. Songs*, p. 239.)

<sup>1</sup> Trevisa (1387) has *bestone* (or *bestoun*) kynde.—(*Cott. MS. Yesp. D vii*, fol. 62 b.)

*Gromene* = cf grooms (men).

Gobelyn made is gerner

Of *gromene* maw.—(*Polit. Songs*, p. 238.)

*Jewene lawe* = law of the Jews.

To þe *jewene lawe*.—(*Cott. Vesp.*, D. vii, fol. 148 b.)

*Gyvene wille* = will of the Jews.

Pilatus thurf the *gyvene wille* : him demde therto.

(*Life of Pilate*, p. 114, l. 103.)

*Gyvene falshede* = falsehood of the Jews.

Whan thou underȝete, quath themperour : the *gyvene falshede*

Whi naddestou ispeke ther aȝe : and desturbed the lithere dede.

(*Life of Pilate*, p. 116, l. 200.)

Reg regum, that is *kyngene kyng*.—(*Cott. Vesp.*, D. vii, fol. 282 b.)

*Prophetene* = of the prophets.

The man that healdeth thys two

Of charyte the heastes

Al he folueth the lawe of gode

And *prophetene* gestes.—(*Shoreham*, p. 92.)

*Alle soulen day* = Day of All Souls or All Souls' Day.

& eke quath thangel that thou telle the pope her-of sone

That me holde alle *soulen day* as riȝt is to done

& as wide as holi churchē that he makie his heste

The morwe after alle *halewen day* <sup>1</sup> that me holde thulke feste

That ech man ententifliche as forth as he may

For alle the *soulen* in purgatorie bidde thulke day.

(*Harl. MS.* 2277, fol. 145 a.)

Alle *soulen day* an urthe riȝt is to holde heȝe.—(*Ibid.*)

Souenȝt he bilevede ther : for-to alle *Soulen day*.—(*St Beket*, p. 58.)

*Soulen* = Of Soul.

Ther cometh two maner *soulen*.—(*Harl. MS.* 2277, fol. 131.)

<sup>1</sup> Alle *Halewen day* = All Hallows' Day = All Saints' Day. (See *Life of St Dunstan*, p. 39, l. 181, where phrase *Alle halewene soule* glad beoth = all the souls of the saints are joyful.)

*Spousebrechene sawe* = words of adulterers.

These *spousebrechen sawe*.—(*Shoreham*, p. 62.)

*Tren rynde* = The bark of trees.

Schipes they haven y-hote pyrates  
In the water is heore gates :  
Whan hit is ebbe, up they both  
Whan hit is flod, y-scheot they beoth  
Heo both ymad of oysers y fynde  
And y-bounde al with *tren rynde*.

(*King Alis*. p. 255, l. 6187.)

*Wermene mete* = Meat of worms.

Huet is man bot velthe and a zechvol of donge, *wermene mete*.

(*Ayenbite*, p. 216.)

*Thornene crowne* = Crown of thorns.

Hy to-steke hys swete hefed

Wyth one *thornene* coroune.—(*Shoreham*, p. 85.)

See also *Harl. MS.* 2277, fol. 13 b.

Occasionally we find *-e* as well as *-ene*, as the sign of the genitive plural, as in the following examples :

*Bole huden* = Hides of bulls.

Hi leten hem dizte a gret schip, and above it al bi-caste

With *bole huden* stronge ynou ynailed (therto faste).

(*St Brandan*, p. 5.)

*Engle & manne blisse* = Bliss of angels and men.

He (God) one mai & scal beo *engle & manne blisse*.

(*Moral Ode*, p. 33, l. 189.)

*Alle halewe* = Of all Saints.

. . . . a church he let rere

Of oure loverd & alle *halewe* : in thulke place there

Six hondred 3er & fyve : oure loverd ther bifore

Of Marie his swete moder : an urthe were ibore

The church that was of oure levedi & of alle *halewen* ifonde

Stont 3ut & is icleped Marie la rounde.

(*Harl. MS.* 2277, fol. 144.)

*Alre devele wei* = The way of all Devils.

& this tuei enchantours to grounde hem overcome  
& dryve hem an *alre devele* wey.

(*Harl. MS.* 2277, fol. 121 a.)

. . . . . hi also

Schulle gon an *alre devele* wei bote god nyme 3eme ther to.

(*Ibid.* fol. 145 b.)

*Vyf myle wei* = The way of five miles.

In pais hi wende forth here wey : & the bodi with hem toke

*Vyf myle wei* hi were awend : er thothere awoke.

(*Lives of Saints*, p. 56.)

*Twenty myle weyes* = The ways of twenty miles.

*Twenty myle* weyes and mo

No myght men astryde go

Bote he step ondede men,

In dale, in downe, in wode, in fen.

(*K. Alis.* p. 183, l. 4446.)

*Manne lif* = life of men.

*Alle manne lif* = the life of all men

We scullen *alre manne*<sup>1</sup> lif icnawe ther also ure owe.

(*Moral Ode*, p. 27, l. 82.)

*Alle childe* = of all children.

The eldeste soster of hem þreo oure levedi swete & mylde

Bar oure loverd Ihesu Crist best of alle *childe*.

(*Harl. MS.* 2277, fol. 37 a.)

*Alle thinge* = of all things.

Fairest of alle *thinge*.—(*Ibid.* fol. 38 a.)

(See *Moral Ode*, p. 33, l. 177.)

*Alre berne* = of all children.

Marie cleophee

Hadde tuei holie sonas bi hire loverd Zebedee

Seint Jame the holi man & seint Johan the wangelist

That was *alre berne* best mid our loverd Ihesu Crist.

(*Harl. MS.* 2277, fol. 35 b.)

<sup>1</sup> *Manne* as the gen. pl. is used by Trevisa (A.D. 1387) in Cott. MS. Vesp. D vii, fol. 286 a.

v. Traces of the genitive singular nouns in *-e* are not very common, and they are remnants either of the *n* declension or of that class of masculines in *-u* or *-o*, which made the genitive singular in *-a*.

## EXAMPLES :

“How he lepte with myght and mayne  
on the *stede* back.”

(*Rom. of Octavian*, p. 217, l. 1446.)

In is wode rage he wende  
Vor to awreke<sup>1</sup> is *uncle* deth.

(*R. of Gl. Cott. MS. Calig. A xi*, fol. 65 a.)

Bidde we seinte Marie  
For hire milde mode,  
For the teres that heo wep  
For hire *sone* blod.—(*Relig. Poems*, p. 84.)

Ich cristni the in the vader name  
And *sone*, and Holy Ghostes.

(*Shoreham's Poems*, p. 10.)

Fowel for thi false sawe  
For beddi (I forbid) the this *wode* schawe ;  
Thou fare into the filde.—(*Relig. Antiq.* p. 245.)

Whil y wes a clerc in scole, wel muchel y couthe of lore,  
Ych haue tholed for thy love woundes fele sore ;  
Fer from hom ant eke from men, under the *wode* gore.  
(*Lyr. Poems*, p. 91.)

He let his schup stonde  
And ȝede to londe ;  
His folc he dude abide  
Under *wude* side.

(*K. Horn*, p. 29, l. 1024, E. E. T. S.)

<sup>1</sup> Marsh treats *uncle* (and *quene*) as following under the same rule as *brother*, *moder*, *doȝter*, which dropped the genitive inflexion in A.-Saxon writers.

Athulf heo sede be blithe  
 And to Horn thou go wel swithe  
 He is under *wude* boȝe  
 And with him kniȝtes inoȝe.—(*Ibid.* p. 35, l. 1227.)

## ADJECTIVES.

The adjective in the Southern dialects retains most of the older inflexions. In the Northern dialects the distinction between the definite and indefinite forms of the adjective is not preserved, and the final *-e* in the plural is for the most part disregarded.

## I. DECLENSION OF THE ADJECTIVE.

## I. DEFINITE FORM.

God (good), the *gode* (the good).

SINGULAR.				PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		
Nom.	<i>gode</i>	<i>gode</i>	<i>gode</i>	Nom. <i>goden</i> }	
				<i>gode</i> }	
Gen.	<i>goden</i> }	of all genders		Gen. <i>godene</i> }	seldom used
	<i>gode</i> }			<i>gode</i> }	
Dat.	<i>goden</i> }	”	”	Dat. <i>goden</i> }	
	<i>gode</i> }			<i>gode</i> }	
Acc.	<i>goden</i> }	<i>gode</i>	<i>gode</i>	Acc. <i>goden</i> }	
	<i>gode</i> }			<i>gode</i> }	

## II. INDEFINITE DECLENSION.

God (good).

SINGULAR.				PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		
Nom.	<i>god</i>	<i>god</i>	<i>god</i>	Nom. & Acc.	<i>gode</i>
Gen.	<i>godes</i> <sup>1</sup>	<i>godre</i> <sup>2</sup>	<i>godes</i>	Gen.	<i>godre</i> <sup>2</sup>
Dat.	{ <i>gode</i> <i>goden</i> }	<i>godre</i> <sup>2</sup>	<i>gode</i>	Dat.	{ <i>gode</i> <i>goden</i> }
Acc.	<i>godne</i>	<i>gode</i>	<i>god</i>		

<sup>1</sup> The genitive form of the indefinite adjective is more often used in indefinite and demonstrative words than in other adjectives.

<sup>2</sup> Seldom used.



He (God) wythstent the *prouden*.—(*Shoreham*, p. 107.)

And þe children ham lovie togidere and beuly þe uelazrede of þe *greaten*.—(*Ayenbite*, p. 139.)

Vor þerne dyap hi clepieþ lyf and þane dyap þet is to þe *guoden* beginnyng of liue hi hit clepieþ þan ende.—(*Ibid.* p. 72.)

Alsuo tekþ þe writinge þet me ssel zeche red ate *yealden* and nazt mid þe yonge, þe ne byeþ nazt yproued in nyedes ac mid þe yealde þet habbeþ yzoze and yproued þe þinges, þet is þet wyt and þet red. Vor þan þet Roboam, Salomounes zone, vorlet þane red of þe *yealden* guode men, vor þane red of yonge he vorleas þe gratteste del of his kingdome.—(*Ibid.* p. 184.)

For 3yf thy wyl rejoith more  
In *eny*es *kunnes* thynges

Bote yn God . . . thou ne anourest God aryzt.

(*Shoreham*, p. 95.)

Vuolf quad the vox him tho  
Al that thou havest her bifore ido,  
In thouht, in speche, and in dede,  
In euche *otheres kunnes* quede  
Ich the forþeve at thisse nede.

(*Relig. Antiq.* p. 277.)

Herbi pou miȝte wel understonde,  
þat on his areu, þat oþer schonde,  
To stele to *oþeres mannes* bedde.—(*Owl & N.* p. 51.)

Bysshopes and barounes to the kynges pes,  
Ase men that weren fals, fykel and les,  
Othes hue him sworn in stude ther he wes,  
To buen him hold ant trewe for *alles cunnes* res.

(*Camden Society's Polit. Songs*, p. 214.)

And what may þe dyches be  
But hire þolemode poverté  
þat *nones kunnes* assaylyng  
Ne may derve þe tour for no þing.

(*Castel of Love*, l. 855.)

*Ures formes faderes gult we abigget alle.*—(*Moral Ode*, p. 28.)

. . . . . þes worlde us wule fordrenche  
 Mest alle men he ȝiveð drinke of one deofles scenche  
 He sceal him cunne sculde wel, ȝif he him nele scerenche  
 Mid *ealmyhties* godes luve ute þe us biwerien  
 Wid (from) þes *wrecches* worldes luue, þat he ne mawe us derien.  
(*Ibid.* p. 32.)

Elche rune he ihurd & he wot alle dede  
 He þurð-sihð *elches* mannes þanc þat scal us to rede.  
(*Ibid.* p. 25.)

He is *elches* godes ful.—(*Ibid.* p. 33.)

Ther com to ous a ȝung man suythe fair and hende,  
 He welcomede ous everechon mildeliche and suete  
 And nemnede *evereches* owe name and wel myldeliche ous gan grete.  
(*St Brandan*, p. 3.)

The fox so *godne* ne can (knows) nanne  
 The (though) he kunne so vele wrenche.  
(*Owl & N.* p. 28.)

Ich wot hwo schal beon anhonge,  
 Other elles *fulne* deth afonge.—(*Ibid.* p. 41.)

And hit is grat wonder thet hi loketh zuich ane *fielene* castel as  
 hare fyeble bodye aye zuych ane *strangne* vend ase is the dyeuel of  
 helle.—(*Ayenbite*, p. 227.)

Vor alsuo ase the angles of heuene habbeth grat glednesse of ane  
 zenezere huanne he him repenteth and deth penonce vor his zennes,  
 alsuo the dyevelen ham gliedieth huanne hi moȝe overcome and do  
 valle into zenne ane *guodne* man; and the more thet he is of grat  
 stat and the parfiter, the more heth he the gratter glednesse huanne  
 he him may gyly, ase the vissere heth more blisse vor to nime ane  
*gratne* visse thane ane *littlene*.—(*Ibid.* p. 238.)

Non yziȝ ane *yongne* boryeis and ane *newene* kniȝt. Mochel  
 habbeth thos of vele thoȝtes, newe, diverses, and wylvolle.—(*Ibid.*  
 p. 161.)

Of alle thise yefthes (of kende, of hap, and of grace) we ssel thonki god and servi vor thet hi cometh alle of him. Thazles the proude hise zelth to the dyevele vor thane *valsne* peny of ydele blisse.

(*Ayenbite*, p. 24.)

——— thaȝ me *godne* skele hem telle,

Nauȝt hyt ne ganth (avails).

(*Shoreham's Poems*, p. 135.)

I wylle me ssrive and ich wille zigge alle mine zennes aye me, naȝt of *othren*, ne ayens *othren* as doth the ypocrites.—(*Ayenbite*, p. 175.)

Afterward the ssrifte ssel by yhol naȝt to-deld ine vele ssriveres. Vor me ssel zigge al to *onen*, naȝt o del to *onen* and thet other del to *anothren*, vor god ne taketh none hede of zuiche tales.—(*Ibid.* p. 175.)

Hit is more zenne in one stede thane ine *anothren*.—(*Ibid.*)

Thanne ssel he verst yzy the zeue dyadliche zennes, of *huychen* we habbeth above yspeke, and yholliche of *echen* him ssrive be than thet he him yvelth gelty, no-thing to hele, nothing wyth-zigge, naȝt him to defendi ne *nenne othrenne* wray.—(*Ibid.* p. 175.)

Hy ne thencheth ne studieth bote ham zelve to avonci and *othren* to harmi. Thet wyt is the develes wyt ase zayth Saint Jacob, thet eche daye him vondeth *othren* to harmy.—(*Ibid.* p. 82.)

For hyre poer nys nouȝt y-lesed

Ac toup alle *othren* hys y-blessed.

(*Shoreham*, p. 127.)

To *nonen*.—(*Ayenbite*, p. 121.)      To *echen*.—(*Ibid.* p. 122.)

To *allen*.—(*Ibid.* p. 145.)      Be *enne* (by one).—(*Ibid.* p. 129.)

He wile deme *evrinne* be his dedes.—(*Ibid.* p. 134.)

In the herte of *evrichen*.—(*Ibid.* p. 146.)

## II. *Inflected Article* (Definite).

In the *Ormulum* the definite article is *uninflected*, the only remnant of the older inflexions being the phrase (still retained at the

present day) 'for *than anes*' = for the nonce. So, too, in the Northern dialect during the E. Eng. period the article remains the same for all genders and cases—but not in the Southern dialect, in which the masculine, feminine, and neuter forms, and some case endings, were preserved as late as the middle of the fourteenth century, if not much later.

In the Northern dialect *that* is the demonstrative adjective; in the Southern it is the neuter of the definite article.

SINGULAR.			PLURAL.	
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		
Nom.	$\begin{cases} \text{þa,} \\ \text{þeo,} \\ \text{þo,} \end{cases}$	$\begin{cases} \text{þat.} \\ \text{þet.} \end{cases}$	Nom. and Acc.	þo, þeo, þa.
Gen.	$\text{þes,}^1 \begin{cases} \text{þare, þere,} \\ \text{þar, þer,} \end{cases}$	þes. <sup>1</sup>	Gen.	þare.
Dat.	þan, þare, þere.	þan. <sup>1</sup>	Dat.	$\begin{cases} \text{þan.} \\ \text{þane.} \end{cases}$
Acc.	$\begin{cases} \text{þane,} \\ \text{þan,} \\ \text{þene,} \\ \text{þen,} \end{cases}$	þo, þan.		

## EXAMPLES :

Zueche tyeares driveþ *þane* dyevel uram þe herte as *þet* weter cachcheþ *þane* hond out of þe kechene.—(*Ayenbite*, p. 171.)

. . . . be þise virtue (pacience) þe guode overcomeþ alle his vyendes, *þane* dyevel, þe wordle and *þet* vless.—(*Ibid.* p. 167.)

Vor huanne man him berþ hate to þe torment and þe zaule and *þet* bodi, zuo *þet* þe man ne may slepe ne non rest habbe, oþer huy! him benimþ *þane* mete and *þane* drinke and makeþ him valle ine ane fevre oþer ine zuiche zorþe *þet* he nimþ *þane* dyap.—(*Ibid.* p. 31.)

þos he lyst al his time and þe nizt and *þane* day.—(*Ibid.* p. 52.)

Loke *þet* þou halþi *þane* day of þe Sabat.—(*Ibid.* p. 7.)

<sup>1</sup> These forms are seldom used after 1300.

. . . . . serve þine sseppere þet him restedede þane zevende  
day of workes þet he hedde ymad ine þe zix dayes bevore.

(*Ibid.* p. 4.)

Go we þene narewe wei & þene wei grene.

(*Moral Ode*, p. 32.)

Riȝt so hit farþ bi þan ungede  
þat noȝt ne suþ to none gode,  
And is so ful of uvele wrenche,  
þat him ne mai no man at-prenche,  
And can wel þane þursstere wai  
And þane briȝte wei lat awai.—(*Owl & N.* p. 9.)

Tho hit was Eve *thane* Sonedai the deuelen come blaste.

(*St Brandan*, p. 27.)

The thrid dai *than* amorow grisful hit sal be to loke.

(*Early Eng. Poems*, p. 9.)

And so he lay al thulke tyme : and also *thane* friday.  
He let clipie the Saterdag the freres bfore him alle  
And bed alle *godne* day.—(*Lives of Saints*, p. 39, l. 198.)

. . . . . Ofte heo gaf hem mede

For to faste *thane* fridai : to watere and to brede.

(*Ibid.* p. 71.)

And God zayþ ine his spelle þet huo þet zenezep aye þane holy  
gost he ne ssel nevre habbe merci ine þise wordle ne ine þe opre.

(*Ayenbite*, p. 28.)

To quendride his lipere soster anon he gan wende

And tolde here al þe lipere cas : fram bigynninge to þan ende.

(*Lives of Saints*, p. 53, l. 198.)

He com of þan adel eye.—*Owl & N.* p. 5, l. 133.)

Also hit is bi þan ungede

þat is icumen of fule brode.—(*Ibid.* p. 5, l. 129.)

Ine þo manere and ine þo vorbisne heþ þe þri states of Godes  
zone ine erþe, huiche þe holy gost let and condeueþ, aze zayþ Sainte  
Pauel.—(*Ayenbite*, p. 122.)

\* \* \* \* \*

Seynt Jame seythe that oreyson  
Of *ther* holy byleve  
Of hiis siknesse helthe wynthe,

\* \* \* \* \*

That no fend schal reve the helpe.

(*Shoreham's Poems*, p. 41.)

Ich am that lyzt  
Of alle *ther* wordle rounde aboute.

(*Ibid.* p. 49.)

. . . ther mot *atter* spousynge  
Be ryzt asent of bothe,  
Of man and of *ther* wymman eke.—(*Ibid.* p. 57.)

. . . byternesse of mode  
That hiis *thare* saule galle.—(*Ibid.* p. 92.)

Therthe schok, the sonne dym bycom  
In *thare* tyde.—(*Ibid.* p. 86.)

Therefore nas helle nauzt yschet,  
Ne develyn therinne nauzt ydut,  
Ine *thare* crybbe.—(*Ibid.* p. 157.)

þo stod on old stoc þar beside,  
þar þo ule song hire tide,  
And was mid ivi al bi growd ;  
Hit was *þare* hule earding-stowe.—(*Owl & N.* p. 2.)

þe niztingale hi iseȝ,  
And þuȝte wel wl of *þare* hale.—(*Ibid.* p. 231.)

Wostu to þan man was ibore ?  
To *þare* blisse of hovenen riche.—(*Ibid.* p. 25.)

þe wranne, for heo cuȝe singe,  
War com in *þare* moreȝeing  
To helpe *þare* nizteȝale.—(*Ibid.* p. 59.)

Of pisse riche (heaven) we þenchet oft  
& of *þere* (helle) to selde.—(*Moral Ode*, p. 32.)

To þere blisse us bringe god. þe rixlet abuten ende.

(*Moral Ode*, p. 34.)

In Shoreham's poems we have an example of the pl. dative þane.

For ase wyman com of the ryb

Of the mannes ryȝt syde,

So holyche spouse of God

Sprange of *thane* wonden wyde.

(*Shoreham*, p. 80.)

III. Many of the older forms of *this*, wholly unknown in the Northern dialect, are preserved in the Southern until a very late period. It appears to have been declined as follows.

SINGULAR.				PLURAL.	
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>			
Nom. þes, <sup>1</sup> þis,	{ þeos, þos, þues, <sup>1</sup>	} þis.		Nom. þeos, þes, þos, þis, þise.	
Gen. þises,	þisse,	þises.		Gen. þise, þisse.	
Dat. þise, } þisen, }	þisse,	þise.		Dat. þise, þisen.	
Acc. þisne, þesne, } þerne, <sup>2</sup>	þisse,	þis.		Acc. þes, þise.	

þes boȝ heȝ monie tuygges.—(*Ayenbite*, p. 41.)

& wiȝynne a lytel stounde þes man þat semede so colde & a fyle mesel werȝ whyt & fayr & styȝ up in to þe aer.

(*Cotton MS. Vesp. D vii*, fol. 145 a.)

þes William regnede þryttene ȝer a monȝ lasse.

(*Ibid.* fol. 145 a.)

þes Odo wastede & destruyede þe kyng hys rentes and escheytes.

(*Ibid.*)

þes Edward was veyr of body.—(*Ibid.* fol. 291 b.)

þes (= this man, *i.e.* Lotharius) was a lettrede man.

(*Ibid.* fol. 280 b.)

<sup>1</sup> Retained as late as 1387.

<sup>2</sup> Retained as late as 1340.

In hys vurde 3er þes (Honorius) changede  
þe copes of freres carmes.

(*Cotton MS. Vesp. D vii*, fol. 288 b.)

þes seyde þat he was Ihesus Crist.—(*Ibid.* fol. 283 b.)

þeos Corsa hadde a bole.—(*Ibid.* fol. 28 b.)

þues mayde was ywedded to Robert de Brui3.—(*Ibid.* fol. 284.)

He lay by þues mayde.—(*Ibid.* fol. 272 a.)

þareuore þe kyng caste to wedde þues wynche.—(*Ibid.*)

þeos (these) þre lawes.—(*Ibid.* fol. 45.)

þues (these) uorsede men . . . chese þe uorsede Edward þe  
eldere to be here lord.—(*Ibid.* fol. 289 b.)

þues voure breddes (birds) quap þe kyng beþ my voure sonas.  
(*Ibid.* 270 b.)

On helle is unger & þerst, vuele tuo ifere

þos pine þoliede þo þe were mete nithinges here.

(*Moral Ode*, p. 29.)

Sculde him elc man þe wile he mai of þos helle pine.—(*Ibid.* p. 31.)

þeos hule abod fort (until) hit was eve.—(*Owl & N.* p. 2.)

Ac lete we awei þos cheste.—(*Ibid.* p. 7.)

Heo bigan to sike sore : and in tho3te stod

Allas heo seide that ich scholde *thisne* day evere abide.

(*Lives of Saints*, p. 51.)

Wend he seide whan thu hom comest to Edward 3oure kyng

And sai him that he for was love he 3af *thisne* ring

Him sende here his ring a3en and thonkede him also.

(*Ibid.* p. 106.)

Mid graate wille Ich habbe þerne paske ywylned, þet is to zigge  
þerne dyap, þise<sup>1</sup> ssame, þise wendinge.—(*Ayenbite*, p. 133.)

þerne = þesne, is peculiar to the Kentish dialect, and occurs in the  
poems of Shoreham.<sup>2</sup>

<sup>1</sup> þise shows that *ssame* and *wendinge* are feminine nouns.

<sup>2</sup> For thou areredst *therne* storm.—(*Shoreham*, p. 161.)



Of *þisen* we habbeþ vayre vorbysne.—(*Ayenbite*, p. 218.)

In *þise* bene (fem.) þet we doþ to gode we bezechep ane yefþe of þe holy gost.—(*Ibid.* p. 89.)

*Thissere* (gen. and dat. sing. fem.), A.S. *þissere* ; *Thissere* (gen. and dat. pl.), A.S. *þissera* occur in Shoreham's poems.

To *thyssere* joyen (joys) scholle be y-leyd (placed) alle the joyen that moze (may) be yseyd (named).—(*Shoreham*, p. 126.)

To *thyssere* joye longye (belong) scholle alle the joyen that hyre (to her) folle (may befall) of hyre chylde God.—(*Ibid.* p. 123.<sup>1</sup>)

6. The plural of Adjectives (mostly of Romance origin) in *-es*, as *wateres principales*, is unknown to the Northern dialect.

#### IV. Degrees of Comparison.

Adjectives ending in *-lich* (sing.), *-liche* (pl.), often form the comparative in *-laker* or *-loker* (Kentish *-laker*). This inflexion is unknown in the Northern dialect, in which the affix *-lich* becomes *-lik* (-like) *-ly*, and the distinctions between the singular and plural forms, as well as that between the adjective in *-lich* and the adverbial in *-liche*, are lost sight of.

The affix *-lich* has not given us the more modern *-ly*. It is probable that this latter form has arisen from *-lig* (thus barley, originally *berlic*, is corrupted into *berlig* and *berley*).

Traces of this corruption occur in the Ormulum, in which we meet with the double endings of adjectives and adverbs in *-like* and *-liȝ*.

#### V. Numerals.

Some Southern numerals (ordinals) end in *-the*, as *seofethe* (sevethe), seventh ; *eiztethe*, eighth ; *neozethe* (nithe), ninth ; *tethe* (tethe), tenth.<sup>2</sup>

The corresponding Northern numerals end in *-nde*, *-nd*, as *sevend*, *achtande*, *neghend*, *tend*, and are doubtless of Danish origin.

The Kentish dialect, like the old Frisian, prefers *-nde* to *-the*.

<sup>1</sup> See pp. 53, 96, 121, 127 of Shoreham's poems.

<sup>2</sup> The forms in *-nth* are Midland varieties.

1. *Dropping of the final -n.*

*Seoven* (seven), *neozen* (nine), in the Southern dialect, frequently drop the final *-n*, as *seove* (sove) ; *neoze*, *neze*.

VI. *Adjectives peculiar to the Southern dialect.*

*pilk*, *pilke*, *pulk*, *pulke* (older forms, *pellich*, *pelliche*) = this, these, such-like, are not employed by Northern writers. They are still retained in the modern provincial dialect under the form *thick*, *thuck*, *thicky*.

*Bather*, *bathers* (of both), *same*, *twin* (two), *thrin* (three), *slike*, *silk*, *sic* (such), *p̃ir*, *p̃er*, *p̃ere* (these), are unknown to Southern writers.

PRONOUNS.

Our pronouns are substantially Northern ones. The Southern dialect had many pronominal forms which never occur in any Northern writer.

The following table exhibits most of the Southern forms, in use during the xiiiith and xivth centuries :—

I. The personal pronouns are : *Ich* (I), *p̃u*, *p̃ou* (thou), *he* (he), *heo* (she), *hit* (it).

SINGULAR.			DUAL.		PLURAL.
Nom.	Ich, uch,	p̃u, p̃ou.	Nom.	wit,	we.
Gen.	min, mi,	p̃in, <sup>1</sup> p̃i.	Gen.	unk̃er,	ure, ur.
Dat.	} me,	p̃e.	Dat.	{ unc,	ous, us.
Acc.			Acc.	{ unk,	
				{ hunke,	
			Nom.	get, git,	3e, ye.
			Gen.	{ gunk̃er,	{ eower,
				{ ink̃er,	{ 3ure, youre.
			Dat.	gunk̃,	{ eow, ow, ou,
			Acc.	ink̃,	{ 3ou, yow.

<sup>1</sup> *min* and *p̃in* are used before words beginning with a vowel ; *mi* and *p̃i* before a consonant. They follow the declension of the adjective, making in the oblique cases *mine*, *p̃ine* ; *minen*, *p̃inen*, &c.

SINGULAR.				PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		
Nom.	{ a, ha, he,	{ heo, hi, hy, he, hue,	{ hit, it.	Nom.	hi, hii, heo, hue.
Gen.	his,	hire,	his.	Gen.	{ hire, here, heore, huere, hor.
Dat.	him,	hire,	him.	Dat.	heom, huem, hem, hom.
Acc.	{ hine, him,	{ hire, hi, his,	{ hit. it.	Acc.	hi, his, hise.

*Ich*<sup>1</sup> or *Uch* is still retained in the modern Southern dialects under the forms *Uch* and *utchy*, and occasionally contracted into *ch* (as *cham* = I am, *chell*, *chill*, I will). Robert of Gloucester frequently writes *Icholle* = *Ich wolle*, I will; *Ichot* = *Ich wot*, I know. *Ic*,<sup>1</sup> *Ik*, *I*,<sup>2</sup> are corresponding Northern forms.

*I* occasionally occurs in the Southern dialect: (1.) before verbs commencing with a *dental* or *nasal*, as *I nam*, I am not; *I not*, I know not; (2.) after verbs, as *mosti*, I must; *wolly*, I will.

Thritti wynter and thridde half yer

*Havy* woned in londe her.

(*Harrowing of Hell*, p. 15.)

Thou miht wyten in thy lay

That mine *wolly* have away.—(*Ibid.*)

Thah men to me han onde,

To love *nuly* noht wonde

Ne lete for non of tho.—(*Lyric Poems*, p. 29.)

Where thou me nou, hendest in helde

*Navy* the none harmes to hethe.—(*Ibid.* p. 37.)

<sup>1</sup> In the earlier periods of the language, *Ic* is the ordinary form.

<sup>2</sup> Many editors have incorrectly printed *ie* instead of *ich* for the contraction *Ic*.

*Mosti* ryden by Rybbesdale  
Wilde wymmen forte wale.

(*Lyric Poems*, p. 33.)

Ne sixtu wel *icham* aliue, *icholle* segge hou it is.

(*R. of Gl.* fol. 51 a.)

Hii verde *ichot* as gydie men mid *wan* no red nas.—(*Ibid.*)

*Icholle* sulle min (lif) dere ynou.—(*Ibid.* fol. 67 b.)

Thulke Woden adda a wyf that ycluped was Dame Frye  
A Latin Dame Venus as *ichabbe* ysed nou tuye.

(*Ibid.* fol. 69 a.)

An hendy hap *ichabbe* y-hent

*Ichot* from heuene it is me sent.

(*Lyric Poems*, p. 28.)

See *Lyric Poems*, p. 94.

Vor *icham* mid min fon in eche half biset

& 3if *ichom* may ouercome. thoru 3ou the bet

Ich 3ou wolle mid me at-holde and in gret richesse 3ou do.

(*R. of Gl.* fol. 39.)

For *wolny*, *nulni*, hi sul fle and that in-to the pine of helle.

(*Early Eng. Poems*, p. 12.)

## II. *A* or *Ha* = *He*.

This form is very common in all the Southern dialects, but never occurs in any Northern writer. It is still preserved in the modern provincial dialects of the South of England.

Moi belovad be loik a raw or a yong hart : Zee ! *a'* stand'th behind our wall *a'* look'th voäth at th' winders, zhowing hiszel droo th' lattice.—(*Song of Solomon*, Somersetshire version.)

Tha voice uv ma beluvid ! behold *ha* com'th laipin apin tha mowntins.—(*Song of Solomon*, Devonshire version.)

Every body kneows owld Barnzo, as wears his yead o' one zide. One night *a* was coming whoame vrom market, and vell off's hos into the road, *a* was zo drunk.—(*Akerman's Wiltshire Tales*.)

Trevisa uses *a* as an indefinite of the 3rd pers. pro. = he, she, it, they.

Hy (they) habbeþ no wodes þefore *a* makeþ ham fuyr of torues.  
(*Cott. MS., Vesp. D vii*, fol. 28.)

þar buþ also cicade bryddes þat synggeþ atte beste & habbeþ a pipe opou onder þe þrote & synggeþ betre whane þe heued is offe þan whyle hyt ys on & betre whanne *a* beþ deed þan whyle þay buþ alyve.—(*Ibid.* fol. 29 b.)

He ran home to uore & prayede hys wyf þat *hue* wolde helpe for to saue hym þat as moche as *hue* myzte *hue* scholde make here self uoul, bote *a* dude þe contrary, &c.—(*Ibid.* fol. 222.)

Yn þis ylond groweþ a ston þat hatte gagates ; . . . *a* ys ablak as gemmes buþ. . . . *a* brenneþ yn water, &c.—(*Trevisa, quoted in Morris' Specimens of Early English*, p. 334.)

Also þer ys yn þe cop of an hul a buryel ; everych man þat comeþ & meteþ þat buriel *a* schal fynde hyt evene ryzt of hys onne meete & ȝef a pylgrym oper eny wery man kneoleþ þerto, anon *a* schal be al fersch & of werynes schal he feele non nuy.—(*Ibid.* p. 337.)

This pronoun is used by Robert of Gloucester and Shoreham.

King Arthure aȝen þe brest is felawe verst ahitte,

Aȝen þe brust þat *a* vul & ne miȝte no leng sitte.

(*R. of Gl., Cott. MS., Calig. A xi*, fol. 57 b.)

Ac *a* deythe (dies) and he not (knows not) wanne (when).

(*Shoreham's Poems*, p. 3.)

In the foreheved the crouche *a* set (setteth).—(*Ibid.* p. 15.)

*Ha* (Crist) grade 'hely' to hys fader.—(*Ibid.* p. 86.)

Dan Michael uses only the older form *Ha*<sup>1</sup> = he.

*Ha* beat (beats) and smit and (both) wyf and children ase *ha* were out of his wytte.—(*Ayenbite*, p. 30.)

### 1. *Hine* (acc.), Him.

In the Southern dialect *hine* is found as late as 1340. It still

<sup>1</sup> In the older stage of the language, called Semi-Saxon, *ha* = she and they.

exists in the modern provincial dialects of the South of England under the forms *-en* or *-un*. No trace of this accusative is to be found in any Northern writers; nor is it used in the *Ormulum*, one of the earliest of Midland productions, where its place is supplied by the dative *him*.

## EXAMPLES.

A kniȝt wyth one scharpe spere

Stang *hyne* i the ryȝt syde.—(*Shoreham's Poems*, p. 86.)

Þe dyevel þerto proprelich uondeþ þane man : þet he *hine* myȝte  
wyrðdraȝe uram þe loue of God.—(*Ayenbite*, p. 116.)

Þe wrechche ne þengþ of him þet *hine* halt.—(*Ibid.* p. 128.)

*Third Personal Pronoun, Feminine.*

The Southern personal pronoun of the 3rd person is *Heo*, which occasionally takes other forms, as *Hi* (Kentish), as *hue* (South Western). *Heo*, *He*, *Hue*, is used as late as 1387. See extracts, p. xlix.

The corresponding Northern form is *Sco* or *Sho* (Midland *Sche*), which seems to have arisen out of the older (or A.S.) *Seo* or *Sio*,<sup>1</sup> and gradually to have crept into the Southern dialect towards the end of the xivth century, for we find it once or twice in Trevisa's translation of Higden's *Polychronicon* (1387), where *heo* or *hue* is the ordinary form.<sup>2</sup>

“Siborea made gret mone to-fore Judas of here wrechehede lyf & sorowful; how *heo* hadde yput here yonge sone in to þe stremes, how *heo* lost here hosbond sodeynliche & how *shee* was ymaryed aȝenes here wylle.”—(*Cotton MS., Vesp. D vii*, fol. 137 a.)

*Hi* or *hy*, her, acc., is used as late as 1327-77.

The niȝtingale *hi* iseȝ (the owl)

And *hi* bihold and over-seȝ,

An thuȝte wel wl of thare hule

For me *hi* halt lodlich and fule.—(*Owl & N.* p. 2.)

<sup>1</sup> *Ze* = she, occurs once in the *Ayenbite*, p. 102. In the story of Genesis and Exodus (E. Midland dialect) *sye* (*sge*) occurs several times.

<sup>2</sup> I do not find an *earlier* instance of the use of *she* in any pure Southern writer. It should be noticed, perhaps, that such a form as *seo* or *sio* would *not* become *she* but *se* (*ze*) or *si* (*zi*); but *she* arises out of a form like *sceo* or *scæ*.

And [thu] lerdest *hi* to don shome  
 An unriȝt of hire licome.—(*Owl & N.* p. 36.)

*Senne* (= fem.) hys swete and lyketh,  
 Wanne a man *hi* deth  
 And also soure *hy* bryketh (= brooketh)  
 Wane he venjaunce y-seth.

(*Shoreham's Poems*, p. 102.)

To healde *hy* (erthe) op hyt nys no ned.—(*Ibid.* p. 136.)

*Personal Pronoun, 3rd Person Plural.*

*Hii, Hi, Heo*<sup>1</sup> = they ; *heore, hure, huere, hor, hare* = their, *heom* (*huem, hem, hom, ham*) = them, are Southern forms (retained as late as 1387), the corresponding Northern ones being *Thai* (tha), *thair* (thar), *thaim* (tham).<sup>2</sup>

*Hi*, them, is retained as late as 1327-77 by Shoreham.

EXAMPLES.

Ac he that ine saule is strang,  
 That he with-stent *hi* alle,  
 And hardeliche hert othre men,  
 Adoun that hi ne falle.  
 ac stonde.—(*Shoreham's Poems*, p. 14.)

Anon þe foend fondeth *hy* so,  
 And he ne spareth nanne.—(*Ibid.* p. 16.)

See also pp. 92, 94, 97, 112.

• The forms *hor* and *hom* are, perhaps, Western and South-western forms. The Kentish dialect employs *hare* (hire) and *ham*.

*Hise* (*His, is*), (acc.) = *them*.

Until I saw the Midland version of Genesis and Exodus, I was under the impression that *hise* (*is*) = them, was peculiar to the Southern dialect. But though it makes its appearance in some of the Mid-

<sup>1</sup> *He* = they (East Midland) seems to have arisen out of *Hia* or *Hie*.

<sup>2</sup> *Their, Theim* (them), are Midland varieties. *þeȝȝ, þeȝȝr*, occur in the Ormulum. *þei* occurs in an East Midland MS., Trin. Col., Camb. (xiii<sup>th</sup> cent.), and in the Story of Genesis and Exodus. *þay* is used occasionally by Trevisa.

land dialects, having Southern tendencies, it is never employed by any Northern writer.

Dr Guæst has shown that this pronoun answers to the Gothic *ins*, acc. of *eis*. The oldest form of the pronoun in English appears to have been *hes*.

## EXAMPLES.

þou zayst þet þou hest zixti year, þe dyap *hise* heþ and neuremo *his* nele þe yelde.—(*Ayenbite*, p. 71.)

God ne heþ hede of kueade yeffes ac he *his* loueþ trewe and guode.  
(*Ibid.* p. 192.)

Alast thanne thet he [God] is vader be kende and be riȝte, he loveth thet he heth ymad, ase zayth the boc of Wysdome, and is zuete and milde and zuo loveth and draȝth vorth his children, and ham deth hare prou, and betere thanne hi conne devisi; and he *his* byat and *his* chasteth huanne hi misdooth, vor hare prou ase guod vader and bletheliche he *his* ondervangth huanne hi cometh to hym.  
(*Ibid.* p. 100.)

Of France & of oþre londes þat we wonne mid ure miȝte.  
We mowe segge þat we nabbeth to ansuerye noȝt mid riȝte.  
Whan hii vorsoke *is* & vor slewþe & to none defense ne come  
þo we þoru chiualerie out of hor poer *is* nome.  
(*R. of Gl.* fol. 60 b.)

Tho caste this gode molde hire mantel of anon  
& gurde aboute hire middel a vair linne seete  
& wess the meseles vet . echone ar heo lete  
& wipede *is* nessce afterward . & custe *is* wel suete.  
(*Ibid.* fol. 123 b.)

Ȝef he *hys* (Godes hestes) breketh and so byloefth,  
Hys saule schal he spylle.  
Ȝef thou *hys* halst man, God the seith,  
Ha wole be the so kende,  
He wole be fo to thyne fon,  
And frend to thyne frende.—(*Shoreham's Poems*, p. 90.)

Ten hestes haueth yhote God,

. . . . .



He *hys* wrot (and) Moyses by-toke.

In ston ich wot that he *hys* wrot,

In tokne of sykernesse.

(*Shoreham's Poems*, p. 92.)

*Hise* (*hys, is*), (acc.) = her.

The Gothic *Si* = she, makes gen. *izos*, dat. *izai*; a cognate root is probably preserved in the Southern form *his* = her.

þulke soule (*fem.*) nymeþ *his* (= herself) in and bileveþ iwis

In þe childes brayn anhez þat is þe soule þat hext is.

(*Popular Science*, p. 140.)

And 3yf man halt ase hys wyf

After the gelt [as] hys spouse,

Tha3 he by *hyre* ne ligge nou3t,

Other halt *hys* ine hys house,

In tome,

Ne schal *hy* nau3t departed be

Fram hym for hordome.

(*Shoreham's Poems*, p. 77.)

Ho (who) halt *ys* (erthe) op?—(*Ibid.* p. 136.)

Josephes *thevly*, tho *hy* vand alone him, *hi* wold do him zenez3i mid hire, ac he him vledde ase wys and *hise* vorlet.

(*Ayenbite*, p. 206.)

The guode man mid the rede of his wyue yeaf his cou to the preste thet wes riche. the prest *hi* nom blethliche and *hise* zente to the othren thet he hedde.—(*Ibid.* p. 191.)

Mochel is defouled, mid the vet of volleres, the robe (*fem.*) of scarlet, er-than thet the kuen *his* do an.—(*Ibid.* p. 167.)

Thervore the dyevel playth ofte mid the zenezere ase deth the cat mid the mouse (*fem.*), thanne he *his* heth ynome, and huanne he heth mid *hire* longe yplayed thanne he *his* eth (eateth).—(*Ibid.* p. 179.)

And of Alisondre me ret thet he yaf ane cite (*fem.*) to onen of his sergons an huanne the ilke *hise* wolde forzake, vor thet grat thing him

thoȝte to nime zuych yefthe; Alisondre answerede and zayde 'Ich ne loky naȝt thet belongeth the to nimene ac me to yeue.'

(*Ayenbite*, p. 195.)

See also p. 203.

He wende him worp to chirche, & bivore the rod com,  
& mid mek herte pitosliche is kinges *croune* (= fem.) nom  
& sette *is* vpe þe *rode* (fem.) *heved* (head of the Cross).

(*R. of Gl.* fol. 93 a.)

### *Possessive Pronouns.*

The forms *urs* (ours), *yhures* (yours), *hirs* (hers), *thairs* (theirs), appear frequently in Northern works written during the earlier part of the xivth century; and from the fact that the Ormulum, whose tendencies are Northern, uses *þeȝrs* (theirs),<sup>1</sup> we may reasonably suppose that these forms were in use much earlier. The Southern corresponding forms were *ure*, *ewere*, *zure*, *hire*, *here*. The Northern dialect has also such forms as *allirs* and *bathers* = Southern *alre* (or *alder*), of all, and *beire*, of both.

In the Lord's Prayer in the Northern version of the Cursor Mundi we have the phrase 'fader *ures*.' In a Southern work of about the same date we have the corresponding phrase 'fader *oure*.'

The following examples will illustrate the use of the possessive pronouns in the two dialects.

On of hem wile fiȝte  
Aȝen [other] thre kniȝtes  
Ȝef other thre slen *ure*  
Al this lond beo *ȝoure*;  
Ȝef we *ure* on ouercometh *ȝoure*<sup>2</sup> three  
Al this lond schal *ure* beo.—(*King Horn*, p. 3, E. E. T. S.)  
A man of thair gains an of ur  
If *urs* mai him win in stur,  
That thai be *urs* & thair airs (heirs);  
If thai win *urs* that we be *thairs*.  
(*Northern version of Cursor Mundi*, *Cott. MS.* fol. 42.)

<sup>1</sup> In some *Midland* writers we find *heres* and *hores* = theirs.

<sup>2</sup> A Northumbrian could say *yours* three.

Some few Midland dialects employ the forms *ouren*, *youren*, *heren*. This seems to have arisen from the adjectival use of these forms. (In the Ayenbite we find *thinen* and *hiren* in the dative case.)

*Demonstrative and Relative Pronouns.*

The nominative *þe* is seldom used in the Southern dialect after 1250, *þet* or *þat* being the ordinary relative in all dialects. Shoreham uses *þe* occasionally,<sup>1</sup> and many other *Southern* writers preserve the dative and accusative forms, *thane*, *than* (that), *whan*, *wan* (which, what), never employed by Northern writers.

EXAMPLES.

Therefore thys tale rymeth  
Hou men in senne beth,  
And hou senne ly-lymeth  
*Than* that to senne hym deth.

(*Shoreham's Poems*, p. 104.)

To wyte (know) *thane* wat God haȝt (= hot = bids)  
Is eche man wel y-halde (bound).—(*Ibid.* p. 91.)

And ȝet for al *þan* bi is daie, thoru hor luþer mode  
Hii broȝte oure louerd Ihesu Crist to deþe on the rode.

(*R. of Gl.*, *Cotton MS.* fol. 23 b.)

An hwanne heo habbeth me of-slahe,  
Heo hongeth me on heore hahe  
Thar ich a-scheweþe pie an crewe  
From *than*, *the* thar is i-some.—(*Owl & N.* p. 55.)

The thridde condicion thet ssel by in elmesse is, thet me (one)  
ssel yeue largeliche *be than* (according to that) thet me heth huerof

<sup>1</sup> The sixte heste scheweth wel  
The sothe to al mankenne,  
The dede y-do in lechery  
Hys ryȝt a dedleche senne.  
And elles nere hyȝt nauȝt  
Forbode amange the hestes tenne;  
*The* that seggeth hys nys nauȝt,  
So hare wyt is al to thenne.

(*Shoreham's Poems*, p. 99.)

the wyse zayth 'Yef to God be *than* thet he heth the y-yeue.'

(*Ayenbite*, p. 195.)

The ilke thet is zuo heze arise ine prosperite thengh in his herte verst to the dignete, efterward to his prosperité, efter *than* to his richesse efterward to his lostes thet his body heth, efter *than* to the greate vela3rede thet him vol3eth.—(*Ibid.* p. 24.)

The thridde werre thet the wrethvolle heth is to *than* thet byeth onder him, thet is, to his wyve and to his mayné.—(*Ibid.* p. 30.)

Hit is a perilous ziknesse thet ne may na3t tholye thet me him take, and to *than* thet alle medicines went in to venim.—(*Ibid.* p. 22.)

Nou ich the habbe ssortliche yssewed huyche byeth the lyttle guodes and the midel guodes ; nou ich the wylle ssewy huet ys the zotho guod ari3t, thet maketh *than* thet hise heth guod ; and wythoute ham non ne wes nevre ari3t guod.—(*Ibid.* p. 79.)

Saynt Ion ase we habbeth yzed toparteth zeue overcomeingges and zeue crounes, thet is to zigge, zeue maneres of medes thet God behat to *than* thet ouercometh.—(*Ibid.* p. 170.)

Two kuynden he (Crist) haþ, we witen bi þon  
þat he is soþ God and soþ mon.—(*Castel of Love*, p. 60.)

Tho hule one wile hi bi-tho3te  
And after *than* this word up-bro3te.

(*Owl & N.* p. 8.)

Telstu bi me the wurs for *than*  
That ich bute anne craft ne kan.—(*Ibid.* p. 28.)

Ich not hu mai eni freo man  
For hire sechen after *than*  
3ef he biweneth bi *huan* he lai  
Al mai the luve gan awai.—(*Ibid.* p. 52.)

Ac after *than* the he haved idon . he scal ther beon idemed.  
Blithe mai he thanne buen . the god haved iquemed.

(*Moral Ode*, p. 27.)

Efterward thench hou vele3ithe thou hest yby onbo3sam to thine

vader and to thine moder and to *than* to huam thou ssoldest bouze and bere honoure.—(*Ayenbite*, p. 21.)

This zenne [of prede] is ybounde ine *than* thet be his ojene mouthe him yelpth other of his wytte, other of his kenne, other of his workes, other of his prouesse, &c.—(*Ibid.* p. 22.)

An sum sot mon hit tithth thar-to

Mid alle *than* that he mai do.—(*Owl & N.* p. 49.)

Wostu to *than* man was ibore

To thare blisse of hovenne-riche.—(*Ibid.* p. 25.)

Evre-ile man mid *than* the he haved mai biggen heuene-riche.

(*Moral Ode*, p. 24.)

. . bi *than* 3e wite than ende.

(*Lives of Saints*, p. 72.)

Anon so hi seze the monekes come, hi gonne to singe ymone,

A3en hem with gret melodie, as hit were for *than* one.

(*St Brandan*, p. 17.)

This holi man makede loudere song as hit for *than* one were.

(*Ibid.* p. 21.)

Thyse byeth the tuelf articles of the Cristene Byleve thet ech man Cristen ssel yleve stedevestliche (vor otherlaker he ne may by ybor3e) huanne he heth wyt and scele ; and ther-of byeth tuelf by the tale of the tuelf Apostles thet hise zette to hyealde and to loky to alle *thon*<sup>1</sup> thet wyleth by ybore.—(*Ayenbite*, p. 11.)

The vifte article zuo is, thet ha wente into helle efter his dyathe vor to draze thannes and to delivri the zaules of the holi vaderes and of alle *thon* thet vram the gininnge wordle storve in zoth and guode byleave, and ine hope thet hi ssolden by ybor3e.—(*Ibid.* p. 12.)

And thet he is ase the ymaymed ate porche of the cherche thet ne heth none ssame vor to sseawy alle his maimes to alle *thon* thet ther guoth vor thet me ssolde habbe of him pite.—(*Ibid.* p. 135.)

He naveth bute one woning

That his bischopen muchel schome,

<sup>1</sup> *þon* is plural.

An alle *than* that of his nome  
 Habbeth i-hert and of his dede.—(*Owl & N.* p. 61.)

The stone upe *whan* ich sitte that maketh me sitte above  
 In a wei ich him fond ligge, ther no neod nas to ston.

(*St Brandan*, p. 27.)

Icholle the make of this lond kyng thou salt yse  
 & this lond al be thin : & the othre bruteine be  
 Vor honour of bruteyne to *wan* thou addest kunde.

(*R. of Gl.* fol. 34.)

Ac *a3en* somer the emperour tho he adde al an honde  
 Wende hom towarde Rome and mid gret love  
 Nom with him the erl of Kent thoru *wane* he was above.

(*Ibid.* fol. 23.)

He let at Rome an stronge dich make al aboute  
 & deop *a3en* Constantin & *a3en* is route  
 Vor to holde hom ther, thoru *wanne* hii come with oute.

(*Ibid.* fol. 31 b.)

Tho adde he al is wille vor *wanne* it was al ido.

(*Ibid.* fol. 38.)

This were lo ure faderes of *wan* we beth *suththe* ycome  
 That with such treyson abbeth this lond thus ynome.

(*Ibid.* fol. 42 b.)

Hwat sculle we beren biforen us.  
 mid *wan* sculle we him iquemen.

(*Moral Ode*, p. 25, l. 48.)

To *wan* were hi i-borene  
 The sculle ben to dethe idemd & evre mo forlorene.

(*Ibid.* p. 25, l. 53.)

Ac heo nas no3t ahwar : to *whan* hire hurte drou3.

(*Seinte Margarete*, p. 25.)

By ry3te toknynghe thou ert the hel  
 Of *wan* spellede Danyel.  
 Thou ert Emaus, the ryche castel,

Thar resteth alle werye ;  
 Ine the restede Emanuel,  
 Of *wany*<sup>1</sup> speketh Ysaye.—(*Shoreham*, p. 133.)

Seint Dunstan com hom azen ; & faire was underfonge  
 Ladde his abbey al in pees, fram *whan* he was so longe.  
 (*Lives of Saints*, p. 37.)

We scolden alle us bi-thenche oft and wel ilome  
 hwet we beth and to *than* we sculle & of *wan* we come.  
 (*Moral Ode*, p. 32.)

## VERBS.

*Present Tense, Indicative Mood.*

For the various dialectical forms in the present tense of the Indicative Mood, the reader is referred to *Early Eng. Allit. Poems*, Introduction, pp. xx.-xxi.; *Genesis and Exodus*, Introduction, pp. xvii., xxvii.

*Third Person Singular in -th.*

Jennings, in his *Observations on the Dialects of the West of England*, notices the fondness for the inflexion *-th* (not *-eth*), instead of *-es*, in the 3rd per. sing. indic. This may be illustrated in the following passage from the *Song of Solomon* in the Devonshire version :

A *com'th* jumpin upon the mountains. He *stan'th* behaine our woll. He *leuk'th* voäth vrem the kezment an' *show'th* his zel ta th' lattice.—(Ch. ii. 8, 9.)

In the Southern dialect of the Early Eng. period we find the same fondness for the inflexion *-th*. In many cases it distinguishes the singular from the plural, as *pinkþ* = appears, *pinkeþ* = appear.

Ac thanne he (the dronke) heth yslepe, and *comth* to him zelue thanne he *yvelth* his kuead and *knauth* his folye and him playneth<sup>2</sup> of his harm.

Aten ende the zenezere, ase zayth Salamon is ase the ilke thet *slepth* amide the ze and thet ssip *spilth* and he ne naȝt hit ne *velth* ne none drede ne heth.—(*Ayenbite*, p. 128.)

<sup>1</sup> For *wane* ?<sup>2</sup> *Playneth* has *playny* for the infinitive, and therefore does not suffer contradiction ; its plural would be *playnieth*.

*Preterite Tense, Singular Number, Indicative Mood.*

The preterite tense<sup>1</sup> (first and third persons singular) of *regular* verbs terminates in *-de*, as *lovede*, *hopede*, &c. There is no final *-e* in the singular of *irregular* verbs, e. g. *slow* (= slew), *smot* (= smote). In Northern writers we often meet with such forms as *sloghe* (slew), *smate* (smote), which in the Southern dialect would be considered as *plurals*.

*Second Person Singular, Preterite Indicative of Irregular Verbs.*

In the oldest English or A.S. period the second person of irregular verbs ended in *-e*, as *heólde* = heldest, *dróge* = drewest. Those that change the vowel of the preterite plural, admit of vowel change in the 2nd pers. sing., as *bunde* (boundest), *drife* (drovest), *clúfe* (cleavedst or clovest).

The Southern dialect of the Early English period has numerous examples of this final *-e* in the 2nd pers. sing., but it is exceedingly rare in Northern writers. Dr Guest has already pointed out that the author of the *Ormulum* exhibits a tendency to omit this *-e*, as *badd* = baddest.

Enes thu *sunge*, ic wod wel ware  
 Bi one boure, and woldest lere  
 The lefti to an uvel lue  
 An sunge bothe lo3e and buve  
 An lerdest hi to don shome.—(*Owl & N.* p. 36.)

Thar-to þou *stele* in a day  
 And leidest thar-on thy fole ey.—(*Ibid.* p. 104.)

*Slowe* thu the holi prophete : to wrothere hele dudestu so.  
 (*Pilate*, p. 116.)

Ihesu for loue thou *stehe* on rode,  
 For loue thou *seze* thin heorte blod.  
 (*Lyric Poems*, p. 69.)

Thu 3eue us weole and wunne  
 Thu brohtest dai, and Eve ni3t.  
 (*Relig. Songs*, p. 65.)

<sup>1</sup> It is thus distinguished from the past participle which ends in *-ed*.



Ich wille speke toward the  
 Also thu *speke* toward me.—(*Owl & N.* p. 20.)  
 And levedy, the was-wel wors,  
 Tho (when) that thou *seze* in dede  
 Thy leue childe reulyche y-nome  
 And ase a thef forthe lede.

(*Shoreham's Poems*, p. 83.)

*Preterite Tense, Plural Number, Indicative Mood of Regular Verbs.*

The plural of the preterite in the Southern and Midland dialects terminates in *-en*.<sup>1</sup>

The *-n* is, however, frequently dropped, as in the following examples :—

& alle the men that hii *founde* hii *slowe* as hii *come*.

(*R. of Gl.* fol. 34.)

And the peces *flowe* aboute

And *smyte* on this lithere men . wel harde to the grounde.

(*St Katherine*, p. 96.)

Hi *nome* ken hokes of ire : and hire flesche to-gnowe.—(*Ibid.*)

In norþhumberland hi bigonne & ther hi *sloze* to grounde.

(*Ibid.* p. 87.)

& hi *seze* hire (the cou) sitte a dai in the valeye ther-doune.

(*St Kenelm*, p. 54.)

*Vowel change in the Plural Preterite of Irregular Verbs.*

The Southern dialect, as in the older stages of the language, changes the vowel of the preterite pl. of that class of verbs represented by *binden* (to bind), *driven* (to drive), *cleven* (to cleave), in which the vowel of the pret. pl. is the same as the past participle. The Northern dialect does not furnish us with any examples of this vowel change.

And (hi) yeueth ham to *sterue* vor the loue of him (Crist) thet

<sup>1</sup> The Northern dialect has *no* inflexion in the sing. or pl. pret.

*starf* vor ham, other ine the londe beyende the ze other ine anothre stede.—(*Ayenbite*, p. 165.)

Ha wente into helle . . . to delivri the zaules of the holi vaders and of alle thon thet vram the giningge of the wordle *storve* in zoth and guode byleaue, &c.—(*Ibid.* p. 12.)

Alle hi *storuen* in zorþe ine the desert.—(*Ibid.* p. 67.)

And hor either aþen other gaderede hor ost vaste

So that hii come and *smite* an bataile atte laste.

(*R. of Gloucester*, *Cott. MS.*, *Calig. A xi*, fol. 29.)

For meni men *þyve* oure louerd god : that were of gode thoþt  
To susteynie his apostles.—(*Judas Iscariot*, p. 110.)

*Preterite forms of Regular Verbs peculiar to the Southern dialect.*

1. Some few verbs in the Southern (and in some of the Midland dialects) ending in *-che* or *-ge* often make their preterites and past participles in *-nte* (*-nde*) and *-nt* (*-nd*).

Inf.	Pret.	Past Part.
clenche (fasten)	{ cleinte clente	icleint iclent
drenche (drown)	dreynte	idreynt
menge (mix)	{ meinde meynde	imeind imeynd
quenche (quench)	queynte	iqueynt
senge (sing, toast)	seinde	iseind
sinke (sink)	seinte	iseint
springe (sprinkle)	{ spreynthe spreynthe	ispreynt ispreynd

2. The preterites of such verbs as *drede*, *lede*, *sprede*, &c., were in the Northern dialect *dredde*, *ledde*, *spredde*, forms which are also found in the Southern idioms, but in the latter dialects we often find a change of vowel, as

Inf.	Pret.	Past Part.
clothe }	cladde	iclad
clethe }		
drede (dread)	dradde	idrad
grede (cry)	gradde	igrad

Inf.	Pret.	Past Part.
lede (lead)	ladde	ilad
leve (leave)	laftte	ilaft
reve (bercave)	rafte	irafte
schede (shed)	schadde	ischad
sprede (spread)	spradde	isprad
swelte (die)	swalte	iswalt
threte (threaten)	thratte	ithrat

*Infinitive Mood in -en ; Gerund in -enne or -ene.*

The Northern dialect drops the *-en*<sup>1</sup> of the infinitive, which is retained by the Southern and Midland dialects. The *-n* is mostly dropped, and the final *-e* strongly sounded represents the older inflexion *-an*, as *kreope*, to creep, *yeue*, to give.<sup>2</sup>

The gerundial infinitive in *-enne* or *-ene* (originally in *-anne* or *enne*) survived as late as 1340. It more often takes the inflexion *-e* of the infinitive.<sup>3</sup>

Ich ne loky nazt þet belongeþ þe to *nimene* ac me to *yeue*.

(*Ayenbite*, p. 195.)

He ous yefþ his blod to drinke and his vless to *etene*.

(*Ibid.* p. 146.)

The inflexion *-enne* of the gerundial infinitive being pronounced very much like the present participle in *-inde* or *-ende*, is very often confounded with it, and before the date at which *Lazamon's Brut* was written we find the participle in *-inde* or *-ende* doing duty as the gerund ; thus, *to helpinde* = *to helpenne*, to help.

When the *-inde* or *-ende* became *-inge* or *-ing* the mistake still held its ground, as we find late in the xivth century such forms as *to kepyng* = *to kepene* = to keep, &c.

<sup>1</sup> In the Northern dialect we meet with many verbs ending in *-en*, but they are not to be regarded as infinitives, but rather the earliest examples of such forms as *lighten*, *darken* (= to make light, to make dark), &c.

<sup>2</sup> This full form *-en* is frequently used by poetical writers as a convenient rhyming syllable.

<sup>3</sup> What some writers have called the long forms of the infinitive used by Chaucer, as *to done*, *to slane*, are in reality gerundial infinitives.

Damascus ys to *menyng* schedyng blod.

(*Trevisa*, 1387 *Cotton MS.*, *Tib. D vii*, fol. 9 a.)

Hy (they) —tauhte ham to *hontyng* and to *schetyng*.

(*Ibid.* fol. 15 a.)

Also he hadde sum tyme yuonge to *kepyng* his douzter of Frauns, vor a scholde marye here to his sone.—(*Ibid.* fol. 272 a.)

Jues men wonede under þe hulles of Jude . . . and wente (turned) to *robbyng* & *reuynge*.—(*Ibid.* fol. 281 b.)

#### *Infinitives in -ie or -y.*

Infinitives in *-ie*, *-ye*, or *-y*<sup>1</sup> (from older forms in *i-an*), are exceedingly common in the Southern dialect as late as 1387. No trace whatever of this inflexion is to be found in any Northern work, and though met with in the West Midland are of rare occurrence in the East Midland dialect of the xivth century. They are still retained in some of the modern dialects of the South of England.<sup>2</sup>

“Chell *whistley* and zing and *capery* vor oll yow cheesen.”

(*Exmoor dialect*.)

#### *Present Participles.*

The present participle in the Southern dialect terminates in *-inde*. in the Northern in *-ande* (*-and*): as Southern *lovinde*, Northern *lovande* (*lovand*).

As early as the beginning of the xivth century we find a tendency in some of the Southern and Midland dialects to use the form in *-inge* (*-ing*) instead of *-inde* or *ende*.<sup>3</sup>

In Trevisa's translation of Higden's Polychronicon, written 1387 (*Cotton MS.*, *Tib. D vii*), there are no examples of participles in *-ende*; all end in *-inge* or *ing*.

In the Northern dialect the *-and* was employed as late as the xviith century.

<sup>1</sup> Many verbs adopted from the Romance dialects took this inflexion, as *chasty* = chastise; *crouny*, to crown; *sovy*, to save, &c.

<sup>2</sup> Dr Barnes has shown that they still exist in Dorsetshire, as *mowy*, to mow; *zawy*, to sow.

<sup>3</sup> *-end* is a Midland form, and is frequently used by Gower; *-ande* (*-and*) was adopted in some of the Midland dialects, and is most frequently employed by East and West Midland writers. The participial form in *-ing* is no doubt a corruption

*Past Participles.*

1. In the Southern dialect up to a very late period the *i-* or *y-* (A.S. *ge*) was retained as the prefix of the past participle: as *idemd*, judged; *ihote*, called.

No instances of this prefixal element is to be found in any Northern writers. In Midland works with Northern tendencies, like the *Ormulum*, the *i-* is frequently dropped.

The modern Southern dialects have corrupted this prefix into *a*, as *ayete* = eaten; *abroke*, broken.

2. Past Participles of Strong or Irregular Verbs originally ended in *-en*: as *ibroken*, broke; *icorven*, cut; *ifaren*, gone. Southern writers frequently omit the *-n*, as in the following passages.<sup>2</sup>

þe tyding to þe contasse sone was *ycome*,

þat hire louerd was aslawe & þe castel *ynome*.

(*R. of G.*, *Cotton MS.*, *Calig.*, *A xl*, fol. 51 a.)

*ycome* = *ycomen* (comê); *ynome* = *ynomen* (taken).

But when the participle is used adjectivally in the plural, the full form is often retained, as *yboundene* (bound), *ybrokene* (broken).

Northern writers *never* omit the *-n*, and instead of *ycome*, *ynome*, &c., write *comen*, *nomen*, &c.

*Negative Verbal Forms.*

The Northern dialect makes but little use of negative forms, which are very common in Southern writers.

*nam*, am not; *nis*, is not.

*nes*, was not; *nere*, were not.

of *-inde*, and not of *-ende* or *-ande*. As before observed, there is good evidence for supposing that the sounds of *-inde* and *-inge* (and *-en*; see *Genesis* and *Exodus*, p. xxxviii.) were closely related; in fact, we find *kervynge* (= *kervinde* = cutting) rhyming with *fynde*.

“He hath in his front strong,

An horn foure feet long,

So as Y in bokes *fynde*

No rasour is so *kervynge*.”—(*K. Alys.*, ll. 6551-2.)

<sup>1</sup> This *y* or *i* is frequently found: 1. in other parts of the verb, as *yleve*, to believe; *yknauþ*, knows (*Ayenbite*). 2. In nouns, as *y-flon*, arrows; *yvon*, foes; *ibede* (prayers). 3. In adjectives, as *yredy*, ready; *ywer*, wary (*Ayenbite*). 4. In adverbs, as *ylome*, frequently; *ymene* (in common).

<sup>2</sup> All Trevisa's past participles of strong verbs end in *-e*.

*nabbe*, have not ; *neth*, hath not.  
*nade*, had not ; *not*, knows not.  
*nost*, knowest not ; *nuste*, knew not.  
*nille*, *nile*, will not.

*Verbal prefixes* peculiar to the Southern dialect.

1. *An* (*a*), as *anginne* (*anginne*), to begin. *Angrise* (*agrise*), to terrify. *Anhete*, to inflame, kindle. *Anhitte*, to strike. *Anhonge*, to hang. *Anlikny*, to compare.<sup>1</sup>

2. *Of* : (*a*) for (negative), *ofpinche* = for think, repent ; *of-guo* = forgo ; *of-holde*, withhold.<sup>2</sup> (*b*.) for, as in *ofseche*, seek for ; *ofsende*, send for.

3. *At* (A.S. *æt*), as *at-berste*, burst from ; *at-wite*, English *at-wit*, reproach ;<sup>3</sup> *at-route*, to advance.

#### *Adverbs.*

The Southern dialect retains numerous adverbial forms unknown to the Northern speech.

1. Adverbs in *-e* : as (*a*.) *longe* (for a long time) ; *unrizte*, wickedly (*b*.) *ene*, *twie*, *thrie*<sup>4</sup> (Northern *anes*, *twies*, *thries*<sup>5</sup>) = Semi-Saxon *enen*, *tweien*, *thrien*, A.S. *ænd*, *twiwa*, *thrywa*. (*c*.) *henne*, hence ; *thenne*, thence ; *whenne*, whence ; = *hennene* (*heonene*, *heonnen*) ; *whanene* (*whannen*, *wannen*) ; *thanene* (*thennen*) = A.S. *heon-an*, *thanon*, *hwanon*.<sup>6</sup>

2. Adverbs in *-es*, as *alles*, altogether ; *willes*, willingly ; *thonkes*, willingly (as his *thonkes* = he being willing) ; *unthonkes*, unwillingly.

3. Adverbs in *-en*, *ferren*, *selden*, *whilen* (= also *ferre*, *seldc*, *while*). The Northern forms end in *-um* or *-om*, as *ferrum*, *seldum*, *whilom*.

<sup>1</sup> In the Southern dialect, such verbs as *ago*, *awake*, *arise*, are exceedingly common, but scarcely ever occur in any Northern works.

<sup>2</sup> *of-serve* occurs in Southern writers for *deserve*.

<sup>3</sup> Chaucer uses *at-renne* and *at-rede* (to run from, out-run ; get rid of, out-wit).

<sup>4</sup> *neode*, *nede*, occurs for *nedes* = *needs*, of necessity.

<sup>5</sup> These forms are not unknown to the Southern dialect.

<sup>6</sup> Towards the middle of the 14th century these forms became *hennes*, *thennes*, *whennes* (*whannes*). The corresponding Northern forms are *hethen*, *thethen*, *whethen* (*quethen*).

4. Adverbs in *-wat*, as *alwat*, *alhuet*, until, *neiwat*, nearly.<sup>1</sup>
5. *Ac* (but); *ek* (also); *so—so* (as—as); *forte* (*for to*), until.<sup>2</sup>
6. Dropping of *e*, as *a3e*, *aye*, again; *siththe*, *seththe*, since, afterwards.

### Prepositions.

The following forms are peculiar to the Southern dialect.

1. *An*,<sup>3</sup> on, in (before a vowel); *a* (before a consonant): *e. g.* *An erpe*, in earth; *an-ende*, lastly; *an-he3*, on high; *a-lyve*, alive; *a-slepe*, asleep.<sup>4</sup>

The Northern dialect prefixes *on*: as *on-live*, alive; *on-loft*, aloft; *on-slepe*, asleep; *on-slante*, aslant, &c.

The preference for *on* explains the curious Northern forms, *obove* (above); *omang* (among); *olike* (alike); *onan* (anon).

2. *Fram*, from (Northern *fra*; Midland *fro*).
3. *Mid*, *mide* (Northern *with*).
4. *Toppe* (Kentish), above.<sup>5</sup>

<sup>1</sup> *-gate*, as in *algate* (algates), *thusgate*, *swagate*, is unknown to the Southern dialect.

<sup>2</sup> *Sum*, as; *warne*, unless; *utwith*, without; *inwith*, with; *forwith*, before, are not used by Southern writers.

<sup>3</sup> *An* is used by Southern writers as a separate word, as well as a prefix. It is still known in Sussex, where the peasants say, "Put your hat *an*."

<sup>4</sup> The *a* is still preserved in *anon* = in one (minute), *a-hunting*, *a-building*, &c.

<sup>5</sup> *at* = to; *til*, to, are not found in the Southern dialect.

SUMMARY OF DIFFERENCES  
BETWEEN  
NORTHERN AND SOUTHERN DIALECTS  
A.D. 1250—1340.

I. ORTHOGRAPHICAL DIFFERENCES.

SOUTHERN.	NORTHERN.	PAGE
<i>Hw, Wh</i>	<i>Qw, Qu</i>	Specimens of E. English, p. xvi.
Ch	K	i
V	F	ii
Z	S	iii
O	A	iv
E	A	iv-v
U (or E)	I	vi
Eo (Ie, Ue)	E	viii
Ea (Ya, Ye)	E or A	ix
Uo	O	x

II. GRAMMATICAL DIFFERENCES.

SOUTHERN.	NORTHERN.	PAGE
Large number of plurals in <i>-en</i> ( <i>-n</i> )	Very few plurals in <i>-en</i> ( <i>-en</i> )	x
Unknown	<i>Brether, childer, ky,</i> <i>hend</i>	xv
Plurals in <i>-ren</i>	Unknown	xv
Plurals in <i>-e</i>	Unknown	xv
Genitive singular of feminine nouns in <i>-e</i>	Unknown	xxv
Genitive plural of nouns in <i>-ene</i> and <i>-e</i>	Unknown	xxx
Adjectives retain many of the older inflexions	Adjectives drop all the older inflexions, ex- cept <i>alder</i> and <i>bather</i>	xxxvi
<i>þa, þo</i> (fem.), the	Unknown	xl
<i>þes</i> (masc.), <i>þeos, þues</i> (fem.), this	Unknown	xlili
<i>Beye</i> , both, gen. pl. <i>beire</i>	Unknown	xl



SOUTHERN.	NORTHERN.	PAGE
<i>þat</i> , <i>þet</i> , neuter of the article	<i>þat</i> , a demonstrative pronoun	xl
<i>Atten</i> , <i>Attan</i> , <i>Atte</i> (masc.)	Unknown	xl
<i>Atter</i> (fem.), at the	Unknown	xl
Unknown	<i>þer</i> , <i>þir</i> , <i>þere</i> , their	xlvi
Unknown	<i>þas</i> (those)	xlvi
Unknown	<i>Stik</i> ( <i>sic</i> ), such	xlvi
<i>Ich</i> , <i>Uch</i> , I	Unknown. <i>Ik</i> and <i>I</i> used instead	xlvi
<i>A</i> , <i>Ha</i> , he	Unknown	xlviii, xlix
<i>Hi</i> , <i>He</i> , <i>Heo</i> , <i>Hue</i> , she	Unknown. <i>Seo</i> , <i>scho</i> , <i>sho</i> , used instead	li
<i>Hine</i> (acc.), him	Unknown	li
<i>Hi</i> , <i>Hii</i> , <i>Heo</i> , <i>Hue</i> , they	Unknown. <i>þa</i> , <i>þay</i> , used instead	li
<i>Heo</i> , <i>Here</i> , <i>Hire</i> , <i>Hor</i> , <i>Heore</i> , <i>Huere</i> , their	Unknown. <i>þair</i> , <i>þar</i> , used instead	li
<i>Hem</i> , <i>Hom</i> , <i>Han</i> , <i>Heom</i> , <i>Huem</i>	Unknown. <i>þam</i> , <i>þaim</i> , used instead	li
<i>His</i> , <i>Hise</i> , <i>Is</i> , them	Unknown	liii
<i>His</i> , <i>Is</i> (acc.), her	Unknown	liii
<i>Ure</i> ( <i>Oure</i> ), <i>cower</i> ( <i>youre</i> ), <i>here</i> ( <i>hire</i> ), ours, yours, theirs	Unknown. <i>Urs</i> , <i>yhoures</i> , <i>þaires</i> ( <i>pairs</i> ), used instead	liv-v
<i>Wan</i> (which)	Unknown	lviii
<i>-eþ</i> in all persons of the pl. pres. indic.	<i>-es</i> in all persons of the pl. pres. indic.	lix
<i>-e</i> , <i>-est</i> , <i>-eþ</i> ( <i>-þ</i> ), the inflexion of the sing. pres. indic.	<i>-es</i> in all persons of the sing. pres. indic.	See Early Eng. Allit. Poems, pp. xx, xxi
<i>-ede</i> , <i>-edest</i> , <i>-ede</i> , the inflexion of the sing. past indic. of regular or weak verbs	No inflexion in the sing. past indic. of strong verbs	See Ibid.
<i>-e</i> , the ending of the 2nd pers. past of irregular or strong verbs	No inflexion in the 2nd sing. past indic. of irregular verbs	lx
Change of vowel in pret. pl. of strong verbs	Unknown	lxi
Infinitives in <i>-en</i> , <i>-e</i>	Infinitive ending dropped	lxiii
Gerundial Infinitives in <i>-ene</i>	" "	lxiv
Gerundial Infinitives in <i>-ing</i>	" "	lxiv

SOUTHERN.	NORTHERN.	PAGE
Infinitives in <i>y</i> or <i>ei</i>	Infinitive ending dropped	lxiv
<i>-inde</i> or <i>(-inge)</i> the ending of the present participle	<i>-ande</i> ( <i>-and</i> ), the ending of the present participle	lxiv
<i>y-</i> prefix of the past participle	<i>y-</i> omitted as the sign of the past participle	lxv
<i>-n</i> dropped in past participle	<i>-n</i> never dropped in past participles	
<i>Schal</i> (ssel), <i>ssolde</i> , <i>scholde</i>	<i>Sal</i> (shall), <i>suld</i> (should)	See Hampole's P. of Consc. p. xxiv.
<i>þarf</i> (need), <i>þerfte</i> , <i>þerste</i> (needed)	<i>þar</i> , <i>þer</i> , <i>þurt</i>	
<i>þonkes</i> , willing; <i>unþonkes</i> , unwilling	Unknown	lxvi
<i>Henne</i> , <i>þenne</i> , <i>hwanne</i> , hence, thence, whence	<i>Hepen</i> , <i>þepen</i> , <i>wheþen</i> , ( <i>queþen</i> ), used instead	lxvi
Unknown	<i>Mun</i> , <i>mon</i> (shall)	
Unknown	<i>Ha</i> (have), <i>ma</i> (make), <i>ta</i> (take)	See Hampole's P. of Consc. p. xxiv.
Adverbs in <i>-e</i> , as <i>ene</i> , <i>twie</i> , <i>thrie</i> , <i>neode</i> , <i>nede</i> , once, twice, thrice, needs	Unknown	lxvi
Adverbs with prefix <i>an-</i>	Unknown	lxvii
Unknown	<i>Sum</i> (as), <i>fra</i> (from), <i>tīl</i> (to), <i>at</i> (to, sign of infinitive), <i>at</i> (that), <i>warne</i> (unless)	lxvii
Unknown	Affixes, <i>-gate</i> , <i>-linges</i>	lxvii

### III. LEXICOGRAPHICAL DIFFERENCES.

THE differences in the vocabularies of the Northern and Southern dialects may be discussed at a future period under the following heads :

I. Words peculiar to the *Southern* dialect, *e.g.*, *dene*, a dean, valley ; *more*, a root ; *zuol3*, a plough,<sup>1</sup> &c.

II. Words peculiar to the *Northern* dialect, *e.g.*, *brathe*, wrath ; *fel*, a hill ; *wil*, astray, &c.

III. Double forms, one of which is found in the Southern dialect and the other in the Northern, *e.g.*,

SOUTHERN.	NORTHERN.	SOUTHERN.	NORTHERN.
<i>ey</i>	<i>egg</i>	<i>woc, woke</i>	<i>wayke</i> (weake)
<i>snibbe</i>	<i>snaipe</i> <sup>2</sup> (snub)	&c.	&c.

<sup>1</sup> *Plough* does not occur in A.S. writers ; and Southern authors of the thirteenth and fourteenth centuries employ it only in compound terms, as *plow-land*, &c.

<sup>2</sup> *Snaipe* and *wayke* are evidently Norse forms.

## OUTLINES OF KENTISH GRAMMAR.

(A.D. 1327—1340.)

### NOUNS.

1. *Gender.* The genders of Nouns are the same as in the older stages of the language.

2. *Declension.* Nouns may be divided into four declensions.

#### DIVISION I.

Nouns of the *n* declension, containing masculine, feminine, and neuter substantives ending in *-en* or *-e* (originally in *-a* or *-e*) and forming the plural in *-en* (originally in *-an*).

#### DIVISION II.

*Class i.* Nouns (originally feminine) ending in a consonant and forming the plural in *-en* (originally in *-a*).

*Class ii.* Nouns (originally feminine) ending in *-e* (originally in *-u*) and forming the plural in *-en* (originally in *-a*).

#### DIVISION III.

*Class i.* Nouns (originally neuter) ending in a consonant and having the singular and plural alike.

*Class ii.* Nouns (originally neuter) ending in a vowel (originally in *-w*, *-e*, or *-u*), together with some few ending in a consonant and forming the plural in *-en* (originally in *-u*).

#### DIVISION IV.

*Class i.* Nouns (originally masculine) ending in a consonant and forming the plural in *-es* (originally in *-as*).

*Class ii.* Nouns (originally masculine) ending in a vowel and forming the plural in *-en* (originally in *-u*).

DIVISION I.

	E.E.		SINGULAR.
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	Sterre (star),	tonge (tongue),	e3e (eye).
Gen.	Sterre,	tonge,	e3e.
Dat. }	Sterre,	tonge,	e3e. *
Acc. }			

E. E.		PLURAL.
	<i>Masc.</i>	<i>Fem.</i>
		<i>Neut.</i>
Nom. }	Sterren,	tongen,
Acc. }		
Gen.	Sterrene,	tongene,
Dat.	Sterren,	sterren,

In like manner are declined :—*bee*, pl. *been*; *chirche*, pl. *chirchen*; *eare*, *ere* (ear), pl. *earen*, *eren*; *flo* (arrow), pl. *flon*; *fo* (enemy), pl. *fon*; *gome*, *gune* (man), pl. *gomen*; *to* (toe), pl. *ton*; *wise* (manner), pl. *wisen*; *woke*, *wuke* (week), pl. *woken*.

DIVISION II.—CLASS I.

SINGULAR.		PLURAL.
Nom.	Zauel (soul).	Nom. Zaulen.
Gen.	Zaule.	Gen. Zaulene.
Dat. }	Zaule.	Dat. }
Acc. }		Acc. }
		Zaulen.

Thus are declined :—*ben* (prayer), pl. *benen*; *edder* (adder), pl. *eddren*; *zyn* (sin), pl. *zynnen*. *Nizt* (night), *wizt* (wight).

CLASS II.

SINGULAR.		PLURAL.
Nom.	Dore (door).	Nom. Doren.
Gen.	Dore.	Gen. Dorene.
Dat. }	Dore.	Dat. }
Acc. }		Acc. }
		Doren.

To this declension belonged originally *cu*, *cou* (cow), pl. *kun*, *ken* (kine).

## DIVISION III.—CLASS I.

SINGULAR.		PLURAL.	
Nom. and Acc.	Hors (horse).	Nom. and Acc.	Hors.
Gen.	Horses.	Gen.	Horse.
Dat.	Horse.	Dat.	Horse.

After the same manner are declined :—*hus* (house) ; *der* (deer) ; *bern* (child) ; *spel* (story) ; *ssep* (sheep) ; *wif* (woman, wife) ; *yer* (year).

## CLASS II.

## SINGULAR.

Nom. and Acc.	Ssip (ship),	{ traw } (tree).
		{ throw }
Gen.	Ssipes,	{ throwes,
		{ trauwes.
Dat. }	Ssipe,	{ trawe,
Acc. }		{ throwe.

## PLURAL.

Nom. and Acc.	Ssipen,	{ trauwen,
		{ throwen,
		{ tren.
Gen.	{ Ssipene, }	{ trauwene,
	{ Ssipe, }	{ throwene,
		{ trene.
Dat. }	Ssipen,	{ trauwen,
Acc. }		{ trouwen,
		{ tren.

In the same way are declined :—*dyevel* (devil) ; *vet* (vat) ; *heved*, *heaved* (head) ; *lim* (limb) ; *riche* (kingdom) ; *token* (sign) ; *sorwe* (sorrow) ; *wonder* (marvel) ; *werre* (war). *Calf*, *child*, *ey* (egg), *lamb*, form their plural in *-ren* (originally *-ru*), as—*Calvren* (A.S. *cealfru*) ; *children*, *childern* (A.S. *cildru*) ; *eyren* (A.S. *ægry*) ; *lambren* (A.S. *lambru*).

## DIVISION IV.—CLASS I.

E.E.	SINGULAR.	E.E.	PLURAL.
Nom. and Acc.	Del (part).	Nom.	Deles.
Gen.	Deles.	Gen.	Delene.
Dat. }	Dele.	Dat. }	Deles.
Acc. }		Acc. }	

Thus also are declined:—*day*; *'engel* (angel); *veld* (field); *mouth* (mouth); *king*; *ston* (stone); *wey* (way). *Viend* (enemy), *vriend* (friend), are used as plurals, the older forms being *fynd* or *feónd*, *frynd* or *freónd*. *Winter* has the pl. *winter* and *winters*; *got*, *gayt* (goat), makes the pl. *geet*. *Vader* drops the *-es* in the genitive case.

CLASS II.

E.E.	SINGULAR.	E.E.	PLURAL.
Nom. and Acc.	Sone, Sune (son).	Nom.	Sonen, Sunen (Sune,
Gen.	Sone, Sune.		Sunes).
Dat. }	Sone, Sune.	Gen.	Sonene, Sunene.
Acc. }		Dat.	Sonen, Sunen.
		Acc.	Sone, Sune (Sonen).

In the same manner are declined:—*dozter* (daughter), pl. *doztren*; *moder* (mother), pl. *modren*; *rother* (ox), pl. *rotheren*; *zoster* (sister), pl. *zostren*. *Brother*, *moder*, *dozter*, are indeclinable in the genitive singular. *Brother* makes the plural *brothren*.

*Case endings*.—*a*. The dative singular of all the declensions is denoted by a final *e*. Words ending in *f* change it into *v* before adding *e*. Nom. *wyf*; Dat. *wyve*. Nouns having a short vowel before *d*, *t*, double these letters, as—Nom. *bed*; Dat. *bedde*.

*b*. The A.S. dative pl. *-um*, in some few cases, is denoted by *-e*; in the majority of instances it is the same as the nominative.

ADJECTIVES.

For declension of Adjectives see p. xxxvi.

PRONOUNS.

I. PERSONAL PRONOUNS.

The personal pronouns are: *Ich* (I), *pou* (thou), *he* (he), *hi* (she), *hit* (it).

SINGULAR.			PLURAL.	
Nom.	<i>Ich</i> . <sup>1</sup>	<i>pu</i> , <i>pou</i> .	<i>we</i> .	<i>ye</i> .
Gen.	<i>min</i> , <i>mi</i> .	<i>pin</i> , <i>pi</i> .	<i>oure</i> .	<i>youre</i> .
Dat. }	<i>me</i> .	<i>pe</i> .	<i>ous</i> , <i>us</i> .	<i>you</i> .
Acc. }				

<sup>1</sup> This pronoun is still preserved in the South-Western dialects under the forms *Uch* and *Utchy*.

	E.E.				PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>			
Nom.	{ a, ha, he,	{ hi, hy,	} hit.		Nom.	hi.
Gen.	his,	hire,	his.		Gen.	{ hire, hare.
Dat.	him,	{ hire, hare,	} him.		Dat.	ham.
Acc.	{ hine, him,	{ hire, hi, his,	} hit. it.		Acc.	hi, his, hise, ham.

The personal pronouns are frequently used reflectively ; as, *Ich me reste*, I rest myself.

*Self* is declined like an adjective (in the oblique cases, *selve* sing. and pl.) ; so that we easily understand such forms as *Ich silf* = I myself ; *pu silf* = thou thyself ; (*Ich*) *me sylf* = I myself, where *self* is placed after the *dative* of the personal pronoun. Cp. Fr. *moi-même*, *lui-même*, &c.

## II. POSSESSIVE PRONOUNS.

The possessive pronouns are identical in form with the genitive case, e.g. *oure* = our, ours, of us ; *youre* = your, yours, of you ; *hare* = their, theirs, of them.

## III. INTERROGATIVE PRONOUNS.

	<i>Masc. and Fem.</i>	<i>Neut.</i>
Nom.	hua.	huet.
Gen.	huas.	huas.
Dat.	huam.	huam.
Acc.	huan, wan.	huet.

## VERBS.

*Moods*.—There are four moods : Indicative, Subjunctive, imperative, and Infinitive. Besides the ordinary infinitive there is a gerund (used after *to*) ; infin. *comen*, to come ; ger. *to comene*. This distinction between the two forms is not always preserved.

*Tenses*.—Only two tenses are formed by inflection—the present and the past.



*Participles.*—The present participle ends in *-inde*; the past participle has the prefix *i-* or *y-* (unless the verb commences with one of the following prefixes : *a-*, *at-*, *bi-*, *be-*, *for-*, *vor-*, *of-*, *to-*, *un-*, *wip-*).

There are two conjugations of verbs, the Strong (or irregular), and the Weak (or regular).

# I. WEAK VERBS.

## CLASS I.

INFINITIVE MOOD—*Lovien*, *loven*, to love.

### INDICATIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Lovie, love	Lovieth, loveth	1. Lovede	Loveden
2. Lovest	Lovieth, loveth	2. Lovedest	Loveden
3. Loveth	Lovieth, loveth	3. Lovede	Loveden

### SUBJUNCTIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Lovie, love	Lovien, loven	Lovede	Loveden

### IMPERATIVE MOOD.

*Sing.* Love.      *Plural.* (a.) Lovieþ, loveþ ; (b.) Lovie, love  
(followed by the pronoun).

Gerund.      To lovienne, lovene.

Pres. Part.      Lovinde.

Past Part.      I-loved, Y-loved.

Like *lovie*, to love, are conjugated *clepie*, to call ; *herie*, to praise ; *hopie*, to hope ; *makie*, to make ; *schunie*, to shun ; *tholie*, to suffer.

## CLASS II.

INFINITIVE MOOD—*Hyere*, to hear.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Hyere	Hyereþ	1. Hyerde	Hyerden
2. Hyerst	Hyereþ	2. Hyerdest	Hyerden
3. Hyerþ	Hyereþ	3. Hyerde	Hyerden

SUBJUNCTIVE MOOD.			
PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Hyer	Hyeren	Hyerde	Hyerden

## IMPERATIVE MOOD.

*Sing.* Hyer.      *Plural.* (a.) Hyereþ ; (b.) Hyere (followed by the pronoun).

Gerund.      Hyerene.

Pres. Part.      Hyerinde.

Past Part.      Yhyerd.

1. In the 3rd pers. sing. indic. of verbs having *t* or *d* for the last syllable, *t* is often used for *-teth* or *-deth*, as *gret*, cries ; *let*, hinders ; *let*, leads ; *zent*, sends ; *went*, turns, &c.

2. If the root of the verb ends in *d* or *t* doubled, or preceded by another consonant, the *de* or *te* of the past tense, and *-d* or *-t* of the past participle, are omitted : e. g., *wende*, to turn ; pret. *wende*, pp. *wend* ; *lette*, to hinder ; pret. *lette*, pp. *ylet*.

The following verbs, among many others, belong to this class :—

INF.	PRET.	PAST PART.
Calle, to call	calde	ycald
Deme, to judge	demde	ydemd
Deppen, to dip	depte	ydept
Hede, to hide	hedde	yhed
Keþe, to show	kedde	yked
Lende, to lend	lende	ylend
Ssrede, to clothe	ssredde	yssred

Some verbs of this class have double forms for the preterite and past participle.

INF.	PRET.	PAST PART.
Cleþe, } to clothe	{ cledde	{ yclad
Clope, }	{ cladde	{ yceled
Dele, to deal	{ delte	{ ydelt
	{ dalte	{ ydalt
Grede, to cry	{ gredde	{ ygred
	{ gradde	{ ygrad

INF.	PRET.	PAST PART.
Rede, to advise	{ redde radde	yred yrad
Sprede, to spread	{ spreadde spradde	yspred sprad
Sweten, to sweat	{ swelte swalte	yswet yswat

*Cacche* (catch) and *techen* (teach) make the preterites *cazte* and *tazte*.

*Habbe*, to have, is thus conjugated :

Indic. Pres. Sing. 1. *habbe* ; 2. *hest* ; 3. *heþ*.

„ „ Pl. 1. *habbeþ* ; 2. *habbeþ* ; 3. *habbeþ*.

Indic. Pret. Sing. 1. *hedde* ; 2. *heddest* ; 3. *hedde*.

„ „ Pl. 1. 2. 3. *hedde* (*hedden*).

CLASS III.

INDICATIVE MOOD—*Tellen* (A.S. *tellan*), to tell.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. <i>telle</i>	<i>telleþ</i>	1. <i>tealde</i>	<i>tealden</i>
2. <i>telst</i>	<i>telleþ</i>	2. <i>tealdest</i>	<i>tealden</i>
3. <i>telp</i>	<i>telleþ</i>	3. <i>tealde</i>	<i>tealden</i>

SUBJUNCTIVE MOOD.

PRESENT.

Sing. *telle* Plur. *tellen*

PRET.

Sing. *tealde* Plur. *tealden*

IMPERATIVE MOOD.

Sing. *telle*. Plur. (*a.*) *telleþ* ; (*b.*) *telle*.

Gerund. to *tellene*.

Pres. Part. *tellinde*.

Past Part. *y-teald, ytald*.

To this class belong the following verbs :

Begge, buy	bozte	ybozt
Brenge, bring	brozte	ybrozt

Seche, seek	soʒte	ysoʒt
Zelle, sell	{ zealde zalde	{ yzeald yzald
Werchen, work	wroʒte	ywroʒt
þenchen, seem	þoʒte	yþoʒt

*Zigge* (*zegge*), to say, makes 2nd per. sing. pres. indic., *zayst* (*zeayst*); 3rd, *zayde* (*zeayde*).

*Wille*, will, makes pres. indic.

1. *wille*            2. *wilt*            3. *wile* (sing.)

1. 2. 3. *willeþ* (plural).

Preterite 1. *wolde*    2. *woldest*    3. *wolde* (sing.)

1. 2. 3. *wolden* or *wolde* (plural).

## II. STRONG VERBS.

(No change of vowel in the preterite plural.)

Infinitive, *Healde*<sup>1</sup> (to hold).

### INDICATIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Healde	Healdeþ	1. Hield } Hild }	Hielden
2. Healdest (Halst)	Healdeþ	2. Hielde	Hielden
3. Halt	Healdeþ	3. Hield	Hielden

### SUBJUNCTIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Healde	Healden (Healde)	Hielde	Hielden (Hielde)

### IMPERATIVE MOOD.

Sing. Heald.            Plural. (a.) Healdeþ ; (b.) Healde.

Gerund.            Healdene.

Prest Part.        Healdinde.

Past Part.        } Yhealde.  
                      } Yhyealde.

Verbs of this division fall under three classes :

<sup>1</sup> Also written *Hyealde*.

CLASS I.

PRESENT.	PRET.	PAST PART.
(a.) Bere, bear	ber	ybore
Bidden, bid, ask	bed	yboden
Bihote, promise	bihet	bihote
Breke, break	brec	ybroken
Ete, eat	et	yyete (= y-yeate)
Fonge, take	veng	yvonge
Voryete, forget	voryet	voryete
Zitte (sit)	{ zet } { zat }	izete
Speke (speak)	spek	yspeke
Wreke (thrust out)	wrek	{ ywreke ywroke }
(b.) Come	com	ycome
Neme, take	nom	ynome

CLASS II.

Bete, beat	hyet	ybyeten
Cnowe, know	kneu	yknowe
Valle, fall	vil	yvalle
Lhepe, leap	{ hliep } { hlip }	yhlope <sup>1</sup>

CLASS III.

Dra3e, draw	dro3	idra3e
Vare, go	vor	ivare
Hle3e, laugh	hlo3	ihlo3e
Vorzake, forsake	vorzoc	vorzake
Slea, sle, slay	slo3	isla3e
Ssape, create	ssop	issape
Stonde, stand	stod	ystonde

DIVISION II.

(Change of vowel in pret. plural.)

Infinitive. Binde, to bind ; Drive, to drive.

<sup>1</sup> Does not occur.

## INDICATIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. Binde, Drive	Bindeþ, Driveþ	1. Bond, Drof	Bounden <sup>1</sup> Driven
2. Binst, Drifst		2. Bounde, <sup>1</sup> Drive	
3. Bint, Driþþ		3. Bond, Drof	

## SUBJUNCTIVE MOOD.

PRESENT.		PRET.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Binde, Drive.	Bounden, Driven	Bounde, Drive.	Bounden, Driven

## IMPERATIVE MOOD.

Sing. Bind, Drif.	Plural. (a.) Bindeþ, Driveþ ; (b.) Binde, Drive.
Gerund.	Bindene, Drivene.
Present Part.	Bindinde, Drivinde.
Past Part.	Ybounde, Ydrive.

The following verbs belong to this division :

## CLASS I.

PRESENT.	PRET.	PAST PART.
(a.) Binde, bind	bond	ybounde
Beginne, begin	bigon	bigonne
Delve, dig	dalf	ydolve
Drinke, drink	dronk	ydronke
Yerne, (= eorne)	{ orn yarn }	y yerne (= iurne)
Vinde, find	{ vond vand }	yvounde
Vizte, fight	vozt	yvozte
Helpe, help	halp	yholpe
Zinge, sing	{ zang zong }	izonge
(b.) Berze, protect	borz	yborze
Kerve, cut	carf	ycorve
Sterve, starve, die	starf	ystorve
Yelpe, boast	yalp	yyolpe

<sup>1</sup> The older forms are: 2nd sing. *bunde* ; 1. 2. 3. pl. *bunden* ; *zinge*, to sing, makes 2nd pers. pret. *zunge* ; 1. 2. 3. pl. *zungen*.

CLASS II.

PRESENT.	PRET.	PAST PART.
Abide	abod	abide
Rise	ros	yrise
Ssrive, shriue	ssrof	yssrive
Smite	smot	ysmite
Strive	strof	ystrive
Write	wrot	ywrite

CLASS III.

Bede, offer	byead (= bead)	ybode
Chyese, choose	cheas	ychose
Cyepe, creep	creap	ycrope
Vly, flee, fly	vlea <sub>3</sub>	yvlo <sub>3</sub> e
Lyese, lose	{ lyeas } { leas }	ylore
Schete, shoot	{ ssat } { sseat }	yssote
Lute, } bow Lote, }	leat	ylote
Le <sub>3</sub> en, lie	le <sub>3</sub>	{ ilo <sub>3</sub> en ilowen }
Ssete, shut	sset	issete
Zi, see	ze <sub>3</sub>	{ iso <sub>3</sub> e ize <sub>3</sub> e }
Sethen, seethe, boil	seath	isode
Bugen, } bow Buwen, }	bea <sub>3</sub>	{ ibo <sub>3</sub> en ibowen }
Lute, } bow Lote, }	leat	ilote
Loken, lock	leac	iloke
Stigen, } ascend Sti <sub>3</sub> en, }	stea <sub>3</sub>	isti <sub>3</sub> e

*General Remarks on the Strong (or Irregular) Conjugation.*

1. If the base of a verb ends in *-e* or *-ie* the *-e* or *-ie* is the *-e* of the inflexions in the present indicative and imperative, as *vleþ* = flees ; *zeþ* = sees.

2. Verbs having *-d* or *-t* as the final letter of the root-syllable, take *-t* instead of *-deþ* or *-teþ*, as the personal inflexion, as *bint* = bindeth, binds ; *grint* = grindeth, grinds ; *halt* = holdeth, holds ; *rit* = rideth, rides ; *stont*, *stent* = standeth, stands.

3. The 2nd and 3rd pers. are frequently contracted thus : *est* = eatest ; *binst* = bindest ; *drinkþ* = drinks ; *drifþ* = drives.

4. Verbs whose base originally terminated in *g* often retain it under the form *3* in the 2nd and 3rd pers. sing. indic. : as *dra3en*, to draw ; *dra3st*, drawest ; *dra3þ*, draws ; *vli*, to fly ; *vli3st*, fliest ; *vli3þ*, flies ; *wri*, to cover ; *wri3þ*, covers.

5. In some verbs the vowel is changed in the 3rd sing. pres. indic., as *healden*, to hold ; *halt*, holds ; *hoten*, to command ; *hat*, commands ; *stonden*, to stand ; *stant*, stands.

## ANOMALOUS VERBS.

1. *O3en*, *owen*, to own ; 1st and 3rd sing. pres. indic. *o3* ; *o3en* ; pret. *o3te*.

2. *Am* is the 1st pers. sing. of the old infinitive *wesan*, to be. The other persons are as follows :—2nd pers. pres. indic. *art* ; 3rd, *is* ; pret. 1st, *wes* ; 2nd, *were* ; pl. *weren*, *were*.

3. *Bi*, to be ; ger. *byenne*. 1st pers. pres. indic. *bi* ; 2nd, *best* ; 3rd, *beth* ; 1st, 2nd, and 3rd pers. pl. *beth* ; imper. pl. *beth*.

4. *Cunne*, to be able, to know ; 1st sing. pres. indic. *con* ; 2nd, *const* ; 3rd, *con* ; pl. *connen* ; pret. *cuthe*, *couth*.

5. *Daren*, to dare. 1st sing. pres. indic. *dar*, *der* ; 2nd, *darst* ; 3rd, *dar* ; pl. *dorren*, *dorre* ; pret. sing. *dorste*.

6. *Do*, to do ; ger. *doenne*. 1st sing. pres. indic. *do* ; 2nd, *dest* ; 3rd, *deth* ; pl. *doth* ; pret. *dede* ; imp. *doth*.

7. *Guo*, to go ; ger. *guonne*. 1st sing. pres. indic. *go* ; 2nd, *gest* ; 3rd, *geth* (pl. *guoth*) ; pret. *yede* ; imp. *guoth* ; pp. *iguo*.

8. *Mowen*, to be able, may ; 1st sing. pres. indic. *may* (*mai*) ; 2nd, *mi3t* ; 3rd, *may* (*mai*) ; pl. *mo3en* ; pret. *mi3te*.



9. 1st sing. pres. indic. *mot*, may, must ; 2nd, *most* ; 3rd, *mot*, *mut* ; pl. *moten* ; pret. *moste*.

10. 1st sing. pres. indic. *ssel*, shall ; 2nd, *sselt* ; 3rd, *ssel* ; pl. *ssollen*, *ssolle* ; pret. *ssolde*.

11. *Witen*, to know. 1st sing. pres. indic. *wot* ; 2nd, *wost* ; 3rd, *wot* ; pl. *witeth* ; pret. *wiste* ; imp. sing. *wite* ; pl. *witeth*.

*Negative Forms*.—*Am*, *have*, *wille*, *witen* (know), take negative forms, as *nam*, am not ; *nis*, is not ; *nes*, was not ; *nedde*, had not ; *nele*, will not ; *not*, knows not ; *neste*, knew not.

#### ADVERBS.

Many adverbs with the prefix *y* are preserved, as *yvere*, together ; *ilome*, *iholliche*, entirely ; *ymone*, together ; *ymene*, together.

#### PREPOSITIONS.

*Atte*, *Atten* (dat. masc.), at the = *at þan*, *at þene* ; *Atter* (dat. fem.), at the = *at þere* ; *Mytter* (dat. fem.), with the = *myd þere*,—are used by Shoreham (see pp. 34, 57, 64).

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# AYENBITE OF INWYT.

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## AUTHOR'S PREFACE.

Aye þe uondi[n]gges of þe dyeule : zay þis þet uolþeþ. “Zuete iesu þin holy blod / þet þou sseddest ane þe rod / uor me and uor man-kende : Ich bidde þe hit by my sseld / auoreye þe wycked uend : al to mi lyues ende. zuo by hit.”

þis boc is dan Michelis of Northgate / y-write an englis of his oþene hand. þet hatte : Ayenbyte of inwyt. And is of þe boc-house of saynt Austines of Canterberi. mid þe lettres : C : C :

: <sup>i</sup>M : C : C :

Holy archan[g]le Michael.  
Saynt gabriel. and Raphael.  
Ye brenge me to þo castel.  
þer alle zaulen vareþ wel.

Lhord ihesu almiȝti kyng. þet madest / and lokest alle þyng.  
Me þet am þi makyng : to þine blisse me þou bryng. Amen.

Blind. and dyaf. and alsuo domb. Of zeuenty yer al uol rond.  
Ne ssolle by draȝe to þe grond : Vor peny / uor Mark / ne uor pond.

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<sup>1</sup> MS. *nosterer*.

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## ÞE UORE-SPECHE.

## Prologue.

Almiȝti god / yaf ten hestes / ine þe laȝe of iewes /  
 þet Moyses onderuing / ine þe helle of Synay / ine tuo  
 tables of ston / þet were i-write / mid godes vingre. and  
 him-zelf / efter his beringe / ine his spelle / het hise  
 healde / and loki / to ech man / þet wile by y-borȝe. and  
 huo þet agelt / ine enie of þe ilke hestes : him ssel þerof  
 uorþenche / and him ssiue / and bidde god merci / yef  
 he wyle by yborȝe.

[Fol. 1. a.]  
 God gave Moses  
 Ten Behests, writ-  
 ten upon two ta-  
 bles of stone.

Whoso breaketh  
 these behests let  
 him repent there-  
 of.

Þis boc is ywrite /<sup>1</sup>  
 uor englisse men þet hi wyte /  
 hou hi ssolle ham-zelue ssiue /  
 and maki ham klene / ine þise liue.  
 Þis boc hatte huo þet writ /  
 AYENBITE OF INWYT.  
 auerst byeþ þe hestes ten /  
 þet loki ssolle alle men.

This book is writ-  
 ten for English-  
 men, that they  
 may know how to  
 shrive and cleanse  
 them in this life.

This book is  
 named by its au-  
 thor  
 Ayen-bite of  
 Inwyt (Remorse  
 of Conscience).  
 First are the Ten  
 Behests that all  
 men should keep.

## ÞE UERSTE GODES HESTE.

Þe uerste heste þet god made / and het : is þis. “þou  
 ne sselt habbe / uele godes.” þet is to zigge / “þou ne  
 sselt habbe god / bote me. ne worssipie / ne serui. And  
 þou ne sselt do þine hope / bote ine me.” Vor þe ilke /  
 þet deþ his hope / heȝliche ine sseppe : zenezep dyad-  
 liche. and deþ aye þise heste. Zuiche byeþ þe ilke / þet

The First Com-  
 mandment,

is to worship one  
 God.

<sup>1</sup> The following lines are written continuously as prose in the MS.

worssipeþ þe momenes. and makeþ hire god / of ssepþe /  
huich þet hit by.

against which  
they sin who too  
much love their  
goods (wealth).

Aye þise heste / zenezep þo / þet to moche / louieþ  
hire guod. gold. oþer zeluer. oþer oþre þinges / erpliche.  
Huo þet / ine þise þinges agelteþ : zetteþ zuo moche  
hire herte / and hire hope : þet hi uoryeteþ / hire  
sseppere. an leteþ him / þet alle þise guodes ham lenþ.  
And þeruore / hi ssolden him serui / and þonki / and  
toppe alle þinges / louie / and worssipie / alzuo þe tekþ /  
þis uerste heste.

### ÞE OÞER GODES HESTE.

The Second Com-  
mandment.

þe oþer heste / ys þellich. “þou ne sselt nime /  
godes name : in ydel.” þet is to zigge : “þou ne sselt  
zuerie / uor naȝt / and wyþ-oute guode scele.” þet oure  
lhord him-zelf / ous uorbyet / ine his spelle. þet me ne  
zuerie / ne by þe heuene / ne by þe erþe / ne by oþre  
sseppere. þaȝles ine guode skele / me may zuerie / wyþ-oute  
zenne. ase ine dome / huer me okseþ / oþ / of zoþe.  
oþer out of dome / in oþre guode skele. and clenliche /  
and skeluolliche. Ine non oþre manyere / ne is no riȝt  
to zuerie. And þeruore / hu oþer þet zuereþ wiþ-oute skele /  
þane name of oure lhorde / and uor naȝt : yef he zuereþ  
uals / be his wytinde : he him uorzuerþ. and deþ / to  
ayans / þise heste. and zuerþ dyadliche. uor he zuerþ /  
ayens inwyt. þet is to onderstonde / huanne he him  
uorzuerþ / be þoȝte / and be longe þenchinge. Ac þe  
ilke þet zuereþ zoþ / be his wytinde / and alneway uor  
naȝt. oþer uor some skele kueade / naȝt kueadliche /  
ake liȝtliche / and wyþ-oute sclondre : zuereþ liȝtliche.  
þaȝles þe wone / is kueaduol / and may wel wende / to  
zenne dyadlich / bote yef him ne loki. Ac þe ilke /  
þet zuereþ hidousliche be god / oþer by his halȝen / and  
him to-breȝþ / and zayþ him sclondres / þet ne byeþ naȝt  
to zigge : þe ilke zenezep dyadliche. Ne he ne may

Swear not except  
for judgment, or  
other good cause.

Swearing lightly  
is evil ;

swearing hideous-  
ly is deadly sin.

habbe skele : þet he him moze excusi. And þe ilke / þet mest him woneþ to zuerie : mest zenezep.

þE ÞRIDDE GODES HESTE.

The Third Commandment

þe þridde heste / is þellich. "Loke / þet þou halzi / þane day / of þe sabat [Zeterday]." þet is to zigge. þou ne sselt do / ine þe daye / of þe sabat [Zeterday] / þine nyedes / ne þine workes / þet þou miȝt do / ine oþre dayes. Ac þou sselt þe resti / uor betere / þe yeme to bidde / and to serui þine sseppere / þet him restedē / þane zeuende day / of workes / þet he hedde ymad ine þe zix dayes beuore. ine huichen he made þe wordle / an ordaynede [diȝte.]. þis heste / uoluelp gostliche / him þet lokeþ / be his miȝte : þe pays / of his inwyȝt / god uor to serui / more holylaker. þanne þis word / zeterday / þet þe iurie / clepeþ sabat. is ase moche worþ : ase reste.

[Fol. 1. b.]

Rest the seventh day to pray to and serve God.

Saturday or Sabbath means rest.

þis heste / ne may non loki gostliche : þet by ine inwyȝt / of dyadlich zenne. Vor zuich inwyȝt / ne may by ine reste / þer huyle / þet hi is / ine zuich stat. And ine þe stede / of þe sabat / þet wes straytliche y-loked / ine þe yalde laȝe : zet holi cherche / þane sonday / to loky / ine þe newe laȝe. Vor oure lhord / aros / uram dyape to lyue / þane zonday. An þeruore / me ssel hine loky / and urepie / zo holyliche / and by ine reste / of workes / ope þe woke. and more of workes / of zenne. and yeue him more / to gostliche workes / and to godes seruise / and þenche / ane þis sseppere / and him bidde / and þonky / of his guode. And huo / þet brekþ þane zonday / and þe oþre heȝe festes / þet byeþ y-zet to loky / ine holy cherche : zenezep dyadliche / uor he deþ / aye þe heste of god. to-uore yzed. and of holi cherche / bote yef hit by / uor zome nyede / þet holi cherche grantep. Ac more zenezep / þe ilke / þet dispendep þane zonday / and þe festes / ine zenne / and ine hordom / and in oþre zennes / aye god. þise þri hestes / diȝteþ ous / to gode specialliche.

Instead of it, Holy Church sets Sunday in the New Law to be kept holy :

and whoso breaks Sunday and other high feasts, sins deadly,

and worse if he spend them in sin and whoredom.

The Fourth Com-  
mandment.

þe uerþe GODES HESTE.

Wrath not thy Fa-  
ther or Mother.

We should honour  
our ghostly fa-  
thers and the over-  
lings of Holy  
Church,

who have the care  
of our souls.

Disobedience to  
them is a deadly  
sin.

þe uerþe heste / is þellich. “Worþssipe þine uader /  
and þine moder. uor þu sselst libbe þe lenger ine yerþe.”  
þis heste / ous amonestep / þet we ous loky / þet we / ne  
wreþþi uader / ne moder / wytindeliche. And huo þet  
onworþep / his uader / and his moder / be his wytinde /  
oþer ham missayþ / oþer wreþep / mid kueade : zenezep  
dyadliche / an brekþ þise heste.

Ine þise ilke heste / is onderstonde / þe worþssipe /  
þet we ssolle bere / to oure uaderes / gostliche. þet is to  
ham / þet habbeþ / þe lokingge / ous to teche / and ous to  
chasti / ase byeþ / þe ouerlinges / of holy cherche. and  
þo þet habbeþ / þe lokinge / of oure zaules / and of oure  
bodyes. And huo þet nele / bouze to ham / þet habbeþ  
þe lokinge of him / huanne hi techep þet guod. þet me  
is y-hyalde to done : zenezep kueadliche. and zuyeh  
may by / þe onbozsamnesse : þet hit is / dyadlich zenne.

The Fifth Com-  
mandment.

þe VIFTE GODES HESTE.

Thou shalt slay no  
man,

neither for venge-  
ance, nor for his  
goods, for this is  
deadly sin.  
It is right to slay  
the misdoers.

[Fol. 2. a.]

In this behest is  
forbidden the sin  
of hate, wrath,  
and great ire.  
The brother-hater  
is a man-slayer.

To bear long  
wrath against  
others is a deadly  
sin.

þe vifte heste / is þellich / “þou ne sselst / slaþe nenne  
man.” þis heste uorbyet / þet non ne ssel / slaþe oþren /  
uor a-wrekinge. ne uor his guodes. oþer uor oþre  
wyckede skele. uor þet is zenne dyadlich. þaþles uor to  
slaþe þe misdoeres / riht uor to done / and loki / and  
uor oþre guode skele. hit is guod riht / by þe laze / to  
him þet ssel hit do / and yhyealde is þerto.

Ine þis heste ys uorbode / zenne of hate / and of  
wreþe / and of grat ire. Vor also zayþ / þe writinge. þe  
ilke / þet hateþ his broþer : he is / manslaþe / ase to  
his wyлле / and zenezep dyadliche. and þe ilke / þet  
berþ longe wreþe / ayens oþren. vor zuich wreþe /  
longe yhyealde / and byuealde ine herte : is ine wreþe /  
and ine hate : þet is dyadlich zenne. and aye þise  
heste. And yet zenezep he more / þet deþ / oþer por-  
chaceþ / ssame / oþer harm / to oþren : wrongliche. oþer



is ine rede / and ine helpe / uor to do harmi opren / him to awreke. þazles wreþe / oper onworþnesse / þet geþ liztliche / wyþoute greate wille / an willinge / uor to harmi opren: ne is nazt dyadlich zenne.

Harm done unwillingly to others is not a deadly sin.

### þE ZIXTE GODES HESTE.

The Sixth Commandment.

þe zixte heste / is þellich. "þou ne sselt do / non hordom." þet is to zigge / þou ne sselt nazt wynli uelazrede ulesslich / wyþ opere manne wyf.

Thou shalt do no whoredom, nor desire fleshly fellowship with other men's wives.

Ine þise heste / ous is uor-bode / alle zenne of ulesse / þet me clepeþ generalliche / lecherie. þet is on / of þe zeuen dyadliche zennes. þaz þer by zome bronches / þet ne byeþ nazt dyadlich zenne. ase byeþ manie arizinges of vlesse / þet me ne may nazt al[le] bevy. and þo me ssel nazti / and wyþdraze / ase moche / ase me may. nazt uor to norici his / ne porchaci / opere be to moche mete / opere drinke / opere be euele þoztes. to longe y-hyealde. opere be kueade takinges. Vor ine zuiche þinges / me may habbe / harm of zaule. Ine þise heste is uorbode / alle zennen a-ye kende / ine huet manere / hy byeþ y-do / opere ine his bodie : opere in opren.

This behest forbiddeth lechery, which is one of the deadly sins,

some branches of which, as arisings of the flesh, are not deadly sins.

In this behest are forbidden all sins against kind (nature).

### þE ZEUENDE GODES HESTE.

The Seventh Commandment.

þe zeuende heste / is þellich. "þou ne sselt do / none þiefþe." þis heste ous uorbyet / to nimene / and of-hyealde / opere manne þing / huet þet hit by / be wyckede skele / aye þe wyl of him / þet hit ozþ.

Thou shalt do no theft.

Ine þise heste is uorbode / roberie / þiefþe / stale / and gael / and bargayn wyþ opren / uor his ozen to habbe. And þe ilke / þet deþ / aye þis heste : is yhyalde to yelde. þet he heþ / of opere manne kueadliche / yef he wot to huam. And yef he not : he is yhyalde / to yeue hit uor godes loue. opere / to done by þe rede of holi cherche. Vor he þet wyþhalt / opere manne þiug mid wrong / be kueade skele : zenezep dyadliche : bote

This behest forbiddeth robbery, theft, stealing, usury, bargain.

He that withholdeth other men's things sinneth deadly.

yef he hit yelde / þer ha ssel / yef he hit wot / and moȝe  
hit do. oþer yef he ne deþ / by þe rede of holy cherche.

The Eighth Com-  
mandment.

Thou shalt bear  
no false witness  
against thine  
even-Christian.  
This behest for-  
biddeth lying and  
forswearing.

Against this be-  
hest do those  
who are guilty of  
the sins of "de-  
traction,"

and of flattery and  
of treachery.

[Fol. 2. b.]

The Ninth Com-  
mandment.

Thou shalt not  
covet thy neigh-  
bour's wife.

Thou shalt not  
consent to do sin  
with thy body.

The difference be-  
tween the ninth  
and sixth Com-  
mandments.

The sixth forbids  
the outward deed,  
the ninth forbids  
the inward con-  
senting.

### ÞE EȜTENDE GODES HESTE.

þe eȝtende heste / is þellich. "þou ne sselst zigge /  
none ualse wytnesse / aye þine emcristen."

Ine þise heste / ous ys uorbode / þet we ne lyeȝe / ne  
ous uor-zuerie / ne ine dome / ne wyþ-oute dome / uor to  
do harmi þine emcristen. and þet me ne lede nenne  
in wytnesse / uor to ampayri his guode los. oþer his  
grace / þet he heþ / uor þet is dyadlich zenne. To-ayens  
þise heste doþ þo / þet misziggeþ guode men / be-hinde  
ham / be hire wytinde. and by kueadnesse. þet me  
clepeþ / þe zenne of detraccion. and þo also / þet herieþ  
þe kueade / and hire dedes / of hire kueadnesse / and of  
hire folies ywyte / oþer yzoȝe / oþer yherd. þet is zenne  
of blondi[n]gge / oþer of lozengerie / huanne me hit  
zayþ to-uore ham. oþer ualshede / oþer lyesinges /  
huanne he þet me speķ of / ne is naȝt present. Vor  
alle þos byeþ ualse wytnesses.

### ÞE NEȜENDE GODES HESTE.

þe neȝende heste / is þellich. "þou ne sselst naȝt  
wylni / þine neyȝbores<sup>1</sup> wyf. ne his wylni / ine þine  
herte." þet is to zigge / þou ne sselst naȝt consenti / to  
do zenne / mid þine bodye.

þis heste uorbyet / to wylni mid wyl of herte / to  
habbe uelaȝrede ulesslich / mid alle wyfmen<sup>2</sup> / out of  
spoushod. And þe kueade tocnen wyþ-oute / þet byeþ  
ymad / uor to draȝe zenne / ase byeþ / kueade wordes /  
of zuyche manere. oþer yefþes / oþer kueade takinges.  
And þe difference of þise heste / mid þe zixte / aboue  
y-zed: zuo is / þet þe zixte heste uorbyet / þe dede  
wyþ-oute. ac þis uorbyet / þe grantinge wyþinne. Vor  
þe grantinge / to habbe uelaȝrede ulesslich / mid wyf-  
men / þet ne is naȝt his be spouse: ys zenne dyadlich /

<sup>1</sup> MS. *neȝybores*.

<sup>2</sup> MS. *wyfmen*.

be þe dome / of godes spelle / þet zayþ. "Huo þet ziþ  
ane wyfman / and wylneþ his ine herte: he heþ  
y-zeneþed / ine hyre: ine his herte." þet is to zigge: wyþ  
aperte wylni[n]gge / and mid þohte.

#### þE TENDE GODES HESTE.

þe tende heste / is þellich. "þou ne sselst naht  
wylni þing / þet is þine nixte." þis heste uorbyet /  
wyl to habbe oþre manne þing / by wyckede scele.

Ine þis heste / is uorbode enuie / of oþre manne  
guode. oþer of oþre manne grace. Vor þe ilke enuie /  
comp of kueade couaytise / uor to habbe þet guod / oþer  
þe ilke grace: þet he y-ziþ ine oþren. And þe ilke  
couaytise / huanne þe consentement / and þe þohtes þer-  
to: is dyadlich zenne. and a-ye þise heste. þazles /  
lihte couaytise / to habbe oþre manne þing / by<sup>1</sup>  
guode scele: ne is no zenne. and yef þer is / eni kuead  
arizinge / wyþ-oute wylle / and wyþ-oute grantinge / to  
harmi oþren: hit ne is no zenne. and yef þer is zenne:  
hit is liht zenne.

þis byeþ þe ten hestes / huer-of þe þri uerste / ous  
diht wel to god. þe oþre zeuen / ous diht to oure nixte.  
þise ten hestes / byeþ to echen / þet heþ scele / and  
elde / yhyealde to conne / and to done. Vor huο þet  
deþ þerteyens / be his wytinde: zeneþeþ dyadliche.

#### þE TUELF ARTICLES / OF þE CRISTENE BELEAUE.

þyse byeþ þe tuelf articles / of þe cristene byleue /  
þet ech man cristen / ssel yleue stedeuestliche. uor  
oþerlaker / he ne may by yborþe / huanne he heþ wyt /  
and scele. And þerof byeþ tuelf. by þe tale / of þe  
tuelf apostles / þet hise zette to hyealde / and to loky /  
to alle þon / þet wyleþ by y-borþe. þanne þe uerste / be-  
longeþ to þe uader. þe zeuende: to þe zone. þe uerþe /  
to þe holi gost. uor þet is þe byginni[n]ge / of the beleaue:  
yleue ine þe holi trinite. þet is ine þe uader / and ine

The Tenth Com-  
mandment.

Thou shalt not de-  
sire the thing that  
is thy neighbour's.

In this behest is  
forbidden envy, of  
which comes co-  
vetousness, a  
deadly sin.

Any evil arising  
without will is no  
sin, but if there be  
sin, it is not dead-  
ly but light.

These are the Ten  
Behests, whereof  
the three first di-  
recteth us to God,  
the other seven to  
our neighbour.

The Twelve Arti-  
cles of the Chris-  
tian Belief.

There are twelve  
articles of the  
Christian belief,

"by the tale of the  
twelve apostles."

The first belongs  
to the Father,  
the seven follow-  
ing to the Son,  
and the remaining  
four to the Holy  
Ghost.

<sup>1</sup> wy in MS.

þe zone / and ine þe holy gost. on god / an þri persones.  
 Alle þise articles / byþ ycontyened ine þe credo. / þet  
 þe tuelf apostles made. huer-of / ech zette his.

The first article  
 (of the Father)  
 was set by St  
 Peter.

þe uerste article. ys þellich. “Ich beleue ine god /  
 þe uader almizti / sseppere / of heuene / and of erþe.”  
 þis article zette zaynte peter.

The second article  
 (of the Son's God-  
 head) was set by  
 St John.

þe oþer article / belongeþ to þe zone / aze to his  
 godhede. þet is to zigge / þet he is god. and is þellich.  
 “Ich beleue ine yesu crist / oure lhord / godes zone þe  
 uader / ine alle þinges / þet belongeþ to þe godhede / an  
 is onlepi þing / mid þe uader : bote of þe persone / þet  
 is oþer / þanne þe persone / of þe uader. þis article zette /  
 sayn Ion þe godspellere.

[Fol. 3. a.]

The third article  
 and the fifth treat  
 of the Son's man-  
 hood,

of his conception  
 and birth.

þe þridde article / and þe vifte / þet uolþeþ efter /  
 belongeþ to þe zone / ase to þe manhode : þet is to  
 zigge / ase þet he is man dyadlich. þanne mid þe þridde  
 article / is ycontened / þet he wes y-kend / of þe holi  
 gost / and y-bore of þe mayde Marie. þet is to onder-  
 stonde / þet he wes y-kend / ine þe Mayde Marie / be  
 þe dede / and by þe uirtu / of þe holi gost / and  
 noþing / of dede / of man. And þe mayde Marie /  
 blefte eure mayde / an yhol be-uore / and efter. þis  
 article zette zayn Iacob / sayn Ionnes broþer.

This article was  
 set by Jacob,  
 St James' brother.

The fourth article  
 belongs to his  
 passion,

þe uerþe article / belongeþ to his passion. þet is to  
 zigge / þet he þolede dyap onder pouns pilate / þet wes  
 paen / and demere / ine þo time / ine ierusalem : by þe  
 romayns. Onder þo demere / wes Iesu crist y-demd /  
 wyþ wrong / to þe biddinge / of þri kueade ieus / and  
 y-do a rode / and dyad / and y-do in-to berieles. þis  
 article zette saynt andreu.

and was set by St  
 Andrew.

The fifth arti-  
 cle treats of the  
 “Harrowing of  
 Hell.”

þe vifte article / zuo is / þet ha wente in-to helle /  
 efter his dyape / uor to draze þannes / and to deliuri þe  
 zaules / of þe holi uaderes. and of alle þon / þet uram þe  
 ginni[n]gge / of þe wordle storue / in zoþ & guode byleau /  
 and ine hope / þet hi ssolden by y-borþe / be him / uor þe  
 zenne / of þe uerste manne. hit behouede / þet alle

wenten / into helle and þere abyde þe guode / ine zikere hope. þet iesu crist / godes zone / ssolde come / his to deliuri / be þet he hedde behote / be his prophetis. And uor þo scele / wolde he / efter his dyape / wende in to helle. þet is to onderstonde / ine þo half / þet were þe halzen. Naȝt ine þo half : þet were þe uorlorene. þet weren dyade / ine hire zenne / and in hire misbileue. And þo ne droȝ he naȝt. uor hi byep uorlore / uor euremo. þis article / zette saynt philippe.

In hell abode the good, in sure hope of deliverance.

The wicked were left in hell, there to abide for ever.

This article set St Philip. The sixth is of Christ's resurrection,

þe xixte article / is of his arizinge. þet is to wytene. þet þanne þridde day / efter his dyape. uor to uoluelle þe writinges : [he] aros uram dyape / to liue. and sseawede him / to his deciples. and ham prouede / his arizinge : ine uele maneres / be uourti dazes. þis article / zette saynt<sup>1</sup> thomas.

and was set by St Thomas.

[<sup>1</sup> MS. sanyt)

þe zeuende article is. þet þane uourtazte day / efter his arizinge / huanne he hedde y-yete / mid his deciples to-uore ham / al aperteliche / steaz into heuene / þet is aboue / alle sseppe / þet ys ine heuene / al to godes riȝt half / þe uader / huer he him made. þis article / zette seynt bartholomeu.

The seventh article is, that 40 days after his rising Christ ascended into heaven.

This article set St Bartholomew.

þe eȝtende article is. þet he ssel come / ate daye of dome / to deme þe dyade / and þe libbinde. þe guode / and þe kueade. and yelde to echen / be þet he heȝ of guo / ine þise wordle. þise byep þe artikles / þet belongeȝ / to þe zone. þis article zette seynt Matheu þe godsspellere.

The eighth article is, that he shall come at doomsday to judge quick and dead.

St Matthew set this article. The ninth article and the three last belong to the Holy Ghost.

þe nezende article / and þe þri laste : belongeȝ / to þe holi gost. and is þellich. "Ich beleue / ine þe holi gost." þis article akseȝ / þet me leue / þet þe holi gost / is þe yefpe / and þe loue / of þe uader / and of þe zone / hueroȝ comp / al þe guod of grace. and þet he is / onlepi god / an onlepi þing / mid þe uader / and þe zone / bote þe persone / þet is oȝer / þanne þe persone of þe uader / and / of þe zone. þis article sette / saynt Iacob / zaynte Simones and saynte Iudes broȝer.

The Holy Ghost is the gift and love of the Father and Son.

This article set St Jacob.

[Fol. 3. b.]

þe tende article is þellich. "Ich y-leue holy cherch

The tenth article

treats of the fellowship of saints,

In this article are understood the seven sacraments.

This article set St Simon. The eleventh article is the forgiveness of sins. St Jude set this article.

Thetwelftharticle is to believe the general rising of the body, and life without end,

and everlasting punishment prepared for the forlorn.

By it we understand that both good and bad shall receive their reward in the body and soul as they have deserved in this life.

This article was set by St Matthew. Of the vision of St John.

St John saw a beast come out of the sea,

having a leopard's body, a bear's feet, a lion's throat, and it had seven heads and ten

generalliche / and þe menesse of halzen " / þet is to zigge : þe uelazrede of alle þe halzen / and of alle þe guode men þet byeþ / and ssolle by. al to þe ende of þe wordle / and weren zeþþe þe ginni[n]gge to gidere / ine þe byleau of Iesu crist. And ine þise article / byeþ onderstonde / þe zeue sacramens / þet byeþ ine holy cherche. þet is to wytene. cristninge. conferminge. þe sacrament of þe wyefde. ordre. spoushod. þe holy ssrifte. and þe laste : anylinge. þis article zette sayn simoun.

þe enlefte is. to leue : þe lesnesse of zenne. þet god yefþ be þe uirtue / of his holi sacramens / þet byeþ ine holi cherche. þis article zette sayn Iude.

þe tuelfte article is. to leue / þe general arizinge of bodye. and þet lif / wyþ-oute ende. þet is þe blisse of paradis. þet god ssel yeue to ham / þet hit habbeþ of-guo / be guode beleau : and be guode workes. þis article / yefþ to onderstonde / his con[t]rarie. þet is / þe pine / wyþ-oute ende / þet god heþ agrayped / to þe uorlorene. þis article / ssel by onderstonde / ine zuyche manere : þet ech / by he guod / by he kued / ssel by ate daye of dome / arered uram dyape / to lyue / ine his oþene bodye / huer he ssel habbe an. and onderuonge his mede / ine bodye / and ine zaule / be þet he heþ of-guo / ine þise liue. an þeruore / ssolle þe guode / at þo daye / in bodye / and ine zaule / by ine lif / wyþ-oute ende. and þe kueade : uorlore euremo / ine bodye and ine zaule. þis article zette saynt Mapþi.

### OF þE SSEAWYNGE þET SEINT ION þE GODSPELLERE YZEȝ.

Mi lhord sany n Ion / ine þe boc / of his sseawynges. þet is y-cleped / þe apocalipse : zuo zayþ / þet he yzeȝ a best / þet com out of the ze. wonderliche ydiȝt. and to moche dreduol. Vor þet bodi of þe beste : wes ase lipard. þe uet / weren of bere. þe prote / of lioun. and hit hedde / zeue heauedes. and ten hornes. and ope

þe ten hornes: ten corounes. And yzeȝ saint Ion.  
 þet þe ilke kuede best / hedde miȝte / of him-zelue /  
 to viȝte / wyȝ þe halȝen / an his to ouercome / and to  
 ouermaistri. þis ilke best / zuo wonderuol / and zuo y-  
 countrefeted / and dreduol: betocneȝ / þane dyeuel /  
 þet com out of þe ze / of helle / þet is uol / of alle  
 zorȝe / and of alle biternesse. þet bodi of þe beste / ase  
 zayȝ saynt Ion. zuo wes ylich / to þe lipard. uor þet  
 ase þe lipard / heȝ diuers colurs: zuo heȝ þe dyeuel /  
 diuerse maneres / of waytinges / and of contac / uor to  
 gily / an uor to uondi þe uolk. þe uet weren ilich / þe  
 uet of bere. Vor else þe bere / þet heȝ þe stre[n]gþe ine  
 þe uet / and ine þe armes / halt strangliche. and bint /  
 þet he heȝ / onder his uet / and þet he beclepȝ: alsuo  
 deȝ þe dyeuel ham / þet he heȝ beclept / and ouerprawe  
 be zenne. þe prote wes of lion. uor his greate crueleȝ /  
 þet al wyle uorzuelȝe.

horns, surmount-  
 ed by ten crowns.  
 The wicked beast  
 had might of him-  
 self to fight with  
 and overcome the  
 saints.

This beast be-  
 tokeneth the devil,  
 who cometh out of  
 the sea of hell;  
 his gullies are de-  
 noted by the leop-  
 ard's spots, his  
 strength by the  
 bear's feet,

his cruelty by the  
 lion's throat,  
 for the devil will  
 for-swallow all.

#### þe toknen of þe heaueden of þe beste.

þe zeue heauedes / of þe beste of helle: byȝ þe  
 zeuen hauedliche zennes. be huichen / þe dyeuel drazȝ  
 to him / ase al þe wordle. Vor onneape y-ualȝ / þet me  
 ne ualȝ / in-to þe prote / of zome: of þe zeue heauedes.  
 And þeruore / zayȝ wel saynt Ion: þet hit hedde miȝte /  
 a-ye þe halȝen. Vor in erȝe / ne ys zuo holi man: þet  
 moȝe / parfitliche be-uly / alle þe maneres of zenne. þet  
 of þise zeue heuedes comeȝ / wyȝ-oute special priuilege  
 of grace / else hit wes / ine þe mayde Marie / oȝer ine  
 zome oȝren / be special grace / þet he hedde of god. þe  
 ten hornes of þe beste / be-tokneȝ / þe geltes of þe ten  
 hestes / of oure lhorde / þet þe dieuel purchaseȝ / also  
 moche ase may / by þe zeuen / beuore yzed zennen. þe  
 ten corounes aboue / betokneȝ / þe ouercominge / þet  
 hit heȝ aboue / alle zenuolle / uor þet / he deȝ his  
 agelte / ine þe ten hestes.

The tokens of the  
 heads of the beast.

[Fol. 4. a.]

The seven heads  
 are the seven  
 deadly sins.  
 Every one falls  
 into the throat of  
 some of the seven  
 heads.

None is so holy as  
 to avoid all sins.

The 10 horns be-  
 token the gullies  
 of the 10 beheasts.

The 10 crowns are  
 the 10 victories he  
 hath over sinners.

The first head of  
the Beast.

### ÞET UERSTE HEAUED OF ÞE BESTE.

The first head is  
Pride,  
2nd Envy,  
3rd Anger,  
4th Sloth,  
5th Covetousness,  
6th Gluttony,  
7th Lechery.

These are all head-  
sins, and begin-  
ning of all wicked-  
ness.

And first we will  
talk of pride, the  
first sin,

which was com-  
mitted by Lucifer,

wherefore he and  
his angels fell  
from heaven.

Like him are all  
that exalt  
themselves above  
others,

þet uerste heaued / of þe beste of helle : ys prede.  
þet oþer / is enuie. þe þridde / wreþe. þe uerþe / sleauþe /  
þet me clepeþ / ine clergie : accidye. þe vifte / icinge.  
in cle[r]gie / auarice. oþer couaytise. þe zixte / glotounye.  
þe zeuende lecherie / oþer luxurie. Of þise zeue heauedes /  
comþ ech manere zenne. and þeruore / hi byeþ y-cleped /  
haued-zennes. uor þet hi byeþ / heaued / of alle kueade /  
and of alle zennes. and ginninge / of alle kueade. be  
hy dyadliche / be hy uenial. þanne / ech of þe ilke  
zeuen him to-delp / ine uele halues. And uerst / we  
willeþ zigge / of þe zenne of prede / uor þet wes þe  
uerste zenne / and þe aginninge / of alle kueade. vor  
prede / brek uerst uelazrede / and ordre / huanne  
lyztbere þe angel / uor his greate uayrhede / an his  
greate wyt : wolde by aboue / þe oþre angeles / and him  
wolde emni / to god / þet hine zo uayr / an zuo guod :  
hedde y-mad. And þeruore / he vil uram heuene : and  
becom dyeuel. and he / and al his uelazrede. Hym  
anlikneþ / alle proude / þet uelazrede / and ordre of  
men / ondeþ / and brekþ / huazne hi wylleþ / by  
aboue oþren. and more by alozed / and y-preyzed /  
þanne eni oþer / þet betere byeþ worþ.

The Might of  
Pride.

### ÞE MYȜTE OF PREDE.

Pride blindeth  
men,

so that they are  
beguiled by the  
devil whether they  
be high, fair, rich,  
wise, hardy, or  
honourable,  
but especially  
great lords,

þis zenne of prede / ys to dreduol. uor hi ablent  
men. zuo þet hi ham-zelue / ne knaweþ / ne ne zyeþ.  
þet is þe wel strang / and þe wel special ald / to þe  
dyeule / huer-of he be-gyleþ / þe heze men / and þe  
uayre / and þe riche / and þe wyse / and þe hardi / and  
þe worþuolle. And generalliche / ech manere of uolk. ac  
specialliche / þe greate lhordes / zuo þet hy ham zelue /  
ne knawyþ / ne zyeþ / hire misdedes / ne hire folies / ne  
hire wyttes.<sup>1</sup> þanne is hit / þe meste periluse ziknesse /  
þet is of oþren. Vor-zoþe / he is ine grat peril / to huam /

[<sup>1</sup> *wyttes* ?]



alle triacle / went in to uenym. Also deþ techinge / and to whom teaching  
chastisement / to þe proude. Vor þe more / þet me and chastisement  
him wy[p]nimp / and blameþ / and chastep : þe more / profit not.  
he him wreþep. and þe more him wereþ.

Prede / is þe dyeules o3e do3ter / þet heþ / grat Pride is the devil's  
del / ine his kende. Prede / werreþ wyþ god / of his own daughter, and  
guode. And god / þraup doun prede / and werreþ wiþ was against God.  
him. Prede / is king / of wyckede þeawes. Hy is þe It is king of  
lioun / þet al uorzuelþ. Prede astrup / alle þe guodes / wicked practices.  
an alle þe graces / and alle þe guode workes / þet byeþ She is the lion that  
ine manne. Vor prede / makeþ of elmesse / zenne. and devours all.  
of uirtues / vices. and of guode workes / huer-of me  
ssolde begge heuene : makeþ wyne helle. [Fol. 4. b.]

þis zenne / is þe uerste / þet asayleþ / þane kni3t / This sin is the  
oure lhord / and huam<sup>1</sup> last let. Vor huanne he heþ / first that assailed  
alle opre kuedes ouercome : þanne him asayleþ prede / our Lord, and was  
þe st[r]anglaker. the last to abandon  
him.

HOU ME SSEL TO-DELE ÞE ZEUE BO3ES OF PREDE. The Seven Boughs  
of Pride.

þis zenne him to-delp / and spret / ine zuo uele  
deles / þet onneape / me may hise telle. Ac zeuen  
principals doles / þer byeþ. þet byeþ / ase zeue bo3es /  
þet guoþ out / and byeþ y-bore / of ane wyckede rote.

þanne / þe uerste bo3 of prede : is / ontreuþe. þe oþer : I. Untruth,  
onworphede. þe þridde : ouerweninge. þet we<sup>2</sup> clepeþ / II. Despite,  
presuncion. þe uerþe folebayrie. þet we<sup>2</sup> clepieþ / III. Presumption,  
ambicion. þe vifte : ydele blisse. þe zixte : ypocrisie. IV. Ambition,  
þe zeuende : wyckede drede. To þise zeue di3tinges / V. Idle-bliss,  
belongeþ alle þe zennes / þet byþ y-bore of prede. VI. Hypocrisy,  
Ac VII. Wicked  
ech of þise zeue bo3es / heþ uele smale tuyegges. dread.

þe uerste bo3 of prede / þet is / ontreuþe. he him to-  
delp / in þri little bo3es. huer-of þe uerste / is kuead. The three twigs of  
þo oþer : worse. þe þridde / alþerworst. þe on is voul- Untruth.  
hede. þe oþer : wodhede. þe þridde : renoyrye. I. Foulhood,  
hede : generalliche / is ine eche zenne. vor no zenne / II. Foolishness,  
ne is / wyþ-oute uoulhede. and zuo beginneþ / alle III. Apostasy.  
I. Foulhood

<sup>1</sup> huan?<sup>2</sup> me?

or Ingratitude is  
to forget God and  
his gifts.

zennes / be voughede. Ac þe uoughede / þet we spekeþ  
of hier specialiche / þet comþ of prede. and is a man-  
yere / of ontreuþe : is a vice / þet is y-cleped / ine clergie :  
ingratitude / þet is uoryeti[n]ge / of god / and of his guodes.  
þet me ne þonkeþ him naȝt / ase me ssolde do. ne him  
ne yeldeþ þonkes / of his guodes / þet he ous heþ ydo.

He is a great  
villain that never  
returns thanks for  
kindness received.

Vor-zoþe he is wel vileyn / and ontrewe / auoreye his  
lhord / þet alle guod / him heþ y-do. and him ne  
þonkeþ / ac uoryet : and yelt him / kuead uor guod.  
and vileynye / uor corteysye. þe ilke vileynye / deþ  
man to god / huanne he / ne beþengþ him naȝt / of þe  
guodes / þet god him heþ y-do / and him deþ alneway.  
and naȝt him þonkeþ / ac rapre him / ofte werreþ / ine  
þet / þet he useþ kueadliche / and aye godes wil.

Such villany do  
those who do not  
thank God,

but use his gifts  
badly,

þet is wel grat vileynie / ase me þingþ / þet grat guod-  
nesse / onderua[n]gþ / and ne dayneþ naȝt / to zigge : grat  
þank. And / yet hit is more grat : huanne / me him  
uorzaȝþ / oþer huanne / me him uoryet. ac þe ilke / is  
to grat : huanne echedaye / onderuangþ þe guodnesses :  
and echedaye / yelt kuead / uor guod.

and each day re-  
turn evil for good.

We have no gifts  
but what God has  
given us, be they  
of nature, of for-  
tune, or of grace.

þe ilke / þet þanne wel þengþ / and ofte lokede / to  
þe guodes / þet god him heþ ido / and deþ alneway : and  
þet no guod / he ne heþ : þet god ne heþ / hit him  
y-yeue. ne guodes of kende : ase uayrhede. and helþe.  
an strengþe of bodye. an sleȝþe. and naturel wyt /  
auoreye þe zaule. ne guodes of auenture. ase richesses.  
worssipe. and heȝnesse. ne guodes of grace. ase byþ  
uirtues. and guode workes. wel ssolde he þonki god :  
of alle his guode. Vor guodnesse : oþer akseþ.

Let us thank God  
for all his gifts to  
us.

II. Folly or mad-  
ness.  
The man is out of  
his wits,

þe oþer / ontreuþe. þet comþ of prede : is wodhede.  
me halt ane man wod. þet is out of his wytte / ine  
huam : skele is miswent. þanne wext ariȝt / þe ilke fol.  
and miswent. and wel yzed / wod. þet wytindeliche /  
and hardiliche / þe guodes / þet ne byeþ naȝt his. ake  
byeþ. his lhordes guodes. huer-of / him behoueþ /  
straitliche / yelde rekeninge / and seele. þet is to

who misuses his  
lord's goods  
whereof behoveth  
him yeldaccount,

[Fol. 5. a.]

wytene / þe guodes / of suo grat pris / and þe timliche  
 guodes / þet he heþ / ine lokinge. þe uirtues of þe bodie /  
 and þe þoztes / and þe consentemens / and þe willes of þe  
 zaules / wastep / and despendep / ine folyes / and ine  
 outrages / to-uore þe ezen / of his lhorde. an him ne  
 poruayþ / of his rekeninge. and wel wot / þet rekeni /  
 him behoueþ. an ne wot / huanne. ne þane day. ne þe  
 oure. Zuych folie / is wel y-cleped / onwythede. Of  
 zuiche vices / byep uolle / þe greate proude men / þet useþ  
 kueadliche / þe greate guodes / þet god ham heþ ylend.

and thinketh not  
 of the day of  
 reckoning.

Of such vices the  
 great proud men  
 are full.

þe þridde ontreuþe þet comþ of prede: ys renayrie. III. Apostasy.  
 He ys wel renay / þet / þet land þet he halt of his lhorde /  
 dep in-to þe hond of his uyende. and dep him manhode.  
 Zuych zenne makeþ ech þet zenezep dyadliche. uor þanne  
 alzo moche ase of him is he dep manhod to þe dyeule /  
 and becomþ his þrel. and him yelt al þet he halt of god /  
 and bodi / and zaule. and oþre guodes. þet he dep to  
 þe seruice of þe dyeule. And alþaȝ he by be his  
 zigginge cristen: he renayþ be dede / and sseweþ þet  
 he ne is naȝt. Ac specialliche ine þri maneres is man  
 ycleped reney. and uals cristen. oþer uor þet he ne  
 beleþ / þet he ssolde / ase dep þe bougre: and þe  
 heretike / and þe apostate. þet reneyep hire bileaue.  
 Oþer uor þet he agelt þe byleaue þet he byleþ. Alsuo  
 doþ þe uorzuorene. and þe leȝers of þe byleaue. Oþer  
 beleþ more þanne he ssolde. ase doþ þe deuines<sup>1</sup> / and  
 þe wichen / and þe charmeresses þet workeþ be þe  
 dyeules crefte. and alle þo þet ine zuyche þinges yleueþ  
 and doþ hire hope: zenezep dyadliche. Vor alle zuiche  
 þinges byep aye þe byleaue. and þeruore his uorbyet  
 holy cherche. þise byep þe manieres of on-treuþe / þet  
 is þe uerste boȝ of prede.

as doth he who  
 pays homage to  
 the devil.

Such a one is only  
 Christian in name  
 and not in deeds.

False Christians  
 are those who sin  
 against their  
 belief, as the for-  
 sworn, liars, and  
 witches.

[<sup>1</sup> *deuineres* ?]

Such men sin  
 deadly,  
 for they sin  
 against belief.

#### þe oþer boȝ of prede.

þe oþer boȝ / þet comþ out / of þe stocke / of prede: The Second Bough  
 zuo is onworþnesse [despit] / þet is / wel grat zenne. of Pride is Despite  
 (Contempt).

There are three  
sorts of this sin.  
I. Not praising  
others as they de-  
serve.

II. Not to honour  
and reverence  
where one should.

III. Not to show  
obedience to those  
over us.  
Think how often  
thou hast dis-  
praised others,

And þa3 hit by zuo / þet no zenne dyadlich / by wiþ-  
oute onworþnesse / of god: alneway be þet / þet we spekeþ  
of onworþhede / hyer specialliche / ine þri maneris / me  
may zenezi / be þise zenne. Oþer uor þet / me ne  
prayzeþ / oþren ari3t / ine herte / ase me ssolde. Oþer  
uor þet / me ne berþ na3t worssipe / and reuerence :  
þer þet me ssolde. Oþer uor þet / þet me ne bou3þ na3t  
ari3t : to ham / þet me ssolde / ri3tuolliche bou3e.

Nou þench ri3t wel / ine þine herte / hou ofte / þe  
hest y-do / þe ilke zenne / þet þou hest / ine þine herte :  
þe ilke / þet more byeþ worþ / þanne þou / onworþest.  
uor zome graces wyþoute / þet god / þe heþ y-yeue. oþer  
uor noblesse / oþer uor prowesse. oþer uor richesse.  
oþer uor wyt. oþer uor uayrhede. oþer uor oþre guodes /  
huet þet hi by : hueruore / þou þe prayzest / more þanne  
þe ssoldest. and oþren lesse.

how thou hast fail-  
ed in giving due  
honour to God, to  
His mother, to  
His saints, and  
His angels,

[Fol. 5. b.]

Afterward / þench hou ueleziþe þou hest / litel  
ybore worþssipe / and reuerence / to ham / þet þou  
ssoldest. Auerst / to god. and to his moder. and to his  
halzen. and to þe angles of heuene. vor þer ne is non /  
to-yans huam / þet þou ne hest agelt / ine onworþ]nesse  
[despit]. oþer be onworþnesse / þet þou hest / oft-  
ziþes / euele / and wroþe / y-loked hire festes.

and how many  
times thou hast  
badly served our  
Lord Jesus Christ,  
in not hearing  
sermons,

and in jangling  
and jesting at  
mass,

Efter þan þench / hou ueleziþe / þou hest misserued /  
oure lhord Iesu crist. oþer ine þet / þet þou ne hest  
na3t bleþeliche / y-hyerd his seruise. ne y-zed his benes.  
ne yhyerd sermons. and huanne þe ssoldest. yhere his  
messe / oþer his sermon / at cherche : þou iangledest /  
and bourdedest / to-uor god. and ine þet / þu bere him /  
litel worþssipe.

Think too how  
little honour thou  
hast shown to the  
body of Christ  
when thou sawest  
or receiuedst it,

not hauing pre-  
pared for it

Afterward / hou þou hest ueleziþe / litel ybore worþ-  
ssipe. to þe bodye / of Iesu crist / þanne þou hit yze3e.  
oþer þanne / þou hit onderuinge. ine þet / þet þou nere  
na3t / digneliche y-di3t / be ssrifþe. and by vorþen-  
chinge. Oþer be auenture / þet wors is : þet þou hit

underuinge / ine dyadlich zenne / be þine wytinde / þet beforehand by  
is grat onworþnesse. [despit.] shrift and repent-  
ance.

Afterward / to þine zucte uelaze / and to þine / guode  
lokere / þin angle. þet alneway / þe lokep. hou uele  
ssames / þou hest him y-do / ine þet / þou dedest / þine  
zennes / beuore him.

Afterward þench / hou ueleziþe / þou hest y-by / Think how often  
onbozsam to þine uader / and to þine moder. and to thou hast been  
þan / to huam þou ssoledest bouze : and bere honour. Yef disobedient to thy  
þou wylt / ine þise manere / recordy þi lif : þou ssett father and mother.  
ysi / þet þou hest / more ziþe y-zenezd / ine zuyche If thou wilt thus  
manere / of prede / þet is ycleped / onworþnesse [despit] : record thy life,  
þet þou / ne kanst nazt telle. thou shalt see that  
thou hast sinned  
more times than  
thou canst num-  
ber.

### þe .iiij. BOȝ OF PREDE.

þe þridde boȝ of prede : is / arrogance. þet me clepeþ / The third Bough  
opweninge / oþer opniminge. þanne þe man / wenþ of Pride is Arro-  
more / of him-zelue / þanne he ssolde. þet ys to zigge : gance, or Upween-  
þet wenþ by / more worþ : þanne he by. oþer more may : ing.  
þanne he moȝe. oþer more conne : þanne he can. oþer A man is guilty of  
wenþ by more worþ. oþer more moȝe. oþer more conne : this when he  
þanne eny oþer. þis zenne / is þe strengþe / of þe thinketh toomuch  
dyeule. vor he lokep / and norisseþ / alle þe greате of himself, and  
gostliche zennes. þis zenne him sseaweþ / ine uele less of others.  
maneres. oþer be dede / oþer be speche. ac nameliche / This sin nourish-  
ine zix maneres. þet is to wytene / ine onlepihede. uor eth all the great  
þe proude / and þe ouerwenere / wenep more by worþ / spiritual sins.  
oþer conne : more þanne enie oþre. and ne daynep nazt This sin showeth  
do / ase oþre / þet more byep worþ / þanne he by. ac itself in six ways.  
rapre / wile by / onlepi ine his dedes. þet is þe ueste 1. Singularity.  
zenne / be huam ouerweninge is ine dede. The proud and the  
as others.

þe oþer is / fol niminge / of greate spendinge. þet II. Prodigality.  
me clepeþ prodigalité. huanne he deþ / to moche des- This is a foolish  
pense. oþer / of his oȝen : oþer / of oþre manne : uor to spending of  
by / y-praysed. and þeruore / þet me him hyalde / þe money, in order to  
more large / and þe more corteys. be praised and  
held the more  
liberal and court-  
eous.

III. False Strife.  
This is to support  
a thing we know  
to be wrong.

þe þridde kuead / þet comp of ouerweninge : ys fole  
opnimminge of uals strif. ase zayþ / salomon. þet is to  
zigge. huo þet nimþ / a uals strif anhand / and wot  
wel / þet hit is uals. and hit uolþeþ.

IV. Boasting  
(Yelping).  
The boaster is the  
Cuckoo, he can  
only sing of him-  
self.

[Fol. 6. a.]  
This sin is seen in  
those who yelp  
of their own wit,  
descent, works, or  
prowess.

He sinneth  
doubly who pays  
others to extol  
him, and to lie  
and boast of his  
nobleness.

þe uerþe tuyg / of þe ilke boþe / huer-by / þe proude /  
sseaweþ prede / of his herte : is yelpingge. þet is / wel  
uoul zenne / and to god : an to þe wordle. þe yelpere is  
þe cockou. þet ne kan / naȝt zinge / bote of him-zelue :  
þis zenne is ybounde ine þan / þet be his oþene mouþe /  
him yelþþ. oþer of his wytte. oþer of his keenne. oþer  
of his workes. oþer of his prouesse. Ac he him dobleþ  
ine ham / þet þe yelpere / and þe lozeniour / zechep /  
and redeþ / and yefþ ham of his / uor ham to praysi.  
and uor to zigge of ham : þet hi / ne dorre naȝt zigge.  
and uor to lyege of ham : and te grede hare noblesse.

V. Scorn. This is  
the wont of the  
proud, who scorn  
good men and  
those they see  
living aright.

þe vifte out-kestinge / of þe ilke stocke / is scorn.  
Vor þet is þe wone / of þe proude : ouer-wen[er]e / þet  
him ne is naȝt ynoȝ / to onworþi / ine his herte / þe  
oþre. þet ne habbeþ naȝt / þe graces / þet he wenþ  
habbe. ac makeþ / his bisemers / and his scornes. and  
þet wors is : bisemereþ and scorneþ þe guode men. and  
of ham / þet he yziþ / wende to guode. þet is wel grat  
zenne. and wel dreduol. Ac / uor hire euele tongen :  
hi miswendeþ / moche uolk / to done wel.

By their evil  
tongues they pre-  
vent much folk  
from doing well.

VI. Opposition  
(Withstanding).  
The proud over-  
weener will not  
endure opposition,  
chastening, or  
advice.

þe xizte keſtinge out / of þe ilke boþe : is wyþ-  
standinge. þet is / huanne þe man wyþſtant / to alle  
ham : þet guod / him wolde. Vor þe proude / ouer-  
wenere : yef me him wiþnimþ : he him defendeþ. yef  
me him chasteþ : he is wroþ. yef me him wel ret : he  
ne leþþ nenne / bote his oþene wyt. Hit is a perilous  
ziknesse / þet ne may naȝt polye : þet me him take. and  
to þan / þet alle medicines : went in to uenim.

This sin is a peril-  
ous sickness,  
since all medi-  
cines turn into  
venom.

#### þe .iiij. BOȝ OF PREDE.

The Fourth Bough  
of Pride is Foul  
Desire (Ambi-  
tion).

þe uerþe boȝ of prede / is fole wylninge. þet me  
clepeþ / ine clergie : ambicion. þet is / kuead wilninge

heȝe to cliue. þis zenne / is þe dyeules panne / of helle. This sin is the devil's pan of hell.  
 huerinne / he makeþ his friinges. þes boȝ him spret / This bough spreadeth right and left.  
 ine uele manyeres / ariȝthalf / and alefthalf. Vor þe  
 ilke / þet wylneþ / heȝe to cliue : to zome / ha wyle  
 queme. and þerof wexeþ / uele zennes : ase ariȝthalf. On the one side it appears in flattery and simulation,  
 þet is to wytene : lozengerie. simulacion. folliche yeue :  
 uor þet me ssel him hyealde / corteys / and large. To on the other in slander  
 opren / ha wyle harmy. and þerof comþ þe zenne / a-  
 lefthalf. ase to miszigge / to ham / þet he wyle harmi : and evil will ;  
 him uor to anheȝi. and him arereþ blame / and wylneþ /  
 þane dyap / of þan / þet halt / þet he wenþ come to /  
 and bezuykynges. and euel red : *conspiracions.* strif. in deceit, treachery, bad advice,  
 and uele opre zennes / þet wexeþ / of þise queade boȝe. conspiracy, and strife.

## þe .v. BOȝ OF PREDE.

þe uifte boȝ of prede / is ydele blisse. þet is / fole / The Fifth Bough of Pride is Vanity (Idle-bliss).  
 likinge / of fole heryinge. þanne he uelþ / ine his herte He that loves to be praised,  
 wytindeliche / of þet he is / oper wenþ by. yhered / of  
 zome þinge / þet he heþ ine him / oper wenþ habbe.  
 and wyle by yhered. þerof / huerof / he ssolde herie  
 god. And þeruore / ydeleblisse / benimþ god / and  
 stelþ / þet his is. Vor of alle oure guodes : he ssel  
 habbe þe worpssipe / and þe heryinge. and we / þe  
 wynny[n]gge. robbeth God and stealeth that which is His ; for of all our goods He shall have the worship and honour, and we the use of them.

Ydeleblisse : is þe grete wynd / þet þraup down / Idle-bliss is a great wind throwing down great towers, high temples, and great beeches in woods.  
 þe greate tours / and þe heȝe steples / and þe greate  
 beches / ine wodes / þraup to grounde. an þe greate  
 helles / makeþ to resye. þet byeþ / þe heȝe men / and  
 þet byeþ / mest worþ. þet is þe dyeules peni / huer-  
 mide he bayþ / alle þe uayre pane-worþes / ine þe  
 markatte / of þise wordle / þet byeþ / þe guode workes.  
 And uor þet / þer byeþ / þri manere of guodes / þet  
 man heþ of god. and þet þe dyeuel / wyle begge / mid  
 his pans : þeruore / him to-delþ þis boȝ / ine þri manere / It is the devil's penny wherewith he buyeth good works.  
 smale boȝes / huer-of wexeþ / ech manere zenne / þet no  
 clerek / ne kan telle. þe ilke þri manere guodes / þet  
 [Fol. 6. b.] It spreadeth into three small boughs.

The goods that we have of God are,  
1. goods of nature,  
2. goods of fortune,  
3. goods of grace.

The kindly goods are those pertaining to the body or the soul.

The bodily goods are health, beauty, strength, prowess, nobility, good tongue, and good discourse.

The spiritual goods are clear and subtle wit and a good understanding.

For all these gifts we ought to thank God.

Nevertheless the proud sell them to the devil for the false penny of idle-bliss.

The goods of fortune (hap) are highness, riches, delights, prosperity.

When the lady of fortune turns her wheel to man, then blow to him all the twelve winds of idle-bliss,

and in his prosperity he thinks of his dignity, prosperity, riches, lusts, fellowship, his fair household, his manners, his ridings, and abundance of fair robes;

to the decking of his house, and to his ease;

man heþ of god. byþ / þe guodes of kende. þe guodes of hap. þe guodes of grace. þe kendaleche guodes / byþ þo / þet me clepeþ / by kende. oþer / aye þet body : oþer / aye þe zaule. Auorye þet bodi : ase helpe. uayrhede. strengþe. prouesse. noblesse. guode tonge. guode rearde. Auorye þe zaule : ase elier wyt. wel uor to understonde. and sotil wyt / wel uor to vynde / guode onderstondinge : wel to ofhealde. And þe uirtues of kende / huerby / som ys kendaleche : more þanne oþer. oþer larger / oþer milder / oþer graciouser. oþer atempres. and wel y-ordayned. Of alle þise yeffes : me ssel þonki god / and serui / uor þet hi comeþ alle of him. þazles þe proude / hise zelp to þe dyeule / uor þane ualsne peny / of ydele<sup>1</sup> blisse. and werreþ ofte god / of alle his guodes. huer-of / he ssolde þonki god. And huo þet nimþ wel yeme / ine alle þise guodes of kende / þet ich habbe / ssortliche y-tald : by hit zenne / be ydele blisse / ine to uele maneres / þet / ech may betere y-zy / yne him-zelue / yef he wyle / wel studie : þet oþre ne conne him zigge.

þe guodes of hap : byþ heznesses. riches. delices. and prosperites. huer of me þengþ / ine uele maneres. Vor huanne þe lheuedi of hap / heþ hire huezel y-went. to þe manne / and arered. and yzet to þe hezþe of hare huezel / ase [þe]<sup>2</sup> melle to þe wynde. and þere heze y-clue. þere blaweþ / alle þe tuelf wyndes : of ydele blisse. Vor huanne þe ilke / þet is zuo heze arise / ine prosperité / þengþ in his herte / uerst / to þe digneté. efterward / to his prosperité. efterþan / to his riches. efterward / to his lostes / þet his body heþ. efterþan / to þe greate uelazrede / þet him uolzeþ. efterward / to þe uayre mayné / þet him serueþ. efterþan / to his uayre maneres. efterward / to his uaire ridinges. efte[r]ward / to þe plenté / of uayre robes. efterþan / to þe diztinge / of his house / wyþ eyse of loste / and oþre manere har-

<sup>1</sup> MS. *ydelele*

<sup>2</sup> þe is incorrectly erased in MS.



neys / þet zuo moche is uayr / and noble. efterward /  
to þe greate presens. and to þe greate festes / þet me  
him makeþ oueral. efterþan / to his guode los / and to  
his prayzinges / þet oueral uleþ. þus him ioisseþ and  
him glorifieþ þe wreche / ine his herte. zuo þet he not /  
huer he ys. þise byeþ þe yeffes / þet comeþ of ydele  
blisse. þet is to wytene xij. maneres of uondinge of ydele  
blisse. þet habbeþ þo : ine heȝ stat. oþer ine þe wȝrdle /  
oþer ine religion. oþer clerk. oþer lewed.

to great feasts,  
and to his good  
fame.

Then he so rejoic-  
eth and glorifieth  
that he knoweth  
not where he is.

þe guodes of grace. byeþ uirtues / and guode workes.  
And aye þise guodes / ofte blaup þe stranglaker / ydele  
blisse. and ofte uelþ / þe greatte traues / and þe heȝeste.  
þet byeþ / þe meste guode men. And [þou] sselȝ y-wyte /  
þet yne uirtues / and ine guode workes : uondeþ þe  
dyeuel / be ydele blisse / ine þri maneres. þe on / zuo  
is / ine herte / wyþinne / huanne me yherþ / of þe  
guodes / þet me deþ / priueliche. ase of benes. oþer / of  
priué workes. and wenþ þe man / by betere mid god :  
þanne he by. þe oþer / zuo ys / huanne he heþ / ane  
fole blisse ine him / of þet / he yherþ / oþer y-ziȝþ / of  
his guode namecophede. and þet he is ypraysed. and  
y-hyealde uor guod man. þe þridde zuo is / huanne he  
wilneþ / and zekþ / and porchaceþ los / and name-  
cophede. and in zuiche onderstondinge / deþ his  
guodes / nazt uor god propreliche : ac uor þe wordle.

The goods of grace  
are virtues and  
good works :

these the deuil  
trieth in three  
ways.

[Fol. 7. a.]

1st. He makes  
man think himself  
better with God  
than he is.

2nd. He causes  
him to be pleased  
at hearing himself  
praised as a good  
man.

3rd. He makes  
him desire and  
seek a good name,  
not for God's  
sake, but for the  
world's.

### þe zixte boȝ of prede.

þe zixte boȝ of prede : is ypocriȝye. þet is a zenne /  
þet makeþ to ssewy / þe guod wyþ-oute / þet ne is  
nazt / wyþ-inne. þanne byeþ þo / ypocrites / þet makeþ  
ham guode men / and ne byeþ nazt. þet makeþ more  
strengþe / to habbe þane name of guod man : þanne þe  
zoþnesse : and þe holinesse. And þis hire to-delf / ine  
þry. Vor þer is / an ypocriȝye / uoul. and anopre /  
fole. and þe þridde / sotil. þo byeþ / uoule ypocrites /  
þet doþ / hyre uoulhedes / ine halkes : And sseawep

The Sixth Bough  
of Pride is Hypo-  
crisy.

Those are hypo-  
crites who pretend  
to be good men but  
are not truly so.

There are three  
kindsof hypocrisy,  
foul, foolish, and  
subtle.

Those are foul  
hypocrites who do  
their foul deeds in  
corners ;

and such men our Lord compares to painted and gilded sepulchres.

The foolish hypocrites keep the body chaste, so as to be esteemed of men; thus they make false money out of good metal.

The subtle hypocrites aspire to dignities, and hide their evil disposition,

but when they gain their positions they discover themselves in their true colours,

and exhibit their pride, avarice, and malice.

ham guode / to-uore þe uolke. Zuiche clepeþ / oure lhord : berieles ypeynt. and y-gelt. þo byeþ / fole ypocrites / þet ynoȝ ham lokeþ klenliche / to þe bodye / and doþ manie penonces / an guode. principalliche : uor þe los / of þe wordle. uor þet / me halt ham / guode men. þo byeþ wel foles. uor / of guod metal : hy makeþ / ualse moneye. þo byeþ ypocrites / sotyls. þet sotilliche / wylleþ heȝe cliue. and steleþ / þe dingnetes / and þe baylyes. Hy doþ / al þet guod man ssel do : zuo þet no man / ne may his knawe / al-huet þanne / þet hi byþ uol wexe / and heȝe yeliue / ine dyngnetes. And þanne / sseweþ hy þe kueades / þet were / y-hole / and yroted / ine þe herte. þet is to wytene : prede. auarice. malice. and oþre kueade dedes. huer-by me knauþ aperteliche : þet / þet trau / nes neure guod. and þet hit wes / al fayntise / and ypocrisie : al þet he hedde beuore y-ssewed. þeruore / hit is zoþ yzed. “ Ne sselt þou neure y-wyte / huet man ys : alhuet he ys / þer he wyle by.”

#### þe ZEUENDE BOȝ OF PREDE.

The Seventh Bough of Pride is foul dread and shame, i. e. when one dreaſeth the world more than God.

This sin is the daughter of pride, and maketh men to forsake God and please the world.

þe zeuende boȝ / of prede / ys / fol drede / and fole ssame / huane me let / wel to done / uor þe wordle / þet me ne by / yhyealde ypocrite / ne papelard / huer me dret more þe wordle : þanne god. þe ilke ssame / comþ of kueade kuemynges / þet me wyle kueme / þe kueade. And þeruore / is hy doȝter of prede. and þe zeuende boȝ / heȝliche. and makeþ ofte / lete þet guod to done : and do þet kuead / uor to kueme kueadliche to þe wordle.

The Second Head of the Beast of Hell.

The second head of the beast is Envy, an adder that poisoneth all. Envy is death's mother, for by the devil's envy death came into the world.

#### þet oþer HEAUED / OF þe BESTE OF HELLE.

þet oþer heaued / of þe kueade beste : is enuie. þet is þe eddre / þet al / enuynymeþ. Enuie / is moder / to þe dyabe. Vor by þe enuie / of þe dyeule : com dyap / to þe wordle / þet is þe zenne / þet mest ariȝt / makeþ man / ilich þe dyeule / his uader. Vor

þe dyeuel / ne hateþ / bote opres guod. and ne loueþ /  
 bote opres harm. and zuo deþ / þe enuious. þe en-  
 uious / ne may ysy / þet guod of opren / nanmore /  
 þanne þe oule / oper þe calouwe mous / þe briztnesse /  
 of þe zonne. þe ilke zenne / him to-delp / ine þri  
 bozes / hezliche. Vor þe ilke zenne / anuynemeþ /  
 alperuerst / þe herte / of þe enuious. and efterward /  
 þane mouþ and efterward / þe workes. þe herte of þe  
 enuious / ys enuynemed / and suo miswent. þet he ne  
 may / opre manne guod / yzy / þet hit him ne uorþingþ /  
 wyþinne þe herte. and demþ kueadliche. and þet he  
 yziþ / oper þet / he yherþ : nimþ hit to kueade wytte /  
 and of al / makeþ his harm. zuo moche / þet to þe  
 herte / of þe enuious / þoztes uenimouses / of uals  
 dom / þet me ne hise may telle. Efterward þanne / þe  
 enuious y-herþ / oper yzyþ / opremanne kued / huet þet  
 hit by / oper kuead of bodye / ase dyap / oper ziknesse.  
 oper kuead of auenture [hap]. ase pouerté / oper ad-  
 uersité. oper kuead gostlich / ase huanne he yherþ / þet  
 zome / þet me hyelde guode men : ys y-blamed / of  
 zome vice. Of þelliche þinges / him gleden ine his  
 herte. Efterward / huanne he yziþ / oper yherþ / þe  
 guod of opren. by hyt / guod of kende / oper guod of  
 hap / oper guod of grace / huerof we habbeþ / aboue y-  
 speke : þanne him comp / a zorze to þe herte / þet he  
 ne may by ine reste / ne maky glednesse / ne uayr  
 semblant. Nou þou miht ysy / þet þe venimouse herte /  
 of þe enuiose / zenezep generalliche : ine þri maneres.  
 ine ualse demynges. ine awarzedede glednesse. ine worse  
 zorzes. alsuo he zenezep by þe mouþe. Vor hit be-  
 houep / þet zuich wyn / yerne by þe teppe : ase þer  
 is / ine þe tonne. And uor þet / þe herte / wes uol of  
 uenym : hit behouep / þet hit lheap / out be þe mouþe.  
 þanne of þe mo[u]þe / of þe enuious / comeþ out / þri  
 manere wordes uenimouses. huerof speþ dauip / ine þe  
 sature. þet “ þe mouþ / of þe enuious : is uol of cor-

[Fol. 7. b.]

The envious man  
 dislikes to see the  
 prosperity of other  
 men,  
 just as the owl and  
 bat dislike the  
 brightness of the  
 sun.  
 This sin is divided  
 into three boughs.  
 It poisons, 1. the  
 heart, 2. the  
 mouth, 3. the  
 works of man.  
 The envious heart  
 cannot bear to look  
 upon another  
 man's happiness.

When the envious  
 man heareth of  
 another's misfor-  
 tune, sickness,  
 poverty, &c.,

he rejoiceth in  
 his heart.

So men's happi-  
 ness or joy cause  
 him to be sorrow-  
 ful in heart.

Thus the envious  
 heart sinneth in a  
 threefold manner,

1. in false deem-  
ings.
2. in wicked glad-  
ness.
3. in worse sor-  
row.  
He sinneth also  
by the mouth,  
for his heart be-  
ing full of venom,  
it leapeth out by  
the mouth, in the  
form of cursing,

bitterness, and  
treachery.

The envious hath  
three manners of  
venom in deeds.

The envious man  
is like the basi-  
lik, no greenness  
may last before  
him.

Corn has three  
stages, it is first as  
in the grass,  
afterward in ear,  
afterward it is full  
of fruit.

1. The envious  
man tries to  
quench the begin-  
ning of goodness  
that he sees in  
others.

2. He tries to  
slander and to  
destroy those  
flourishing in  
goodness.

[Fol. 8. a.]

3. He is full of sor-  
row and bitterness  
towards those who  
are established in  
goodness.

This sin is very  
perilous, and  
against the Holy  
Ghost.

He who sinneth  
against the Holy  
Ghost shall nei-  
ther have mercy in  
this world nor in  
the other, because  
this sin cannot be  
repented of.

singe / and of biterhede / an of bezuykyngē." Of  
corsyngē: uor þe guodes of oþren / he missayþ / and  
hise lesseþ / alsemoche / ase he may. Of byterhede :  
uor þe kueades / of oþren / he hise moreþ / and arereþ /  
be his miȝte. Of bezuykyngē. vor al þet he yziȝþ / oþer  
yherþ : he went hit to kueade / and hit demþ / ualslyche.  
Efterward / þe enuious / heþ þri maneres / of uenim  
ine dede : ase he heþ / ine moupe / and ine herte.  
uor kende / of þe enuious : is to wiþdraȝe / and uor to  
destrue / be his miȝte : alle guod / by hit lite / by hit  
lesse / by hit uoldo. þanne is he / of þe kende / of þe  
baselycoc. uor no grenhede / ne may yleste / beuore  
hym. ne in gerse / ne ine busse / ne ine trauwe. þanne  
by þe godspelle : þet corn heþ þri stas.<sup>1</sup> uor hit is uerst  
ase ine gerse / efterward : ine yere. efterward / is uol  
of frut / and al ripe. Alzuo þer byeþ zome / þet habbeþ  
guod ginninge / wel uor to libbe / and to profiti / and  
byeþ ase ine gerze. þe ilke / him payneþ / þe enuious /  
uor te kuenche / yef he may. þe oþre byeþ / ase ine  
yere / þet wel floureþ / ine guode / and profiteþ. by hit  
to god : oþer to þe wordle. and þo rebeleþ / þe enuyous /  
uor to ssende / and to destrue : be hys miȝte. þe oþre  
byeþ uol-mad / and ine grat stat / and doþ moche guod /  
to god / and to þe wordle. Vor þet guode los / to  
abatye : and hyre guodes to loȝy / þe enuious agrayþeþ /  
alle his gynnes. Vor þe more / þet þe guodes byeþ  
greate : þe more zorȝeþ / þe enuious. þis zenne / is zuo  
perilous : þet onneape / me may / come / to riȝte uor-  
þenchinge. Vor þet hi ys con[t]rarious / to þe holy goste /  
þet is welle / of alle guode. And god zayþ / ine his  
spelle / þet huo þet zeneȝeþ / a-ye þane holy gost : he ne  
ssel neure / habbe merci / ine þise wordle / ne ine þe  
oþre. uor he zeneȝeþ / of his oȝene kueadnesse. and me  
ssel ine þet / hollyche onderstonde. Vor þer ne is /  
no zenne / zuo grat : þet god ne uoryeþ / ine þise

<sup>1</sup> *stapes* or *states* ?

wordle / yef man him uorþingþ / and byt merci / uor þe zenne. þet werreþ / be his miȝte / þe grace / of þe holy gost. ine þet he werreþ / opremanne guod gostlich / ase þe yewes / werrede Iesu crist / uor þe guodes / þet he dede.

There is no sin so great that God does not forgive if man will repent and seek for mercy.

### þE ZENNEN AYE þE HOLY GOST.

And þou sselst ywyte / þet þer byeþ zix zennes / þet byeþ specialliche / ayens þe holy gost. þet is to wytene / ouerweninge. þet makeþ to moche sprede / þe merci of oure lhorde / and litel prayzeþ / his riȝtuolnesse. and þeruore / zenezep moche uolk / ine hope. þe oþer is / wanhope. þet benimþ god / his merci / ase ouerweninge : his riȝ[t]uolnesse. þe þridde is / wy[þ]standinge. þet is / hardnesse of herte. huanne man / is y-hert / ine his kueadnesse / þet me ne may / him wende / and naȝt ne wyle / hym amendi. þe uerþe is / onworþhede / of penonce. þet is huanne man / ordayneþ ine his herte / þet he / him ne ssel naȝt uorþenche / his zenne. þe vifte is / to werri þe grace / of þe holy gost : ine opren. þe zixte is / to werri zoþnesse / be his wytinde / and specialliche / þe zoþnesse / of þe cristine beleaue. Alle þise zennes / byeþ aye þe guodnesse : of þe holy gost. and byeþ / zuo greate / þet onneape / comeþ to riȝte uorþenchinge. and þeruore / byeþ hy / onneape uoryeue.

The six sins against the Holy Ghost.

I. Overweening.

II. Wanhope (despair).

III. Opposition (hardness of heart.)

IV. Despite of penance (impentence).

V. Striving against the Holy Ghost in others.

VI. Warring against truth, and especially against the Christian belief.

All these sins are against the Holy Ghost, and are so great as not to be repented of.

### þE ÞRIDDE HEAUED OF þE KUEADE BESTE.

þe þridde heaued / of þe beste / is hate. Ac þou sselst ywyte / þet þer is an hate / þet is uirtue. þet þe guode man heþ / aye þet kuead. An opre / þet is zenne wel grat. þet is felhede / of herte. huerof comeþ / uele boȝes. and heȝliche : uour. by þe uour werreres / þet þe feloun heþ. þe uerste is / to him-zelue. uor huanne man / him berþ hate / to þe torment / and þe zaule / and þet body / zuo þet man / ne may slepe ne none reste habbe. Oþerhuyl / him be-nimþ þane mete / and þane drinke. and makeþ him ualle / ine ane feure /

The third head of the evil beast is hate.

The hatred of evil is virtuous, but fellness (fierceness) of heart is a very great sin. The Hater has four wars (strifes). The 1st is with himself, as when for fear of torment he kills himself.

The 2nd is with God, because of some sickness or adversity, death of friends, &c.

[1 MS. *wreþuolle*]

The 3rd is with those who are under him,—his wife and his household.

[Fol. 8. b.]

He beateth his wife and children and breaketh pots and cups as if he were out of his wits.

The 4th is war with alle neighbours.

[1 MS. *simale*]

Of this bough springeth 7 small twigs :

1. Chiding.
2. Wrath. 3. Hate.
4. Strife. 5. Desire of vengeance.
6. Manslaughter.
7. Deadly war.

War produces many horrors, as the death of many innocent folk, the destruction of churches, the burning of towns, the ruin of barns, the disinheritation and exile of men, women, and children, lands destroyed, &c.

oþer ine zuiche zorþe : þet he nimþ / þane dyap. þet is a ver / þet wastep / alle þe guodes / of þe house. þe oþre werre / þet þe feloun heþ : þet is to gode. Vor wreþe / and felonye / op-bereþ / and nimþ zuo / oþer-huyl / þe herte of þe felle / uor zome aduersité timlich / oþer uor ziknesse / oþer uor dyap / of urendes. oþe[r] uor zome misual / þet his wyl / ne is naȝt y-do : þet ha grocheþ / aye oure lhord. and euele þonkeþ god / and his halȝen / and zuereþ / and blasfemeþ / a-ye god / and his halȝen. þe þridde werre / þet þe wreþuolle<sup>1</sup> heþ. is to þan / þet byeþ onder him. þet is / to his wyue / and to his mayné. Vor þe man / is oþerhuyl zuo out / of his wytte : þet ha beat / and smit / and wyf / and children / and mayné. and brekþ potes / and coppes / ase ha were / out of his wytte. and zuo he is. þe uerþe / is werre / wyþ-out to his neȝybores / and to his nixte / þet byeþ alle / aboute him. And of þise boȝe / wexeþ zeue smale<sup>1</sup> boȝes. Vor huanne wreþe arist / be-tuene tuay men : þer is uerst chidinge / and þanne wreþe / þet bleþ ine herte. efferward / wreþe. efterward / comþ ofte strif. efter / wylninge of wreche. efterward / oþerhuil manslaȝte. and efterward / oþerhuil werre dyadlich / be-tuene þe urendes / huerof comþ / ofte / to moche knead / and perils / þet ne moȝe / naȝt by amended. Vor huanne þer is werre / be-tuene tuaye men : hit yualþ ofte / þet þer byeþ moche uolk dyade / þet ne habbeþ neȝne gelt. cherchen tobroke. tounes uorbernd. abbeyes. priories. bernes destrud / and men / and wyfmen / and children deserited / and y-exiled. and londes destrud. and to moche / of oþre harmes / þet byeþ y-do / be þe encheyson / of þan / þet hi byeþ yhealde / uor te amendi / þet / þis purchaseþ. and þe lhord / and alle þo / þet byeþ to ham helpinde. an ine zuyche nyede. and þeruore hy byeþ / ine greate balance / of hyre helpe / of zaule. uor hi ne moȝe

amendi / ne yelde : þe harmes / þet hi habbeþ ydo. and  
hit behoueþ yelde: oþer hongy.

þe uerþe heaued / of þe kueade beste of helle.

þet uerþe heaued / of þe wyckede beste / is onlust-  
hede. þet is onlosthede / and tyene to do wel. þis zenne /  
his a to kuead rote / þet kest / uele kueade bozes. þis  
onlosthede / þet is sleuþe / makeþ þet man heþ / kueade  
aginnynge / and more kueade / amendinge / and to  
wors endinge. Kueade anginnynge / heþ þe sleuuolle :  
be zix zennes. þe uerste is : þonneliche. huanne þe man  
loueþ lite / and lheurliche oure lhord / þet he ssolde  
louye / bernindeliche. and þerof comp / þet he is / fyeble  
and lheur / to alle guodes / to done. þe oþer is  
arþnesse / þet is tyene / of herte / þet is þet bed / to þe  
dyeule / huerine / he him resteþ / and zayþ to þe manne /  
and to þe wyfmanne. ‘þu hest y-by / to zofte y-draze  
uorþ. þou art to fiebble / of compleccioun. þou ne miȝt  
naȝt do / þe greate penonces. þou art to tendre. þou  
ssoldest by anhaste dyad.’ and þeruore / þe wrechche /  
him let ualle to done þe lostes / of his ulesse. þe þridde  
is ydelnesse. þet is a zenne / þet deþ moche kuead / ase  
zayþ / þe wrytinge. Vor huanne þe dyeuel / uynt þane  
man ydel : he hine deþ / to worke. and deþ him uerst /  
þenche kuead. and efterward / to wynni uileynies /  
ribauidyes / lecheries / and his time lyese / and manye  
guodes / þet he miȝte do. huerof / he miȝte wyne  
paradis. þe uerþe is / heuinesse. huanne þe man / is  
zuo heui / þet ne loueþ / bote to ligge / and resti / and  
slepe. oþerhuil hy byeþ / ynoȝ awaked / to nyedes /  
þet hi hedden leuere / lyese vour messen : þanne ane  
zuot / oþer ane slep. þe vifte is / wyckednesse. þet is /  
huanne þe man / liþ ine zenne / and yvelþ þe uondinges /  
of þe dyeule / and of his ulesse / þet him asayleþ / and  
he riȝte kueadnesse : nele arere þet heued / to gode / be

The fourth head  
of the wicked  
beast of hell is  
disinclination to  
do good, and a  
proneness to do  
evil.

This sin is a  
wicked root, that  
casteth many evil  
boughs.

Sloth makes men  
have bad begin-  
ning, bad amend-  
ing, and worse  
ending.

1. The slothful  
loveth our Lord  
little and luke-  
warmly.

2. He is timid in  
heart, is loth to  
do penance, and  
falleth into the  
lusts of the flesh.  
[þe dyeules red :  
to þe onlost.]

3. The idle man is  
tempted by the  
devil first to think  
evil, and after-  
wards to desire  
villanies, ribald-  
ries, lecheries, and  
so to waste his  
time.

4. The heavy man  
loveth to lie, rest,  
and sleep.  
He had rather  
lose four masses  
than a sweat or a  
sleep.

5. The wicked  
sluggard will not  
try to amend his  
evil ways.

[Fol. 9. a.]

He is like the shrew, who would rather rot in prison than take the trouble to climb out by steps.

6. The man of little will dreadeth to begin to do good, for fear that God will fail him.

This is the dread of the dreamers, that are terrified by their dreams. He is like those who are afraid to go out for fear of a snail, or like children afraid of a goose that bloweth.

There are six vices that prevent good beginning and amendment.

Untruth. The sinner believes the devil rather than God.

[þe dyeules red: to þe ontrewel].

Sloth. This is a vice that all are besmutterd with.

Few folk are as diligent as they are holden to be.

Forgetfulness. The slothful is loth to shrive, and soon forgetteth his sins.

True shrift is necessary to forgiveness,

be satisfacioun. [dedbote.] þe ilke anlikneþ / þane ssrewe / þet heþ leuere rotte / in a prison / uoul / and stinkinde: þanne to habbe / þe pyne of stapes / to cliue uor his outguoinge. þe zixte / is litel wyl [ar3nesse]. Ine þise zenne / byeþ þo / þet habbeþ drede / of naȝt / þet ne dorre / naȝt aginne / wel to done. uor hi habbeþ drede þet god / ham wyle fayly / þet is þe drede / of þe meteres. þet habbeþ drede / of hare metinges. þo anlikneþ þan / þet ne dar naȝt guo / ine þe pepe uor þane snegge / þet sseaweþ him his hornes. And to þe childe / þet ne dar naȝt guo his way / uor þe guos þet blaup.

þise byeþ þe zix vices / þet benymeth þe manne / guod ginnyng. Vor oþre zix vices / ne may þe sleawolle / habbe guod aginnyng / oþer amendement. þet byeþ techches / of kuead seriont / þet makeþ / þet non guod man / ne ssel his onderuonge / in to his seruice / huanne he is ontrewel. sleuol. onssriuel. uoryetinnde. slak. and failinde. þe uerste vice is / ontreuþe. Vor huanne god / zet ine þe herte of man / guod wyl / wel to done: þanne comþ þe dyeuel / and him zayþ / 'þou hit sselst wel / recouri / þou art yong / and strang / þou sselst libbe longe.' and zuo he him / onwoneþ þe dyeuel / wel uor to done. Efterward / comþ sleuþe. uor he / þet wel deþ / and deþ hit auerst: hit ne is no wonder / þaȝ he hit do / sleuolliche. þet is a uice huerof al þe wordle is besmet. huo þet nimp wel hede. Vor lite uolk þer byeþ / þet by diligent / ine þet hi byeþ / yhyealde to done / auorye god / and hire nixte.

Efter sleuþe / is uoryetinge. Vor huo þet ys sleauol: ofte uoryet. Vor þise tuo zennes / of uoryetinge: hit yualþ ofte / þet he ne can him ssriue. Vor huanne þe man / is sleuol / him to ssriue: he uoryet his lackes / and his zennes / þet is grat peril. Vor non ne may habbe / uoryeuenesse: wyþ-out / zoþe ssrifte. þet berþ / uorþenchinge / of herte. beknaulechinge / of zorȝe / ne grede / harou be ssrifte. ne arere þe honden.



mouþe / boȝsamnesse / ine dede / þet is amendinge : and dedbote. þer ne ys non zuo guod man / þet yef he yzeȝe wel / his oȝene lacks / þet he ne ssolde uynde / ynoȝ uor to zigge eche daye / ine his ssrifþe. Ac sleuþe. and uoryetinge : blendeþ þe zeneȝeres. þet hi ne zyeþ naȝt ine þe boc / of hire inwyȝte.

and produces repentance, confession, obedience, amending, and satisfaction.

## þE PERIL OF SLACNESSE.

The peril of slackness.

Afterward / comþ slacnesse / þet comþ / of þe defaute / of herte / and of kueade wone. þet bint zuo þane man / þet onneape / he him yefþ / to done wel. oþerhuil hit comþ / of onconnyndehede : and of fole hete. huer-by þe man / op-let zuo his herte / and his body / be uestinges. and be wakinges. and by oþre dedes. zuo þet he ualþ / ine fyebleſſe / and ine zuiche ziknesse : þet he ne may naȝt traawayly / ine godes seruiſe. and to-ualþ / ine þa slacnesse / þet he ne heþ smak / ne deuocion / wel to done. Afterward / comþ werihede / þet makeþ þane man / weri / and worsi / uram daye / to daye / al-huet he is / al recreyd / and defayled. And þis is / þe zixte vice / of þe kueade sergonte. þet he fayleþ / erþan he come / to þe ende / oþer to his terme. And me kan zigge : huo þet serueth / and naȝt uolserueth : his ssepe / he lyst.

Slackness cometh of default of courage and of evil habits.

Sometimes it comes of ignorance and of foolish heat.

Afterwards cometh weariness, that maketh man weary and worse.

## þE .6. POYNS OF SLEUþE : þET BRENGEþ MAN TO HIS ENDE.

The six points of sloth that bring a man to death.

And yet eft / þer byeþ / zix poyns / kueade. huer-by sleuþe / bringþ man / to his ende. þe uerste is / onboȝsamnesse. huanne þe man / nele do / þet me him zayþ / ine penonce. oþer me him hat zomþing / þet him þingþ hard. he him excuseþ : þet he hit ne may do. oþer yef he hit onderuangþ : he hit deþ / oþer litel / oþer naȝt. þe oþer poynt / is impaciencie. uor ase he ne may / no þing bere / be boȝsamnesse. he ne may polye / be paciencie. zuo þet non / ne dar to him speke / of his

1. Disobedience, as seen in a reluctance to do penance.

[Fol. 9. b.]

2. Impatience of control and correction.

3. Grudging or murmuring against good advisers; this causes

4. Sorrow and weariness of life, which leads to the

5. Desire of death.

6. Despair is the devil's deadly stroke;

it causes a man to commit suicide.

guode. þe þridde / is grochyng. Vor huanne me speķ to him / uor his guode: he him wreþeþ / and grocheþ. and him þingþ: þet me him onworþeþ. and þerof he ualþ / in-to zorþe / þet is / þe uerþe vice. An zuo moche / him ouergeþ / þe ilke zorþe / þet al / þet me him zayþ / al þet me him deþ / al þet he yherþ / al þet he zizþ: al hit him tienep. and zuo he ualþ / in-to zorþe / and in-to tyene to libbe / zuo þet him-zelf / him hastep / and wynep / his dyap. and þis is þe vifte vice. Efter alle þise zorþuolle poyns of sleupe / him yefþ þe dyeuel / þane strok dyadlych / and deþ him / in-to wan-hope. þeruore he porchaceþ / his dyap / and him-zelue / slaþ. ase despayred. and him yefþ / alle kueadnesses / to done / and him ne dret naȝt / to do zenne / huet þet hit by. To zuich ende / let sleaupe<sup>1</sup> þane man. þise byeþ. xvij. poyns. þet þe dyeuel / þraup / ope þane sleuuolle. hit ne is no wonder / þaȝ he lyese þet geme.

#### ÞET VIFTE HEAUED OF ÞE BESTE.

þet vifte heaued / of þe beste / beuore y-zed. is þe zenne / of auarice / and of couaytse / þet is rote / of alle kueade. ase zayþ zaynte paul. þet is þe maystresse / þet heþ / zuo greate scole / þet alle guoþ þrin / uor to lyerni. ase zayþ / þe wrytinge. Vor alle manere of uolk / studieþ ine auarice / and greate / and smale. kinges. prelates. clerkes. an lewede. and religious. Auarice / is disordene loue. zuo disordene / him sseweþ / in þri maneres generalliche. ine wynnynge: boldeliche. ine of-healdinge: streytliche. ine spendinge: scarsliche. þise byeþ þe þri boȝes principales: þet of þise rote wexeþ.

Ac specialliche / and propreliche / of þe rote of auarice / guoþ out / manye smale roten. þet byeþ / wel greate / dyadliche zennes. þe uerste / is gaelinge. þe oper / þyefþe. þe þridde / robberye. þe uerþe / chalenge. þe vifte / sacrilege. þe zixte / symonye. þe zeuende / kuedhedes. þe eȝtende is / ine chapfare. þe

<sup>1</sup> MS. sseaupe

The fifth head of the beast is the sin of avarice and covetousness, the root of all evil.

This is the great schoolmistress and teacher of all, for all study in the school of avarice, great and small, kings, prelates, clerks, lewd and religious.

Avarice is disorderly love, and sheweth itself in three ways:

1. Winning.
2. Withholding.
3. Stinginess.

Of the root of avarice come many small roots that are great deadly sins:

1. Usury.
2. Theft.
3. Robbery.
4. False claim.
5. Sacrilege.
6. Simony.

nezende is / wycked creft. þe tende is / ine kuade uolke. And ech of þise smale roten / him to-delp / ine uele manyeres.

þanne þe uerste rote / þet is gaelinge. him to-delp / ine zeuen / outkestinges. Vor þer byep / zeue manere gaeleres : lenynde. þet lenep zeluer : uor opren. And aboue þe catel : nimeþ þe hezþes. oper ine pans. oper ine hors. oper ine corn. oper ine wyn. oper ine frut of þe grounde / þet hi nimeþ / ine wedde dyade. wyþ-oute rekenyng / þet frut ine paynge. And þet wors ys : hi wyllep rekeny tuyes. oper þries þet yer. uor to do arise þet gael. and wyllep / yet habbe yefþes aboue / uor eche terme. and makeþ / ofte / of þe gael : pryncipale dette. þise byep gaeleres kueade / and uoule. Ac þer is an oper lenere corteys. þet lenep / wyþ-oute chapfare makiinde. alneway in hezinge. oper ine pans. oper ine hors. oper ine coupes of gold. oper of zeluer. oper robes. oper tonnen mid wyn / oper ine uette zuyn. seruices ulessliche. of hors. of carten. oper prouendres to ham / oper to hare children. oper ine opre þinges. and oueral to gael / huanne me hit nimþ / by þe skele / of þe lone. þis is þe uerste manere / of gaelynge / þet is ine leninge kueadliche. þe opre manere / of gaelynge / is ine þan / þet ne lenep nazt / to hare persone. ac þet hire uaderes / and þe uaderes of hare wyues / oper hare eldringes / habbeþ yporchaced / be gaelinge. hit of-hyealdeþ and nolleþ / hit nazt yelde. þe þridde manere of gaelinge / is ine ham / þet habbeþ onworþ to lene / of hire hand : ac hi dop lene / hare sergons. oper opre men / of hire pans. þise byep þe mayster gaeleres. Of þe ilke zenne / ne byep nazt þe heze men quit / þet hyealdeþ and sosteneþ iewes and þe caorsins. þet lenep / and destruiþ / þe contraye / and hy nymeþ þe medes / and þe greate yefþes / and oper-huil / þe ronsounes / þet byep of þe guodes / of þe poure. þe uerþe manyere / is ine ham / þet lenep / of

7. Wickedness.  
8. Chaffer.  
9. Wicked craft.  
10. Wicked games.

1. Usury has 7 outcastings, for there are 7 kinds of usurers.

Some lenders (mortgagees) lend silver in return for cattle, corn, and fruits of the ground.

They falsely increase the rate of interest.

The courteous lender lendeth without chaffer.

[Fol. 10. a.]

2. The second manner of usury is the withholding of purchase.

3. The third usurers are the master money-lenders. Of this sin the great men are not free who support the Jews.

4. The fourth kind is in those that

lend other men's silver obtained at small cost, so as to get greater interest.

It is the little usurer that teacheth such foul craft.

5. Chaffer is to sell a thing for more than it is worth at the time.

1. The chaffers bring knights and high men to poverty.

2. They lend money on land which they know will not be redeemed.

3. They buy things at half their value and sell them twice or thrice the dearer.

4. They buy corn cheap, and sell it when it is scarce; and they desire the dear time so as to sell the dearer.

5. They buy corn and vines in a flourishing condition.

6. They use fraud in their merchandise.

7. They take advantage of the necessities of their poor neighbours,

opremanne zelure / oper borzeþ / to litel cost: uor to lene / to gratter cost. þise byeþ / litte gaueleres / þet lyerneþ / zuych uoul creft. þe vifte manere is / ine cheapfare / huanne me zelp / þet þing / huet þet hit by: more þanne hit by worþ / uor þane time. an þet wors is / þe time-zettere ontrewē. huanne he yziþ þet uolk / mest nyeduol. þanne wyle he zelle / þe derrer tuyes / oper þries zuo moche / þane þet þing / by worþ. Zuych uolk / doþ to moche kuead. Vor hire time-zettinge / hi destrueþ / and makeþ beggeres / þe knyghtes: and þe hezemen / þet uolþeþ þe tornemens. and þet hy betakeþ / hyre londes / and hare eritage / ine wed. and dead wed / þet naȝt him ne aquytteþ. þe opre zenezep / to begge þe þinges / ase corn. oper wyn. oper operþing / lesse be þe haluedele / þanne hit his worþ. uor þe pans / þet he payþ beuore. and þanne / hit zelleþ / ham ayen / tuyes zuo moche / oper þries: þe derrer. þe opre beggeþ þe þinges / huanne hi byeþ lest worþ to greate cheape / ine herueste / þet corn. ine uendonginge: þet wyn. opre cheapfares / uor to zelle ayen / al-huet hi byeþ / mest diere. and wilneþ / þane dyere time / uor to zelle þe derrer. þe opre / þet corn agerse. þe vines in flouringe / huanne þet hi byeþ / of uaire ssewynge. be zuiche uorwerde: þet hi habbe / huet cas yualle: hire catel sauf. þe zixte manere / is of þan / þet takeþ hire pans to marchons / be zuo þet hi by uelaze / to þe wynnyngē. and naȝt to þe lere. oper þet hi betakeþ / hire bestes / to þe haluedele / þe zuo þet hi by / of fer pris. þet is to zigge / þet yef hi sterueþ / ine mene time: do opre ine hare stede / asemoehe worþ. þe zeuende manere / is ine þan / þet doþ / hare poure neȝzeboures / ine hare nyedes. and uor þet hi habbeþ / ham y-lend / a lyte zeluer. oper corn. oper ydozome cortaysye. And huanne hy hise yzeþ poure / an nyeduol: þanne makeþ hy / mid ham / marcat / to do hire niedes. and þe pans / þet hi token be-uore / to þe

poure manne. oþer him lende / a lite corn. / hi habbeþ / and take three-  
þri paneworþes of worke : uor ane peny. penny worth of  
work for a penny

## þE OþER BOȝ OF COUAYTISE.

[Fol. 10. b.]

þe oþer boȝ of auarice : ys þyefþe. þet is nyme / oþer The second bough  
of-healde / oþremanne þinges / wyþ wrong / and onwy- of covetousness is  
tinde / and wyþ-oute wylle / of þe lhorde. And þet me theft, that is, to  
may do / ine uour maneres be þe manire of þyeues. Vor take and withhold  
þer ys : a þyef open. and a þyef ywreȝe. a þief priué. other men's goods  
and a þyef uelazȝe. wrongfully.  
Four kinds of  
thieves :

1. Open. 2. Covert.  
3. Privy. 4. Ac-  
cessory.

þe þyef commun / and open / byeþ þo / þet be 1. The open thief  
zuiche crefte / libbeþ. of huam me deþ dom / huanne takes his doom  
me hise nymþ. Of zuichen þer byeþ / uele maneres. when caught.  
ine londe / an ine ze. þe þyef y-wreȝe / is þet steleþ 2. The sly thief  
ine halkes / and ywryȝeliche greate þinges / oþer stealeth in corners  
little / be hire viȝtinge. oþer be traysoun. oþer be great or small  
queayntise. things, by strife,  
treason, or craft.

þe priué þyeues byeþ þo / þet ne steleþ naȝt / of 3. The privy thief  
oncouþe. ac of priúes. And of zuichen : þer byeþ / of is great or small.  
greate / and of smale. þe greate / byeþ of þe kueade / and The great ones are  
þe ontrewre reuen. prouos. and bedeles. and seruons. the reeves, pro-  
þet steleþ / þe amendes. and wyþdraȝeþ þe rentes / of vostos, beadles, and  
hire lhordes. and rekeneþ more / ine dedes. and ine servants,  
spendinge. an lesse / ine onderuonginge. and ine that steal fines and  
rentes. Zuyche byeþ / þe greate officials / þet byeþ / hold back the rents  
ine þe house / of riche men. þet makeþ / þe greate spend- of their lords.  
inges. and yeueþ largeliche / þe guodes of hare lhordes /  
wyþ-oute hare wytende / and wyþ-oute hare wylle.

They make the  
expenditure great  
and the income  
small,  
and are liberal  
with their mas-  
ter's goods.

To piȝe zenne belongeþ / þe zennes of þe wyue. þet To this sin belong  
deþ zuo moche / be hare zenne / þet þe children / þet þe the sins of the wife  
wot wel / þet hi heþ / be spousbreche : berþ away þe who wrongeth her  
kende. Zuych is þe zenne / of þe wyue. þet þe guodes / kind by spouse-  
of hire lhorde stelþ. uor to yeue / hare kenne. oþer uor breach,  
to done / in-to kuead us. And of ham / of religion / and who stealeth  
þet byeþ oȝeneres. uor hi behoteþ to libbe / wyþ-oute her lord's goods to  
oȝninge. give to her kin.

The little thieves steal bread, wine, their neighbour's capons, hens, and garden fruit.

Such are those who keep what they find, knowing to whom it belongs.

When we find a thing and know not the owner, we must take the advice of Holy Church.

þe oþre byep / þe little þyeues. þet stelep / ine þe house : bread. wyn. an oþre þinges / huyche þet hi by. oþer of hire nezebores. hire capons. heznen. frut of hire gardins. oþer oþre þinges / huet þet hit by. Zuyche byep þo / þet ofhyealdeþ / þe þinges / þet hi vindeþ. and wyteþ wel / huas þet hi byep. and nollep hise nazt yelde. Vor yef þe vinst / and nazt ne yelst : þou hit stelst. And þaz hi ne wyte / huas þet hi byep : hi ne ssolle / nazt þeruore / hit ofhealde. ac hi ssollen do be þe rede / of holy cherche / oþer be hire ssrifteuaderes.

4. The thief accessory partaketh of the theft either by gift or purchase; he consenteth to, adviseth, and defendeth theft.

þe þyeues be uelazrede / byep þo / þet parteþ / of þe þyefþe / oþer uor uelazrede / oþer by yefþe / oþer be begginge. oþer ine oþre manyere. Efterward / þo þet consenteþ / oþer redeþ / oþer hotiþ / hit do. And þo þet defendeþ þe þyeues / oþer sosteneþ his / ine hare queade / oþer his onderuongeþ / in to hare house / oþer in to his londe / mid hare þyefþe. Efterward / þe kueade domesmen / þet hise soffreþ. oþer be yefþes. oþer be biddynges. oþer be oþre kueade skele. and nollep. oþer ne dorre / riȝt do.

The corrupt judge is a thief accessory.

### þe þRIDDE BOȝ OF AUARICE.

III. The third bough of avarice is robbery, that hath many small roots.

1. Evil executors of bequests.

2. Unfaithful guardianship.

[Fol. 11. a.]

Unlawful possession of other men's castles, lands, and baronies.

þe þridde boȝ of auarice : is robbery. þet heþ uele smale roten. þe uerste is / ine kueade exequitours / of bekuydes. þe oþer is / ine kueade lordes / by he knyȝt / oþer oþer / þet be-ulazeþ / þe poure men : þet hi ssolden loki. be tayles. be cornees. be lones. be kueade wones. be amendes. be þreapnynges. oþer be oþre wones / þet hy zechep. oþer beþencheþ / hou hi moȝe hadde / of hiren. Ine þise zenne byep / þe greate prynces. oþer barouns. þet be hare strengþe / nimeþ þe cites. þe casteles. þe londes. þe baronyes. and þe oþre riche men / þet hare poure nezeboures / benimeþ mid strengþe / londes / vines / oþer oþre þinges. and nimeþ aryȝthalf / and alefthalf / þet no þing / ne may ham

ascapie. þe þridde is / ine robberes / and kueade her-  
berzeres / þet berobbep / þe pilgrimes / an þe marchons /  
and oþre wayuerindemen. þæ uerþe / is ine ham / þet  
nolleþ paye / þet hi ssolle. and þet hi ofhea[l]deþ / mid  
wrong / þe ssepes / of hare sergons. oþer of ham / þet  
doþ hare niedes. þe vifte is / ine þise greate prelas / þet  
benimeþ / and robbep / hire onderlinges / be to moche  
procuringe. oþer be zome onrihtuolle niminges þet hi doþ  
in to uele maneres. þo byep þe wolues : þet ureteþ þe  
ssep. þe xixte is / ine zuyche reuen. prouost. bedeles.  
oþre mesteres men / huiche þet hy byep. þet makeþ þe  
greate robbynges / and þe wronges / ope þe poure. and  
beggeþ / þe greate eritages. þer byep zuo uele oþre  
maneres / of roberies : þet long þing / hit were to zigge.  
ac zome byep y-continde / ope þan / þet byep y-zed.

3. Wicked har-  
bouring of rob-  
bers.

4. Unpaid debts.

5. Robbery of  
underlings by  
prelates,

who, like wolves,  
devour the sheep.  
6. Oppression of  
the poor by reeves,  
provosts, and  
beadles.

#### þE UERþE BOȝ OF AVARICE.

þe uerþe boȝ of auarice / is acsynge. þet is to yerne  
opo<sup>1</sup> oþre / mid wrong. to þise zenne belongeþ / al þet  
barat. alle ualshedes. and alle gyles : þet comeþ / ine  
plait. Ine þis clergie / heþ dame auarice / uele scolers.  
and of clerkes : and of leawede. and specialliche / zeue  
manyeres of uolke. þet alle / þus studieþ. þe uerste  
byep / þe ualse playneres / þet makeþ / þe ualse bezech-  
inges. and zechep / þe ualse dæmeres. and lang time. and  
þe ualse wytnesses. þe ualse playterres. þe ualse lettres  
uor to greui oþren. and trauayleþ þet uolk / myd wrong.  
oþer be cristene cort. oþer be leawede cort. þe oþre  
byep / þe ualse yulemde / þet vlyep. and naȝt þet /  
þet riȝt is. and zechep wyþsetti[n]gges and respit. uor  
to bynime oþren / hare oȝen. þe þridde byep / þe ualse  
wytnesses. þise makeþ / þe ualse mariages. þise  
benimeþ / þe heritages. þos doþ / zuo moche kuead /  
and harmes / þet non / ne may his amendi. and al þis  
hi doþ / be hare greate couaytise. þe uerþe byep / þe  
ualse plaiteres / þet onderuonget / an sostinet / þe

IV. The fourth  
bough of avarice  
is false claim.

[1 ope 2]

Dame Avarice  
hath many  
scholars in this  
lore. There are  
7 kinds of folk  
that thus study.

1. False plaintiffs  
that seek corrupt  
judges to delay  
justice,  
and hire false  
witnesses.

2. The pretended  
exiles.

3. False witnesses.

4. False accusers,  
sustainers of false  
causes,

ualse causes / be hare wytinde / and hise beclepieþ uor  
 ssepe / and uor yeffes. þet hi nymeþ ariȝthalf / and  
 alefthalf. and ofte lyese / þe guode playntes / be hare  
 kueadnesse / oþer uor onconynghede / oþer be sleawþ /  
 miswendep þe riȝtes / and doz<sup>1</sup> alle þe wronges / vor  
 hare couaytise / ase þo þet byep maystres of gyle / and  
 of contak / and of be-uelynge. þe vifte. byep / þe  
 ualse notaryes / þet makeþ þe ualse lettres. and ualseþ  
 þe celes. makeþ þe kueade libelles. and to uele oþre /  
 ualshedes. þe oþre byep / þe ualse demeres. þet  
 ham zelue hongep / more of one half / þanne of anoþre /  
 be yeffes / oþer be behotinges / oþer be byddinges /  
 oþer uor loue. oþer uor wreþe / oþer uor drede. and  
 onbyndep þe playntes / mid wrong. And doþ maki þe  
 greate costes / and nimeþ / þe greate yeffes / oþerhuyl /  
 of þe on : oþerhuyl / of þe oþren. oþerhuyl / of on /  
 and of oþre. and zelleþ / hare domes. oþer ham / leteþ  
 yworþe. And doþ / to þe poure men / greate harmes /  
 þet hi ne moȝe amendi. þe oþre byep / þe kueade  
 bezide-zitteres / þet yeueþ þe kueade redes / to þe de-  
 meres / and makeþ lyese þe playntes : uor þe seruices /  
 þet hy habbeþ. Alle þe persones / beuore yzed / byep  
 y-hyealde to yelde / þet hi habbeþ y-het kueadliche / of  
 oþren. and hare harmes / þet þe oþre habbeþ y-het /  
 be ham.

#### ÞE VIFTE BOȝ OF AUARICE.

þe vifte boȝ of auarice / is sacrilege. Sacrilege is :  
 huanne me breceþ. oþer blecheþ. oþer draȝþ uoulliche /  
 þe holy þinges. oþer þe men / of holy cherche. oþer  
 þe y-halȝede stedes / þet byep apropred / to guodes  
 seruise. and þet deþ do / ofte / couaytiseine uele maneres.  
 Verst / huanne me draȝþ uoulliche / þet bodi of oure  
 lhorde / aze doþ þe ereges. and þe wychen. and þe  
 kueade prestes / uor to wynne. Alsuo ich zigge / of  
 þe oþre sacremens. Efterward / huanne me breceþ /  
 oþer stelþ / oþer draȝþ uoulliche / þe halȝede þinges.

[Fol. 11. b.]

masters of guile,  
 dispute, and of  
 accusation.

5. False notaries.

6. False judges,  
 who are influenced  
 by love or by hate,

who sell their  
 dooms (verdicts),  
 and wrongfully  
 use the poor.

7. False coun-  
 sellors.

All the aforesaid  
 persons are bound  
 to restore what  
 they have wrong-  
 fully withheld.

V. The fifth bough  
 of avarice is sacri-  
 lege, that is, to  
 break or steal the  
 things of Holy  
 Church.

1. Abuse of the  
 Lord's body.

2. Abuse of the  
 other sacraments.  
 3. Destruction or  
 theft of holy  
 things.



þe crouchen. þe calices. þe creyme. þe co[r]poreaus.  
 þe yblessede uestemens. and oþre / yblessede þinges.  
 Efterward / huanne me bernþ. oþer brekþ cherches.  
 oþer holi stedes. cherchtounes. oþer hous of relygioun.  
 oþer huanne me draþþ þo / out / þet vleþ to holy  
 cherche. oþer in-to cherchtounes. uor to by y-borþe.  
 Efterward / huanne me makeþ medles / ine cherche /  
 zuo þet þer ys / blod yssed. oþer huanne me deþ /  
 zenne of lecherie. Efterward / huanne me layþ hand /  
 ine kueade / ine clerk. oþer ine man / oþer ine wyf-  
 man / of religion. Efterward huanne me stelþ. oþer  
 berþ / be kueade skele / out of holy stede / yblessede  
 þinges / oþer on-blissede / huet þet hit by. Of þise  
 zennes / ne byeþ naȝt kuytte þo / þet þe guodes of holy  
 cherche. þe patremoyne of Iesu crist / despendeþ  
 ine kuead us. Ne þo naþemo / þet benimeþ / oþer  
 ofhyaldeþ mid wro[n]g / oþer mid strengþe. oþer  
 hedeþ þe þinges / þet byeþ a-propred / to holy cherche.  
 oþer hise payeþ kueadliche. ase þe rentes. þo of-  
 frendes. þe tendes. and þe oþre riztes / of holy  
 cherche. Of þise zelue zenne / ne byeþ naȝt kuytte /  
 þo þet brekeþ þe zondayes / and þe festes / þet byeþ to  
 loki. Vor þe holy day / heþ his vridom / ase habbeþ  
 þe holy stedes. þise byeþ þe smale boȝes þet wexeþ of  
 þe boȝe of sacrilege.

4. Burning and breaking of churches, religious houses, and drawing out those who have taken sanctuary therein.

5. Disputes in church, shedding of blood, and sin of lechery.

6. Laying violent hands on clerk or man or woman of religion.

7. Stealing of blessed things from holy places. Those are not quit of this sin who misuse the goods of Holy Church, who hid the property of the Church, or who withhold rents, offerings, and tithes.

They are not quit who break Sundays and festivals

#### þe .vj. BOȝ OF AUARICE.

þe xixte boȝ of auarice / is symonye. þet is zuo  
 ycleped / uor anȝ wychche / þet hette symoun / þet  
 wolde begge / of saynte peter þe apostel / þe grace /  
 uor to do miracles / and byad grat guod. and þeruore /  
 hi byeþ y-cleped / symoniaks : alle þo / þet wylleþ  
 zelle / oþer begge / þe gostliche þinges. þet is amang /  
 alle þe dyadliche zennes : on of þe grateste. And þes  
 boȝ / heþ manie tuygges. þe uerste is in ham / þet  
 zelleþ / oþer beggeþ / þe holy ordres / oþer þet body of /

VI. The sixth bough of avarice is simony.

Simoniacs are those who sell or buy spiritual things. Simony hath many twigs :  
 1. Selling and buying of holy

orders, or the sacraments.

2. Preaching for pence.

[Fol. 12. a.]

3. Purchasing and obtaining corruptly the dignities of Holy Church.

4. Giving away for gifts, &c., the benefices of Holy Church.

5. Letting and changing of benefices.

6. Causing men to go into religion by market.

oure lhorde / oþer þe oþre sacremens / of holy cherche. þe oþer is ine ham / þet zelleþ / godes word. and precheþ prīncipalliche / uor pans. þe þridde is ine ham / þet be yefþes / oþer be behotinges / oþer be biddingges dreduolle / oþer ulessliche / makeþ zuo moche / þet hy / oþer oþre : byeþ ichose / to dyngnetes / of holi cherche. ase byeþ bissopriches. abbayes. oþer denyes. oþer oþre dingnetes / þet me makeþ / be chyezinge. þe uerþe is ine ham / þet be yefþes / oþer be behotinges. oþer be biddingges dreduolle / oþer be seruise nazt clene / yeueþ þe prouendres. and þe parosses. oþer oþre benefices of holy cherche. þe vifte is ine ham / þet be markat makeinde : leteþ hare benefices / oþer chongeþ. þe zixte is ine ham / þet be markat makeinde : guoþ in-to religion. and ine ham / þet ine zuiche manere / his onderuongeþ.

Vele þer byeþ oþre zennes / and of diuers cas / ine symonye. Ac hi belongeþ more / to klerekes : þanne to leawede. And þis bok is more ymad / uor þe leawede : þanne uor þe clerkes. þet habbeþ þe bokes. Ac alneway hit is nyed / to leawede men / þet hi ham loki / uram þise zenne : ine þri cas. þe on is / huanne hi wylleþ helpe hare ken / oþer hare uryendes / an-hezy ine dingnetes / of holi cherch. þe oþre huanne hi yeueþ þe prouendres / oþer benefices / þet byeþ of hare yefþe. þe þridde / huanne hi yeldeþ hare children / into relig[i]on. Ine þise þri poyns / yef hi yeueþ / oþer onderuongeþ yefþes / oþer kueade biddingges / oþer kueade seruises : hi miȝten zone ualle in to þise zenne of symonie. Vor ase ziggeþ þe holi writes. þer byeþ þri maneres of yefþes. þet makeþ symonie. yefþe of hand. yefþe of mouþe / ase biddinges. yefþe of seruise nazt clenlich. Ich clepie onclenlich : huanne þe seruises byeþ y-do / uor onclenliche cause. oþer prīncipalliche : uor þing gostlich.

Lewd (lay) men should keep them from this sin, which they may commit in 3 ways : 1st, by helping their kin to obtain dignities of the Church.

2nd, by giving away benefices.

3rd, by causing their kin to go into religion.

Three kinds of gifts make simony.

1. Gift of hand.

2. Gift of mouth.

3. Gift of unclean service.

## þE ZEUEDE BOȝ OF AUARICE.

þe zeuend boȝ / of auarice : ys wyckedhede. Ich clepie  
 wychkedhede : huanne þe man / is zuo wykhed / and  
 zuo moche dyeuel : þet him ne dret naȝt / to done / ane  
 greate zenne / dyadlich / and orrible. oþer grat harm /  
 to oþren / uor a lite wayn / oþer uor ureme / to him.  
 þes boȝ / heþ manye tuygges. þe uerste is. huanne /  
 eny uor drede / of pouerte. oþer uor couaytise / uor to  
 wynne : uor zaȝþ [renayþ] god / and þe cristene bileaue.  
 and becomþ bougre. oþer ieu. oþer sarasin. To  
 þise zenne / belongeþ / þe zenne : of ham / þet uor  
 pans / makeþ to clepie / þane dyeuel. and makeþ þe  
 enchauntemens. and makeþ to loky ine þe zuord.  
 oþer ine þe nayle / of þe þoume. uor to of-take / þe  
 þyeues. oþer uor oþre þinges. And of ham alsuo /  
 þet makeþ / oþer porchaceþ / be charmes / oþer be  
 wychecreft. oþer be kueadnesse / huet þet hit by. þet  
 uolk / þet byeþ ine spoushod / togydere / ham hatieþ.  
 oþer ne moȝe habbe uelazrede / þe on wyþ þe oþre / be  
 spoushod. Oþer þet uolk / þet ne byeþ naȝt ine spous-  
 hod : louieþ ham togidere / folliche : and be zenne. þe  
 oþer is / þe zenne / of grochinge / and of traysoun  
 [bezuykinge]. huanne þe man / uor wynnyng. oþer  
 uor mede / deþ þing / huer by hi draȝeþ oþre / to þe  
 dyape. oþer be zuorde. oþer be uenym. oþer ine oþre  
 manere / huet þet hit by. þe þridde / is þe zenne of  
 ham / þet uor wynnyng / berneþ hous. tounes. casteles.  
 cites. oþer cherchen. oþer destrueþ þe vines. oþer cornes.  
 oþer doþ oþre harmes uor mede. þe uerþe is þe zenne  
 of ham þet zaweþ discord. and purchaceþ þe stryfs /  
 and þe werres in cites / oþer ine capiteles / oþer be-tuene  
 þe heȝemen / uor þan þet hi wenep þe more to wynne  
 mid strif ine þe werre : þanne ine pays. þe vifte is þe  
 zenne of reuen. of prouostes. of bedeles. of sergons.  
 þet accuseþ / and c[h]alengeþ þet poure uole / and ham

VII. The seventh bough of avarice is wickedness, i.e. when one is so wicked that he fears not to do a great and horrible deadly sin or harm to others for to benefit himself. The twigs are manifold :  
 1. Apostasy, as becoming Heretic, Jew, or Saracen.

To this sin belongeth the sin of those who make enchantments, who look in the nail of the thumb for to take thieves, and of them also that by witchcraft cause those in spousehood to hate one another.

2. Grudging and treason, when a man for profit brings others to death by sword or poison.

[Fol. 12. b.]

3. Burning of towns or houses; destruction of vines or corn; harm to others for reward.

4. Sowing discord, strife, and wars in cities in order to be gainers thereby.

5. Accusing poor folk falsely.

[*rayuni* ?]

To this sin belong-  
eth the sin of  
false judges,  
false plaintiffs,  
and false wit-  
nesses.

dop raymi <sup>1</sup> / and kuedliche lede uor a lite wynnynge  
pet hi habbeþ be-zide. to þise zenne belongeþ þe zenne  
of ualse domesmen / and of ualse playteres / and of ualse  
wytnesses. of huam we habbeþ a-boue y-speke. Ine  
manye opre maneres is ydo þe zenne of wyckednesse.  
Ac lang þing hit were to zigge. and betere may ech  
man rede þe ilke zenne / and þe opre / ine þe boc of  
his inwytt: þanne ine ane ssepes scinne.

### þE EȜTENDE BOȜ OF AUARICE.

VIII. The eighth  
bough of pride is  
chaffer, i.e. a sin-  
ning for speedy  
gain.

It is seen in 7  
modes :

1. To sell as dear  
as possible, but to  
buy at the cheap-  
est.

2. To lie, swear,  
and perjure, in  
order to sell goods.

3. To defraud in  
weights and mea-  
sures,

a. buying by the  
greatest weight  
and selling by the  
least;

b. selling by short  
weight, as the  
taverners do who  
fill the measure  
with scum;

c. increasing  
fraudulently the  
weight of goods.

4. To sell to time.

5. To sell a differ-  
ent article than  
was at first bar-  
gained for.

6. To hide the  
faults of a thing,  
as horse-dealers  
do.

7. To make a thing  
look better than it

þe eȜtende boȜ of auarice / is chapfare / huerinne  
me zeneȝeþ / ine uele maneres / uor timlich wynnynge.  
and nameliche / ine zeue maneres. þe uerste is / to  
zelle þe þinges / ase dyere / ase me may. And to begge /  
ase guodcheap / ase me may. þe oþer is : lyeȝe. zuerie.  
and uorzuerie / þe heȝere to zelle / hare chapuare. þe  
þridde manere is / pet me deþ ine wyȝtes. and ine  
mesures. and pet may by / ine þri maneres. þe uerste :  
huanne me heþ / diuerse wyȝtes / oþer diuerse mesures.  
and beggeþ / be þe gratteste wyȝtes / oþer be þe  
gratteste mesures : and zelleþ by þe leste. þe oþre  
manere is / huanne me heþ / riȝtuolle wyȝtes / and riȝt-  
uolle mesures / and zelleþ ontreweliche / ase dop þise  
tauernyers / pet uelleþ þe mesure / myd some. þe þridde  
manere zuo is huanne þo / pet zelleþ be wyȝte / purcha-  
ceþ / and makeþ zuo moche pet / pet þing / pet me ssel  
weȝe / sseweþ more heuy. þe uerþe manere / to zeneȝi  
in chapfare : is to zelle / to tyme. of þisen / we habbeþ  
yspeke aboue. þe viȝte manere is : oþer þing zelle :  
þanne me heþ / y-sseawed beuore. Ase dop þise  
scriueyns / pet sseweþ guode lettre / ate ginnyng. and  
afterward / makeþ wycked. þe zixte is : hede / þe  
zopnesse / of þe þinge / pet me wyle zelle / ase dop /  
þe romongours of hors. þe zeuende is / maki / por-  
chaci / pet / pet þing / pet me zelþ / makeþ uor to ssewy

betere / þanne hit by. ase doþ / þise zelleres of cloþ. þet chieseþ / þe þyestre stedes / huer hi zelleþ / hare cloþ. Ine uele oþre maneres / me may zenezi / ine chapfares. Ac long þing / hit were to zigge.

is, as do cloth sellers, who choose dim places to sell their cloth in.

### ÞE NEZENDE BOȝ OF AVARICE.

Þe nezende boȝ of auarice : is ine kueade creftes. Ine þise / zenezeþ moche uolk : ine uele maneres. ase þise fole wyfmen. þet uor a lite wynnynge : hy yueþ ham to zenne. Alzuo þise hysians / and þise kempen / and vele oþre / þat uor pans / oþer uor timlich profit / yueþ ham / to crefte / naȝt oneste. þet ne may naȝ[t] / by do : wyþoute zenne. an of þan þet hit doþ : and of ham / þet hise sostyeneþ.

IX. The ninth bough of pride is in wicked crafts.

Thus sin foul women, and champions that for pence give them to dishonest craft.

### ÞE TENDE BOȝ OF AVARICE.

Þe tende boȝ / of auarice : byeþ kueade gemenes. ase byeþ þe gemenes / of des. and of tables. and of oþre huyche huet þet hy by / huer me playþ uor pans. oþer uor oþer / timelich wynnynge. Zuyche kuade gemenes / specialliche of des / and of tables : byeþ uorbode / be riȝte / uor manye zennes / þet uolȝeþ zuyche gemenes. þe uerste is / couaytise uor to wyne / and uor to dispoyly / his uelazē. þe oþer is / gauelynge to grat. ase neȝen / uor tuelf. naȝt uor ane monþe. ne to eȝte dazes : ac ine one zelue day. þe þridde is / to mori lyeasynges / and ydele wordes. and þet wors is : greate blasfemies of god / and of his halȝen. hueruore / god him wreþeþ. ase oftezipes / he heþ ynome / to lite wreche. Vor oþerhuy / ham miswent þe uisage / þet beuore : behinde.

X. The tenth bough of avarice is wicked games, as games of dice and of tables, as when one playeth for pence.

[Fol. 13. a.]

It causeth many sins :

1. Covetousness to win and despoil one's fellow.

2. Great usury, as nine for twelve, for a single day.

3. Lies, idle words, and great blasphemies of God and of His saints.

### .A TALE.

A knyȝt wes / þet zuor / be godes eȝen. an haste / his on eȝe / lhip ope þet cheker. An archer / uor þet he hedde y-lore ate geme : nom his boȝe / and ssat an

A tale of a knight who swore by God's eyes. His eye leapt upon the checker. An archer who shot at God

found his arrow  
on the checker  
'all bloody.'

hez / a-ye god. þane morȝen / huanne he zet / ate  
gemene : his arowe / vil ope þet cheker / al blody.

4. Bad example.

þe verþe is / þe kueade uorbysne. þet he þet playþ :

5. Loss of time.

yefþ to oþren : þet y-zyeþ þet geme. þe vifte / in lere  
of time / þet me ssolde be-zette / ine guode workes.  
And manye oþre zennes : þet long þing / hit were to  
zigge. O þing / ich ne ssel naȝt uor-yete. þet / þe ilke /  
þet wynþ : he ne may naȝt / ine guode manere of-  
healde / þet he wynþ / ac ssel hit y[e]ue / uor godes  
loue. bote yef þet hit by / ine zuyche manere : þet he  
hit hedde / mid barat / oþer be strengþe. ase þe ilke /  
þet deþ þe oþren playe / he stre[n]gþe. Ine þet cas /  
he ssolde hit yelde to him / þet hit heþ ylore. Alsuo  
ich zigge : of þet me wynþ / ine tornement.

He that winneth  
should give liber-  
ally for God's  
love.

If it be got by  
strife or strength  
it should be re-  
stored to the loser.

These other  
boughs of avarice  
belong more to  
clerks than lewd  
men.

þise byeþ þe boȝes / of auarice / ynoȝ þer byeþ oþre.  
Ac hy byeþ / more to clerekes : þanne to þe leawede.  
And þis boc / is more ymad / uor þe leawede : þanne  
uor þe clerkes / þet conneþ þe writings.

#### þE ZIXTE HEAUED OF þE BESTE.

The sixth head of  
the beast is  
lechery, i.e. too  
much unlawful  
love and lust.  
The devil inciteth  
to this sin in 5  
modes, in—

1. Foul sight.
2. Foul words.
3. Foul handling.
4. Foul kissing.
5. Foul deed.

þe zixte heaued / of þe kueade beste : is lecherie /  
þet is to moche loue / and desordene / ine lost of lenden :  
oþer / ine ulesslich lost. Of þise zenne uondeþ þe  
dyeuel / in vif maneres. Ase zayþ saynt gregorie.  
Auerst / in fole zizþe. efterward / ine fole wordes.  
afterward / in fole takinges. efterward in fole kess-  
inges. efterward / me comþ to þe dede. Vor of fole  
zizþe : me comþ to þe speche. and uram þe speche / to  
þe handlinge. uram þe han[d]linge : to þe kesinge. uram þe  
kessinge : to þe dede. And þous sotilliche / makeþ þe  
dyeuel / guo uram on to oþer. þis zenne / him to-  
delf / uerst ine tuo maneres. uor þer is lecherie / of  
herte : and lecherie of bodie. þe lecherie / of herte :  
zuo heþ / vour stapes. Vor þe gost / of fornicacion /  
þet serueþ / of þe uere / of lecherie / becleppe<sup>1</sup> þe herten :  
makeþ uerst / come þe þoȝtes. and þe likinges. and þe

This sin is divided  
into two parts :

1. Lechery of heart.
  2. Lechery of body.
- The lechery of heart hath four steps ;
1. Foul thoughts.

<sup>1</sup> to has been erased in the MS. before *becleppe*.

ymaginacions / of zenne / to herte : and makeþ þenche.

Afterward / þe herte blefþ / ine þe þoʒtes. an suo deliteþ. yet ne deþ he naʒt / þe dede uor no þing. And ine þise bleuinge / and ine þe ilke lost : is þo oþer stape / þet may by / dyadlich zenne. þe greate zenne may by / þe lost. þe þridde / stape / is þe graunti[n]gge of herte / and of þe scele / and of þe wyll. And zuyche grantinges : byeþ alneway / deadlich zenne. Efter þe grantinge : comþ þe wylnyng. and þe greate hete þet hy habbeþ uor to zenezý. and doþ more þanne tuenti zennes / yne þe daye / ine zizþe of leuedys / and of maydynes / þet sseweþ ham / uayre ydiʒt. þet ofte hy sseaweþ / and diʒteþ ham / þe more *quaynteliche* / and þe more honesteliche / uor to maki musi / þe foles to ham. and ne weneþ naʒt / *gratliche* zenezý : uor þet hi ne habbeþ no wyl / to do þe dede. Ac uor-zoþe : hy zenezep / wel *greuousliche*. Vor be þe ancheysoun / of ham : byeþ uorlore / manye zaules. And þer byeþ moche uolk / y-do to dyaþe / and to zenne. Vor ase zayþ / þe uorbisne. ‘leuedi / of uaire diʒtinge : is arblast / to þe tour.’ Vor hi ne heþ leme / ine hire bodye : þet ne is / a gryn / of þe dyeule. ase zayþ salomon. þanne behoneþ hit / yelde scele / ate daye of dome / of þe zaules / þet be þe ancheaysoun / of ham / byeþ uorlore. þet is / to onderstonde : huanne hi yeueþ encheysoun / uor to zenezý / be hare wytinde.

Lecherie of bodie. him to-lelþ : ine lecherie of eʒen. of yearen. of mouþe. of honden. an of alle þe wyttes / of þe bodye. And specialliche : of þe uoule dede. And hue<sup>1</sup> is hit uoul dede zeppe hit is kendelich ? uor þet god / hit uorbyet / ine his spelle. and his apostel pael : þet þus zayþ. ‘ech man habbe his oʒene : uor fornicacion.’ þet ys to zigge : his oʒene wyf. To þo zenne / belongeþ / alle þe þinges / huer-by / þet uless him arist / and wylneþ / zuiche dede. ase byeþ þe mochele drinkeres. and eteres. þe zofte bed. cloþes likerouses. and alle

2. Delight in foul thoughts without actual commission.

3. Consenting of the heart, reason, and will.

4. Desire and great heat to sin  
[Fol. 13. b.]

caused by the sight of fair ladies quaintly adorned,

who thus bring many folk to sin.

Lady of fairadorn-  
ing is ‘arbalest’ to the tower.

Ladies, who wittingly cause folk to sin, shall be called to account at doomsday.

Lechery of body is divided into lechery of eyes, ears, mouths, hands, and wits (senses).  
<sup>1</sup> [*huo* ? = how.]

To this sin belongeth drunkenness and gluttony, the love of soft bed-clothes, and ease of body.

maneyere eyse / of bodye / out of nyede. and specialliche : ydelnesse.

The sin of the deed of lechery is divided into many boughs.

1. The 1st is of those who live together out of the bonds of wedlock.

2. Adultery with common women.

3. Single men living with widows or the contrary.

4. Adultery with single women.

5. Adultery with married women (or spouse-breach).

This sin is doubled when both parties are married.

6. Unnatural sin,

for which God smote to death Onan, Jacob's nephew.

[Fol. 14. a.]

7. Adultery of a man with his god-mother or his goddaughter.

þe zenne of dede / of lecherie : him to-delp / ine uele bozes / be þe stat of þe persones / þet hit doþ. and geþ an he3 / uran kuede / to worse. þe uerste is of man / oþer of wyfman / þet ne habbeþ / nenne bend. ne of wodewehod. ne of spoushod. ne of ordre. ne of religioun. ne of oþre manere. þet is þe uerste zenne dyadlich : in dede / of lecherie. þe oþer is / to wyfmanne *commune*. þis zenne / is more hard : uor hi is / more ald. and uor þet / zuyche wyfmen / byeþ oþerhuyl wyues. oþer of relig[i]on. and ne uorzakeþ nenne. ne uader. ne broþer. ne zone / ne ken. þe þridde is / of man sengle / mid wodewe. oþer ayeward. þe uerþe is / wiþ sengle wifman. þe vifte is / mid wyfman ymarissed. þet is þe zenne / of spousbreche. þet is wel kucad. uor þer is / brekinge of treuþe / þet þe on ssel bere / to þe oþre. efterward þer is / a sacrilege / huanne me brecþ / þe sacrement / of spoushod. hit yualþ oþerhuyl / desertesoun / of eyr / and ualse mariages. þis zenne / him dobbelþ oþerhuyl / huanne hi is / of man y-spoused : wyþ wymman þet heþ housebounde. þe zixte is / huanne þe man / heþ his o3e wyf / deþ þing / þet is uorbode / and disordene / aye kende of man. and ordre. and of spoushod. And mid o3ene zuorde : man may / him-zelue sle. Alsuo may he / mid his o3ene wyue / zene3i dyadliche. þeruore smot god / to euele dyape onam / iacobis neuu. And þe dyeuel / þet hette asmodeus / astranglede / þe zeue houseboundes / of þe holy mayde / sare. þet zepþe wes / yonge thobyys wyf. Vor alle þe sacremens / of holi cherche / me ssel vsi / clenliche / and mid / greate worþssipe. þe zeuende is of man / to his godmoder / oþer to his goddo3ter. oþer of godsone / to þe children of his godzyb / oþer of his godzybbe / uor þo children / ne mo3e na3t come / togydere : wyþ-oute dyadlich zenne / ne be spoushod.



þe ȝtende is of man / to his kenne. and þe ilke zenne /  
 arist : and loȝeþ. be þet þe kenrede / is nyeȝ / oþer uer.  
 þe neȝende is / of þe manne / mid þe kenne / of his  
 wyue. oþer ayeward / of þe wyue / mid þe kenne / of  
 hare housebunde. þe ilke zenne / is wel dreduol.  
 Vor huanne þe man / heþ uelaȝrede / myd enye wyf-  
 mane : he ne may nanmore / be spoushod <sup>1</sup> / habbe  
 none / of hire kenne. and yef he / enye nimþ : þe  
 spoushod / ne is naȝt. And yef he / nimþ wyf : and  
 efterward / of þe half / of hire kenne : ha lyeȝ / þe riȝt /  
 þet he hedde / to his wyue / ine zuo moche / þet he ne  
 may / efterward / wonye mid him / bote hy / hit ne  
 bidde beuore. þe tende is of wyfmen to clerkes y-  
 hoded. þis zenne / anheȝeþ : and loȝeþ. by þe hodes.  
 and þe worþssiphede. þe enleste is / of man / of þe  
 wordle / to wyfman / of religioun. oþer ayeaward / of  
 wyfman of þe wordle / to man / of religioun. þe .xij. is  
 of man / of religioun. and of wyfman / of religion. and  
 þis zenne : an-heȝeþ / and loȝeþ. be þe stat / of þe per-  
 sones / þet hit doþ. þe .xiiij. is of prelas / þet ssolden  
 bi licnesse / and uorbysne / of holynesse / and of  
 klennesse / to al þe wordle. þe laste / is mest uoul /  
 an lodlakeȝt / þet ne is naȝt / to nemny. þe ilke  
 zenne / is aye kende / þet þe dyeuel tekþ to man. oþer  
 to wyfman / ine uele maneres / þet ne byeþ naȝt / to  
 nemni / uor þe materie / þet is to moche / abomynable.  
 Ac ine ssrifþe / hit ssel nemni / þe ilke / to huam / hit  
 is be-ualle. Vor asemoche / ase þe zenne / is more  
 uoul / and more grȝslich : þe more is worþ / þe ssrifte.  
 Vor þe ssame / þet me heþ / of þe zigginge : is grat del /  
 of þe penonce. þis zenne / is zuo onworþ to gode : þet  
 he dede rine / uer berninde / and bernston stinkinde /  
 ope þe cité of sodome / and of gomorre. and azenkte / viȝ  
 cites / in-to helle. þe dyuel him-zelf / þet hit por-

8. Adultery of a man with his own kin.

9. Adultery of a man with the kin of his wife, or the wife with her husband's kin.

10. Adultery of women with hooded clerks.

11. Adultery of a man of the world with a woman of religion, or the contrary.

12. Adultery of a man of religion with a woman of religion.

13. Adultery of prelates.

14. The last sin is too foul to be mentioned.

Those guilty of this sin stand in need of shrift.

This sin is so hateful to God, that he did rain burning fire and stinking brimstone upon Sodom and Gomorrah.

<sup>1</sup> MS. *spuoshod*

chaceþ : heþ ssame / þuanne man hit deþ. and þe eyr /  
is anuenymed / of þe dede.

þE ZEUEDE HEAUED OF þE BESTE.

The seventh head  
of the beast is the  
sin of the mouth.  
The mouth has  
two offices, one to  
swallow, the other  
to talk;

hence we have sin  
of gluttony and  
sin of evil spech.

I. Sin of gluttony.  
The devil has  
great power by  
this sin.

[Fol. 14. b.]

Gluttons lead the  
life of swine, and  
the devil hath  
leave to go into  
them,  
so that they eat  
till they burst, and  
drink till they are  
drowned.

The devil by this  
sin holdeth a man  
by the throat and  
strangleth him.

The glutton  
maketh his god of  
a sackful of dung,  
i.e. his belly.

God bids him fast,  
his belly bids him  
eat long and late.

þe zeuende heaued / of þe kueade beste : zuo is /  
þe zenne of þe mouþe. and þeruore / þet þe mouþ / heþ  
two offices. huerof / þe on belongeþ / to þe zuelz / ase  
to þe mete / an to þe drinke. þe oþer / zuo is in  
speche. þeruore / him to-delp / þe ilke zenne : in tuo  
deles / principalliche. þet is to wytene : in zenne of  
glotounye / þet is ine mete / and in drinke. and ine  
zenne / of kueade tonge. þet is / ine fole spekinge.  
And uerst / zigge we / of þe zenne / of glotounye. þet is  
a vice / þet þe dyeuel / is moche myde ypayd. and  
mochē / onpayþ god. Be zuych zenne / heþ þe dyeuel /  
wel grat mizte / in manne. Huer-of / we redeþ ine þe  
godspelle / þet god / yaf yleauē þe dyeulen / to guo in  
to þe zuyn. and þo hi weren / ine ham : hise adreynten /  
ine þe ze. ine tokninge : þet þe glotouns / ledeþ lif / of  
zuyn. and þe dyeuel heþ yleauē / to guo in ham : and  
hise adrenchē / ine þe ze / of helle. and ham / to do ete  
zuo moche : þet hi to-cleue. an zuo moche drinke : þet  
hy ham adrenchēþ.

Huanne þe kempe / heþ his uelaze / yueld / and  
him halt / be þe þrote / wel onneape / he arist. Alsuo  
hit is of þan / þet þe dyeuel halt / be þa zenne. and  
þeruore bleþeliche / he yernþ / to þe þrote : ase þe wolf /  
to þe ssepe / him uor to astrangli / ase he dede to euen /  
and to Adam / in paradys terestre. þet is þe vissere /  
of helle / þet nymþ þane viss / bi þe þrote / and by þe  
chinne. þis zenne / moche mis-payþ god. Vor þe  
glotoun / makeþ to grat ssame / huanne he makeþ /  
his god : of ane zeche / uol of dong / þet is of his  
wombe / þet he loueþ more / þanne god. and ine him  
ylefth / and him serueþ. God him hat ueste : þe  
wombe zayþ / ' þou ne sselt / ac et longe / and a-trayt.'

God him hat be þe morȝen arise : þe wombe zayþ / 'þo  
ne sselt / ich am to uol / me behoueþ to slepe / þe  
cherche nys non hare / hy abyte me wel.' And huanne  
he arist : he begynþ his matyns / and his benes / and his  
oreysones. and zayþ. 'a / god / huet ssolle we / ete to day.  
huader me ssolle / eny þing uynde / þet by worþ?'  
Efter þise matynes : comeþ þe laudes. and [he] zayþ. 'A.  
god / huet we hedde / guod wyn yesteneuen / and  
guode metes.' And efterþan / he bewepþ his zennes :  
and zayþ. 'Allas he zayþ / ich habbe y-by nyeȝ dyad to  
niȝt. to strang / wes þet wyn / teue. þet heaued / me  
akþ. ich ne ssel by an eyse : al-huet ich habbe /  
ydronke.' þous to þe kueade zayþ. þis zenne / let man  
to ssame. Vor alperuerst / he becomþ tauernyer.  
þanne he playþ ate des. þanne he zelyþ his oȝen. þanne  
he becomþ ribaud. holyer. and þyef. and þanne me  
hine anhongeþ. þis is þet scot : þet me ofte payþ.

þis zenne him to-delyþ / ase be saynt gregorye. ine  
vif boȝes. Vor ine vif maneres / me zenezep / be mete /  
and be drinke. Oper uor þet / þet me eth / and dryngþ :  
to-uore time. oper / to lostuolliche. oper / out of  
mesure. oper / to ardontliche. Oper / to plentiuous-  
liche. þe uerste boȝ þanne / of þise zenne : is to ete /  
beuore time. and to uoul þing hit is / of man / þet heþ  
age : huanne he / ne may abyde / time / to etene. and  
of grat lecherie / of þrote / hit comþ. þet man / þet is  
strang / and hol of bodye. wyþ-oute ancheysoun  
scluol. to-uore riȝte houre / yernþ to þe mete / ase  
deþ a best dounb. And uele zennes comeþ / of þo  
ilke wone. þanne hit comþ / þet zuych a man zayþ.  
þet he ne may ueste. ne do penonce. Vor he heþ þet  
yzed. 'ich habbe / a to kuead heaued.' And he zayþ  
zop. uor he heþ hit zuych ymad. and kuead herte  
alzuu / þet heþ ymad þet kuead. and him heþ y-do  
breke <sup>1</sup> / þe uestinges / þet is grat zenne. and yef he  
him dammede / be him zelue : þer-of no strengþe. Ac

After rising he  
thinks of what he  
shall eat.

Then he thinks  
of yesterday's  
good wine, but  
bemoans his  
aching head.

The glutton often  
comes to the gal-  
lows.

This is the shot  
he often pays.  
This sin spreadeth  
out into 5 boughs.

1. Eating before  
time, and yielding  
to lechery of  
throat,

as doth a dumb  
beast.

A man guilty of  
this sin cannot  
fast, because his  
head is bad, but  
what is worse, his  
heart becomes  
evil.

<sup>1</sup> [MS. broke.]

He will have fellows like himself,	he wyle habbe uelazes / þet doþ ase he deþ. huiche he dra3þ / uram wel to done and let his mid him / in-to helle. Vor he deþ ham / breke hare uestinges. and do
[Fol. 15. a.]	hare glotounyes. huer-of hi ham / wolden loki : yef þer nere / kueade uelazes. Vor þe drinkere / and þe hor-
whom he causes to sin.	ling / amang þe oþre kueades / þet hi doþ : propreliche one zenne / þet is þe dyeules / huanne hi wyþ-drazeþ to do wel. Hy ziggeþ / þet hi ne moze na3t ueste. ac hy lyezeþ. Vor litel loue of god : ham heþ þet / y do
He loves the idle bliss of the world more than the true joy of heaven.	zigge. Vor yef hi loueden zuo moche / þe zoþe ioie of heuene. ase hy doþ / þe ydele blisse / of þis wordle : ase hy uesteþ / uor þe timliche nyedes / al-huet ni3t : ase wel / hi mi3ten ueste / huet non / uor god : yef hi him / zuo moche louede. Ac hy byeþ / ase is þet child. þet
He is as the child who will always have bread in his hand.	wyle alneway / habbe þet bread / ine his hand. And þe sselt conne / þet ase me zenezeþ / ine to raþe arizinge / uor to ethene : and alsuo me zenezeþ : late to soupi.
Some sin by supping late, and rising late.	þanne þet uolk / þet late louieþ to soupi / and to waki be ni3te. and wastep þane time / ine ydelnesse. and late guoþ to bedde / and ariseþ late : zenezeþ / ine
They waste their time, and turn night into day.	uele maneres. Verst : ine þet hi wastep / þane time. and hine miswendep / huanne hi makeþ / of þe ny[3]t :
Such folk are accursed of God.	day. and of þe daye / ni3t. Zuych uolk / god acorseþ / be þe prophete. Vor me ssel be daye : wel / do. and be ni3te / herie god / and bidde. ac huo þet lyþ a bedde / huanne he ssolde arise. slepe he mot : huanne he ssolde bidde. and his seruise yhere / and god herie. and þos he / lyst al his time / and þe ni3t : and þane day.
They play at evil games, as dice :	Afterward / ine zuyche wakinges : me deþ manye kueades. ase playe ate ches. oþer ate tables. and me zayþ / manye bisemers. and folyes. and þus wastep /
So they wrath God, and harm their bodies and souls.	þe wreche his time / and his wyttes / and his guodes. and wreþeþ god. and harmep his bodi / and more þe zaule.
2. Immoderate eating and drinking.	þe oþer bo3 : is of mete / and of drinke / be to moche / and wiþ-oute mesure. þe ilke byeþ / propreliche glotounes / þet al uorzuelzeþ / ase deþ þe kete of

his sperringe. Hit is grat wyt / to loki mesure / ine mete / and ine drinke / and grat helpe. uor moche uolk sterueþ. and ofte þer comeþ / greate ziknesses. Ac huo

Gluttons are like the kite that swallows the sparrow.

þet wyle þise mesure lyerny : he ssel ywyte / and onderstonde / þet þer byeþ / uele maneres to libbe / ine þe wordle. þe uerste libbeþ / be þe ulesse. þe oper be / his ioliueté. þe þridde / be his fisike. þe uerþe / be his onesteté. þe vifte / be þan þet hare zennes acseþ. þe zixte be þe goste / and be þe loue of god.

One man lives by the flesh, another by his jollity, a third by his physic, a fourth by his honesty, a fifth by his sins, and a sixth by the spirit and love of God.

þo þet libbeþ be þe ulesse / ase zayþ zaynte paul / hi slazeþ hire zaulen. uor hi makeþ / of hare wombe : hare god. þe ilke / ne hyealdeþ scele / ne mesure. and þeruore / hi ssolle habbe / ine þe opre wordle / pine wyþ-oute mesure.

Those that live by the flesh slay their souls and make their belly their god.

þe ilke þet libbeþ be hare iolyueté : wylleþ hyealde / hire fole uelazredes : zuo þet hi ne conne / ne hi ne moze / healde mesure.

Those who live by their jollity know no moderation.

þo þet libbeþ be ypocrisye / þet byeþ / þe dyeules martires. hi habbeþ / tuo mesures. uor þe tuaye dyeulen / þet tormenteþ þane ypocrite : byeþ moche ayder / ayens opren. þe on him zayþ. 'eth yno3 / al-huet / þou art uayr / and uet.' þe oper him zayþ : 'þou ne sselst. ac þou sselst ueste / al huet þou art / bleche and lhene.'

Those that live by hypocrisy are the devil's martyrs.

Nou behoueþ / to habbe / tuo mesures / ane little / and ane scarce. þet he useþ / touore þe uolke. And anopre guode and large. þet he useþ / þet non ne y-zy3þ. þes ne halt nazt / þe ri3te mesure. þe ilke / þet couaytse ledeþ / habbeþ zuyche mesure : ase þe pors wyle. þet is lheuedi /

They live temperately before the world, but immoderately when none sees them.

[Fol. 15. b.]

and hotestre / of þe house. þanne ssolle we betuene þe porse / and þe wombe / of þe glotoun : habbe a uayr strif. þe wombe zayþ. 'ich wylle by uol.' þe purs zayþ / 'ich wylle by uol.' þe wombe zayþ / 'ich wylle þet þou ete. and drinke / and þet þou despendi.' And þe purs zayþ : 'þou ne sselst nazt. ich wille þet þou loki / and wyþdraze.' Allas / huet ssel he do / þes wreche / þet is þrel / to zuyche tuaye kueade lhordes. Tuo mesures /

Oftentimes there is a strife between the purse and womb of the glutton.

The belly says I will be full ; so says the purse. The one says I will eat and spend, the other says thou shalt not, I will that thou save and retrench.

makeþ be wyzte ymad. þe mesure of wombe / in oþre-  
manne house guode / and large. And þe mesure of the  
purse / of his. þet is zorzuol and scarese.

Those that live by  
physic often die  
by physic.

þo þet libbeþ be fisike : hy healdeþ þe mesure / of  
ypocras / þet is lite / an strait. and hit iualþ ofte. þet þe  
ilke / þet be fisike leueþ : be fizike sterfþ.

Those living by  
their honesty eat  
at proper times.

þo þet libbeþ be hyre onestete : þe ilke hyealdeþ /  
þe mesure of scele. and libbeþ worssipliche / to þe wordle /  
þet eteþ ine time / and ine oure. and nimeþ mid guode  
wylle : þet hi habbeþ / and cortaysliche / an gledliche.

Those living by  
their sins are  
dieted by penance.

þo þet libbeþ be þan / þet hare zennes okseþ.  
hyealdeþ zuiche manere / and mesure / ase nie ham  
chargeþ / ine penonce.

Those living by  
the spirit are  
those that use all  
things aright, in  
réason and moder-  
ation.

þo þet libbeþ / be þe goste. byeþ þo / þet ine þe  
loue of god wonyeþ. to huam þe holy gost tekþ / to  
hyealde ordre / an scele / and mesure. þo þet habbeþ  
þe lhardssip / ope þe bodyes / þet is zuo y-taht / þet he  
ne aceþ / none outrage. and deþ / þet þe gost hat /  
wy[þ]-oute grochinge / and wiþ-oute wiþzigginge.

Thus we see that  
the devil hath  
many tricks by  
which to take man  
by the throat.

Nou miht þou ysi / uor þet we habbeþ hyer yzed /  
þet uele ginnes / heþ þe dyeuel / uor to nime þet uolk /  
be þe þrote. uor uerst / he ssaueþ ham / þe wynes /  
and þe metes / þet byeþ uayre / and likerouses / ase he  
dede / to euen þane eppel. And þet / yef hit him ne is  
naht worþ : he him zayþ. ‘eth / an drink ase þe ilke /

First, he showeth  
him wine and  
meats,

tells him to do as  
others do,

and þe ilke. uelazrede þe behoueþ hyea[l]de. yef þe  
wylt / þet me ne storue þe naht. and þet nie þe / ne  
hyalde uor papelard.’ oþer he him zayþ. ‘þe helpe of þine  
bodye / þou sselst loki. uor huo þet ne heþ helpe : he  
ne heþ naht. Ne by naht manslahtfe / of þe selue. þou  
sselst to þine bodye : þe sostinonce.’ Oþer he him zayþ.  
‘Nim yeme / of þe guodes / þet þou dest / oþer miht do.  
þou ne est / naht uor þe lost / of þyne bodye : ac to  
serui god. þou sselst / þine strengþe loki to god. ase  
zayþ dauip.’ þise sceles / byeþ zuo cleuiinde / þet þe  
wyseste / and þe holyist[e] man : byeþ oþerhuyl / becaht.

and to keep his  
body in health  
and strength by  
proper susten-  
ance.

The devil says,  
take of thy goods  
and so serve God.

þe þridde boȝ of þise zenne is / to uerliche yerne /  
to þe mete / ase deþ þe hond : to þe hes. and þe more /  
þet is / þe ilke uerlichhede : þe more / is þe zenne. Vor  
ase hit ne is / no zenne / uor to habbe riches. Ac  
his / to moche louye. Alsuo / hit ne is no zenne / uor  
to ethe / þe guode metes : ak ethe his / to uerliche /  
oþer disordeneliche. Etthe metes / byeþ guode / to  
guode. and to ham : þet be scele / and be mesure / his  
vseþ. and hise nimeþ / mid þe sause / of þe drede / of  
oure lhorde. Vor me ssel / euremo habbe drede : þet  
me / ne mys-nyme / be ouerdede. and me ssel herye  
god. and yelde hym þonkes / of his yefþes. And be  
þe zuetnesse / of þe mete / þet wyþ-oute / ne may by : me  
ssel þenche / godes zuetnesse. and to þe ilke mete : þet  
uelþ þe herte. Þeruore me ret / ine hous of religion /  
ate mete : uor þet / huanne þet bodi / nymþ his mete /  
of one half : þet þe herte / nyme his of oþer half.

þe uerþe boȝ / of þise zenne / of þan þet / to noble-  
liche wylleþ libbe. þet despendeþ / and wastep / uor to  
uelle hare glotonye / hwere of an hondred poure / miȝten  
libbe / and ynoȝliche by ueld. Zuich uolk zeneȝeþ ine  
uele maneres. Verst : in greate despenses / þet hi  
makeþ. efterward / ine þan / þet hi / hit vseþ / ine to  
grat hete / and ine to grat lost. And efterward / ine  
þe ydele blisse / þet hi habbeþ. Vor hit ne is naȝt /  
onlepiliche lecherie / of zuelȝ : ac hit is / wel ofte uor  
bost / þet hi zecheþ / zuo riche metes / and makeþ / zuo  
uele mes. huer-of / ofte / comeþ / uele kueades.

þe fifte boȝ is / þe bysihede / of glotuns / þet ne  
zecheþ / bote to þe delit / of hare zuelȝ. þise byeþ pro-  
preliche / lechurs / þet ne zecheþ / bote þet lost / of  
hare zuelȝ. Ine þri þinges / nameliche / liþ þe zenne /  
of zuyche uolke. Verst / ine þe greate bysihede / þet hy  
habbeþ / to porchaci / and to agraiþi. Efterward / mid  
grat lost / þet hy habbeþ / ine þe us. Efterward / ine  
þe blisse / þet hi habbeþ / ine þe recordeinge. And huo

3. The third  
bough is a strong  
yearning for meat.

To eat meats is  
good, provided  
they are eaten  
with the sauce of  
the dread of our  
Lord.

[Fol. 18. a.]

By the sweetness  
of the meat we  
should think on  
God's sweetness.

4. The fourth  
bough is the  
spending and  
wasting of goods  
in order to live  
nobly.

Such folk sin in  
many ways :

1. In great ex-  
pense.
2. In intemper-  
ance.
3. In vanity ; they  
like to boast of  
their rich meats.

5. The fifth bough  
is the anxiety of  
gluttons, who seek  
only the delight of  
the swallow.

In three ways  
these folk sin :

1. In buying and  
preparation.
2. Great lust in  
the use of their  
property.
3. Bliss in the  
recording and en-

deavours to make of one meat many disguised messes. þet miȝte telle / huyche bysinesse hi doþ / to þan / þet hare metes / by wel agrayþed. and ech to his oȝene smac. and hou hy moȝe maki / of one mete / uele mes

And when the mess comes on, one after the other,

jests and jokes form the entrées.

[a playnte]  
The glutton says, "though my belly burst, I will not let this dish escape."

4. After the lechery and bliss of eating comes the wish of the gluttons, that they had the neck of a crane and the belly of a cow.

The sins of gluttony and lechery arise commonly in the tavern, that well of sin,

that school and very chapel of the devil.

When the glutton goeth into the

[Fol. 16. b.]  
tavern he entereth upright; when he cometh out he cannot support himself.

When he enters he can see, hear, and speak well; when he departs he has lost all these, and has no reason or understanding.

These are the devil's miracles.

þet miȝte telle / huyche bysinesse hi doþ / to þan / þet hare metes / by wel agrayþed. and ech to his oȝene smac. and hou hy moȝe maki / of one mete / uele mes desgysed / uor hare uoule lost. And huanne þe mes / byeþ y-come / on / efter þe oþer: þanne byeþ þe burdes / and þe trufles / uor entremes. and ine þise manere / geþ þe tyme. þe wreche him uoryet. þe scele slepp. þe mæze gret / and zayþ. 'Dame Zuelȝ / þo me ssast. ich am zuo uol: þet ich to-cleue.' Ac þe tonge þe lyckestre / him ansuereþ: and zayþ. 'þaȝ þou ssoldest to-cleue: ich nelle naȝt lete askapie / þis mes.' Efter þe lecherie / þet is ine etinge: comþ þe blisse / þet is ine þe recorder. Efterward / hi weseseþ þet hi hedden / nykken of crane. and wombe of cou. uor þet þe mosseles / blefte lenger / ine þe þrote. and more miȝten uorzuelȝe.

Nou þou hest y-hyerd / þe zennes / þet comeþ of glotounye / and <sup>1</sup> of lecherie. and þeruore / þet zuyche zennes / arizeþ communliche / ine tauerne: þet is welle of zenne. þeruore / ich wylle a lite take / of þe zennes / þet byeþ y-do / ine þe tauerne. þe tauerne / ys þe scole of þe dyeule / huere / his deciples studieþ. and his oȝene chapele / þer / huer me deþ / his seruese. and þer huer he makeþ / his miracles / zuiche ase behoueþ <sup>2</sup> to þe dyeule. At cherche / kan god / his uirtues sseawy. and do his miracles. þe blynde: to lizte. þe crokede: to rizte. yelde þe wyttes of þe wode. þe speche: to þe dombe. þe hierþe: to þe dyaue. Ac þe dyeuel deþ al ayenward / ine þe tauerne. Vor huanne þe glotoun geþ in to þe tauerne / ha geþ opriȝt. huanne he comþ a-yen: he ne heþ uot þet him moȝe sostyeni ne bere. Huanne he þerin geþ: he y-zycþ / and y-herþ / and speeþ wel / and onderstant. huan he comþ ayen: he heþ al þis uorlore / ase þe ilke þet ne heþ wyt / ne scele / ne onderstandinge. Zuyche byeþ þe miracles þet þe dyeuel makeþ. And huet lessouns þer he ret. alle uelþe he tekþ þer. glotounye. lecherie. zuerie. uorzuerie. lyeȝe.

<sup>1</sup> MS. *adn*

<sup>2</sup> MS. *bohoub*



miszigge. reneye god. euele telle. contacky. and to uele  
 oþre manyeres of zennes. þer ariseþ þe cheastes. þe  
 strifs. þe manslaȝþes. þer me tekþ to stele: and to  
 hongī. þe tauerne is a dich to þieues. and þe dyeules  
 castel uor to werri god / an his halȝen. and þo þet þe  
 tauernes sustyeneþ: byeþ uelazes of alle þe zennen þet  
 byeþ y-do ine hare tauernes. and uor zoþe yef me ham  
 zede / oþer dede / asemoche ssame to hire uader / oþer to  
 hare moder. oþer to hare gromes. as me deþ to hire  
 uader of heuene. and to oure lheuedy. and to þe halȝen  
 of paradis. mochel hi wolden ham wrepi. and oþer red  
 hi wolden do þer to þanne hi doþ.

The tavern is a  
 ditch to thieves,  
 and the devil's  
 castle for to war  
 against God and  
 His saints.

Sustainers of  
 taverns are acces-  
 sories to all the  
 sins done in their  
 tavern.

### þE ZENNES OF þE TONGE.

Huo þet wyle conne and weȝe þe zennes of þe tonge:  
 hit behoueþ<sup>1</sup> þet he conne weȝe / and ayenweȝe / þet  
 word huych þet hit by. and huer-of hit comp: and huet  
 kuead hit deþ. Vor hit y-ualþ þet / þet word is zenne  
 ine hym. uor þet hit is kuead. And yef hit by-ualþ þet  
 hit by zenne uor þet hyt geþ out of kueade herte. And  
 of heauede hit biualþ / þet þe speche is grat zenne / uor  
 þet hi deþ grat kuead / þaz hy by uayre and ysmoþed.  
 Nou ssett þou ywyte / þet þe kueade tonge / is þet trau  
 þet god acorsede in his spelle / uor þet he ne uand naȝt  
 bote leaues. þet ine holy writ byeþ onde[r]stonde  
 wordes. And alsuo ase hit is strang þing to telle / alle  
 þe lyeaues of þe trauwe: alsuo hit is strang þing uor to  
 telle þe zennes þet of þe tonge comeþ. An pise ten boȝes  
 we moȝe alsuo nemni: ydelnesse. yelpinge. blondinge.  
 todraȝinge. lyesynges. vorzueriinges. stryfyng. gro-  
 chinge. wyþstondinge. blasfemye.

The sins of the  
 tongue.

It behoveth each  
 man to weigh and  
 re-weigh each  
 word, whereof it  
 cometh and what  
 evil it doeth.

The evil tongue is  
 the tree cursed by  
 God, because he  
 found on it nought  
 but leaves, that is  
 to say, words.

þe ilke þat ham yeueþ / to moche to ydele worddes.  
 hi zecheþ grat harm / þet hi ne aparceyueþ naȝt. Vor  
 hy lyeseþ þane time precious. huer-of hi ssolden habbe  
 eftsone disete. and uorlyeseþ þe guodes þet hi þencheþ  
 to done / and ssolden do. and nimeþ þe tresor of þe herte.

We may, amongst  
 many others,  
 name ten boughs:  
 Idleness, boasting,  
 flattery, seduc-  
 tion, lying, per-  
 jury, strife,  
 grudging, oppo-  
 sition, blasphemy.

<sup>1</sup> MS. *bohoueþ*

Those who give themselves up to idle words uncover the pot so that the flies go therein. One calls them idle words, but they are not so, but dear and harmful.

And in the high court of God must an account be given of them. In idle words one sinneth in five ways:  
1. The tongue is sometimes full,  
[Fol. 17. a.]  
and goes like the clapper of a mill.

The after-tellers are often held fools and liars.

2. Idle tales and fair sayings.

3. Jestis and jokes full of fith and of lies,

stinking and foul words.

4. Mocking and scorn of good men.

Thou art as a manslaughter, if thou causest any one to do wrong, by thy tongue.

Of the sin of boasting.

and hise uelþ a-yen mid ydelenesse. hi onwriþ þane pot. and þe ulezen vlyeþ þerin. hi hise clepieþ / ydele wordes / ac hi ne byeþ. ac hi byeþ of grat cost / and harmuolle / and perilous. ase þo þet emteþ þe herte of hire guode. and uelþ his ayen / mid ydelnesse / as þo / huer-of behoueþ yelde rekeninge of echen beuor god / ate daye of dome. ase god zayþ ine his spelle. Hit ne is naȝt lite þing / ne ydelenesse / huer-of hit behoueþ rekeni. and yelde scele ine þe heȝe cort / ase beuore god / and al þe baronage of heuene.

Ine þo ydele wordes me zenezep ine vif maneres. Vor þer byeþ zome wordes ydele / huer of þe tonges byeþ zuo uolle / þet spekeþ beuore / and behynde. þet byeþ ase þe cleper of þe melle / þet ne may him naȝt hyealde stille. And yef hi spekeþ bisye wordes of ham þet zuo bleþeliche telleþ tidyinges. þet zotteþ ofte hare herte to mesayse of ham þet his yhereþ. and makeþ þe efter telleres ofte by yhyea[l]de foles and uor lyeȝeres. Efterward byeþ þe tales / and þe uayre zigginges. huer-of hi habbeþ moche of ydele blisse / þo þet hise conne sotilliche zigge / uor þe herkneres do wel lheȝze. Efterward byeþ þe bourdes / and þe trufles uol of uelþe / and of leazinges. þet me clepeþ ydele wordes. Ac uorzoþe hit ne byeþ. ac hy byeþ wel stinkinde / and wel uoule. Efterward byeþ þe bisemeres and þe scornes / þet hi ziggeþ ope þe guode men. and ope alle ham þet wylleþ do wel / þeruore : þet hi myȝten his draȝe to hare corde. and uram þe guode þet hi habep y-conceyued wyþdraȝe. þet ne byeþ naȝt ydele wordes. Vor þou art ase man-slaȝpe / yef þou be þine tonge / wyþdraȝst ane man / oþer a child wel to done. and god þe can asemoeche þank : ase wolde þe kyng / yef þe heddest ysლაȝis hie zone / oþer his tresor ystole.

#### OF ÞE ZENNE OF YELPINGE.

Efterward comþ þe zenne of yelpyng / þet is wel

grat / and wel uoul / wel uals / and wel vileyn. Hi is wel  
 grat: Vor huo þet yelpþ: he is aperteliche godes þyef.  
 and him wyle benyme his blisse / ase we zede hyper-  
 beuore. þet is a wel uals zenne. Vor þe guodes huerof  
 he miȝte wynne þe heuene: hi yeueþ uor a litel wynd.  
 And zuo hit is a wel uoul zenne. Vor þe wordle zelf /  
 ham halt uor fol. and uor vilayn and uor nice.

He that boasteth  
 is God's thief.

For a little wind  
 he loseth heaven.

The world itself  
 holdeth him to be  
 a fool.

Ine þise boȝe byeþ vif leaues. þet byeþ vif manere  
 of yelpinges. On is preterit. þe[t] is to zigge: of þinge  
 ypassed. þet is þe zenne of þan / þet zuo bleþeliche  
 recorderþ hare dedes / and hare prowesses. and þet hi  
 weneþ habbe / oþer wel ydo: oþer wel yzed. þe oþer  
 is of present þet is to zigge: of nou. þet is þe zenne of  
 þo: þet naȝt ne doþ gledliche. ne ham ne payeþ wel to  
 done / ne wel zigge. bote ase me his yzyȝþ / oþer yherþ.  
 þise / ine dede / oþer ine speche / and ine zinginge: hi  
 yelpeþ / and zelleþ uor naȝt: al þet hi doþ. To þan  
 belongeþ þe zenne of zuichen þet yelpeþ of þe guodes  
 þet hi habbeþ / oþer þet hi weneþ habbe / of hare  
 noblesse. of hare richesse / of hare prouesse. Hy byeþ  
 ase þe coccou / þet ne can zinge / bote of him zelue. þe  
 þridde is þe zenne of þise ouerweneres þet ziggeþ. ich  
 wille do þet / and þet. ich wylle awreke forre. ich wille  
 maki þe helles and þe danes. þe uerþe is more sotil  
 þet is of þan þet ne moȝe uor ssame ham-zelue praysi.  
 ac al þet oþre doþ / and ziggeþ: altogidere uayrlliche  
 blamyeþ ase riȝt naȝt ne him prayseþ. to þet hi conne  
 do and zigge. þe vifte is yet more sotil / of ham þet  
 huanne hi willeþ þet me hise praysi / and hi nolleþ  
 zigge aperteliche: hi hit makeþ a naȝt / and makeþ zuo  
 moche ham milde / and ziggeþ / þet hi byeþ zuo kueade /  
 and zuo zenuol / and zuo onconnynde: þrisiþe more /  
 þanne hi by. vor þet me ham hereþ / and hyealde: uor  
 wel boȝsam. 'Allas' zayþ saynt bernard 'huet þer is hier  
 zorȝuolle yelpinge.' Hy makeþ ham dyeulen: uor þet  
 me halt ham uor angles. Hy makeþ ham kueade: uor

In this bough are  
 five leaves:

1. Past—boasting  
 of past deeds,  
 prowess, &c.

2. Present—boast-  
 ing of present  
 riches, nobleness,  
 or prowess.

These boasters are  
 like the cuckoo.

3. Overweening—  
 boasting of what  
 one will do.

4. Blaming what  
 is right in others.

5. Affected  
 humility.  
 Many folk say  
 that they are  
 wicked and sinful,

[Fol. 17. b.]

so that one may  
 hold them in  
 esteem.

They make them-  
 selves devils, so  
 that they may be  
 accounted angels.

Others seek  
spokesmen to  
praise and extol  
their virtues.

þet me ssolde his hyealde uor good. ne more me ne  
may ham wrepi: þanne uor to zigge / uor zoþe þou  
zayst zoþ. To þan belongeþ þe zenne of ham þet zechiþ  
spekemen ham uor to praysi. and uor to grede hare  
noblesse / be huas mouþe hi spekeþ / and þe more  
hardyliche.

Of flattery.

OF BLONDINGE.

Flatterers are the  
devil's nurses, who  
give suck to his  
children and sing  
them to sleep.  
They smear the  
way of hell with  
honey.

There are five  
boughs of this sin  
1. Praising hastily  
what is well said  
or done.

2. Exaggeration  
of trifles,

where there is  
more of lies than  
truth.

3. Assumption of  
goods and graces.  
The folk who as-  
sume so much  
and so deceive  
many are called  
charmners.

4. Singing *placebo*  
to every word or  
deed, be it good or  
bad; or echoing  
all that is said by  
others, be it good  
or bad.

þe blonderes / byeþ þe dyeules noriches. þet his  
children yeueþ zouke / and doþ ham slepe ine hare  
zenne be hare uayre zang. Hy smerieþ þane way of  
helle mid hony / ase me deþ to þe bere / uor þet þe  
zenezere hine ssolde guo þe hardylaker. þis zenne him  
to-delf: ine vif deles. þet byeþ ase vif leaues: ine þise  
boze. þe uerste zenne is of þyse blonderes. þet huanne  
hi yzeþ þet he / oþer hy / þet hi wylleþ beuly / habbeþ  
wel yzed. oþer þet he heþ wel ydo: an-haste him ziggeþ  
to him-zelue / uor þet ha heþ ydele blisse. Ac his kuead  
nolleþ hi him naȝt telle. þe oþer zenne is / huanne þe  
litle guodes þet hire children þet hi doþ zouke / ydo /  
oþer yzed: hy leueþ / and dobbbleþ / and moreþ hit of  
hiren / al-huet þer is more of lyeasinge / þanne of zoþ.  
And þeruore hi byeþ ycleped ualse wytnesses ine holy  
writ. þe þridde zenne is / huanne hi doþ onderstonde  
þe manne / oþer þe wyfmanne / þet he heþ ine him  
manie guodes / and graces / huer-of he ne heþ none  
and þeruore his clepeþ holy writ: charmeres. uor hy  
becharmeþ zuo moche þane man: þet he ylef[þ] ham more /  
þanne him zelue. þet he ylefþ bet þet he yherþ: þanne  
þet he yziȝt. and þet hy ziggeþ of him: þanne þet hi useþ.  
þe uerþe zenne is. þet huanne hi alle zingeþ / 'Placebo.' þet  
is to zigge: 'mi lhord zayþ zoþ. mi lhord deþ wel.' and  
wendeþ to guode / al þet þe guodeman deþ / oþer zayþ.  
by hit guod by hit kuead. And þeruore hy byeþ ycleped  
ine þe writinge: ecko. þet is þe rearde þet ine þe heze  
helles compþ ayen / and acordeþ to al þet me him zayþ.  
by hit guod / by hit kuead. by hit zoþ / by hi uals.

þe vifte zenne is / huanne þe blondere defendeþ / and  
excuseþ / and wryeþ þe kueades / and þe zennes / of ham  
þet he wyle ulateri. and þeruore zuyche byeþ ycleped ine  
wringte : tayles. Vor hi wreþ þe uelþes of zenne of  
riche men / uor zom timlich guod. hueruore hi byeþ  
anlicned to þe tayle of þe uoxe / be hare barat / and  
uor hare bezuykinge of tedrazynge.

5. Defending,  
excusing, and  
hiding faults of  
others.  
Those guilty of  
this sin are called  
"tails."

Blondere / and misziggere : byeþ of one scole. þise  
byeþ þe tuo nykeren þet we uyndeþ ine bokes of kende  
of bestes. Vor hy byeþ a ssewyngte of þe ze / þet me  
klepeþ nykeren. þet habbeþ bodyes of wyfman / and  
tayl of uissse. and clauen of arn. and zuo zuetelich  
zingeþ / þet hi makeþ slepe þe ssipmen / and efterward  
his uorzuelþ. þet byeþ þe blonderes. þet be hare uayre  
zang / makeþ slepe þet uolk. and ine hare zenne. hi  
resembleþ an eddre / þet hatte serayn. þet yernþ more  
zuyþere / þanne hors. and oþerhuyl vleþ. and habbeþ  
þet uenym zuo strang : þet no triacle ne is þer to nazt  
worþ. Vor rapre comþ þe dyab : þanne me uelþ þane  
byte. þet byeþ þe missiggeres. of huam salomon zayþ /  
þet hi byteþ / ase eddren ine bezuykinge. an þet uenim  
slaþþ þri / in one stroke. þane þet zayþ. þane þet lhest.  
and þane / of huam he missayþ. þet is þe felliste best  
þet me clepeþ hyane. þet ondelfþ þe bodies of dyade  
men / and hise eteþ. þet byeþ þo / þet byteþ and eteþ  
þe guode men of religion / þet byeþ dyade to þe wordle.  
Hi byeþ more feller / þanne helle. þet ne uorzuyþ /  
bote kueade. Ac hi yerneþ op to þe guode. hueruore hy  
byeþ anlicned to þe zoze. huanne hi heþ yuarzed / wel  
bleþeliche byt men : ycloþed mid huyt. Hy byeþ ase  
þe lhapwynche / þet ine uelþe of man / makeþ his nest /  
and zuo restep. þet byeþ þe ssarnboddess þet beuleþ þe  
floures. and louieþ þet dong. And þes boz heþ vif  
leaues. þe uerste is / huanne me vint leazinges.<sup>1</sup> and þe  
kueades uor oþren to arere blame. þe oþer is / huanne

Flatterers and  
mis-sayers are  
like Nykers or  
Mermaids,

who sing sailors  
to sleep, and then  
swallow them.

They are like the  
adder Serayn,

[Fol. 18. a.]

that runneth  
swifter than a  
horse,

or the beast  
Hyane, who un-  
graves dead  
men's bodies and  
eats them.

They are like the  
farrowed sow,  
who bites men in  
white;  
or like the beetles  
that love dung.  
There are five  
boughs of evil  
speaking :

1. Finding of lies  
in order to blame  
others.

2. Telling and

<sup>1</sup> leazinges ?

increasing the  
report of another's  
wrong-doing.  
3. Turning good  
into evil.

4. Speaking evil  
of others,

for when one  
speaketh good of  
another, some one  
will find some-  
thing amiss.

They are like the  
scorpion, fair as  
to its head, but  
whose tail is  
poisonous.

5. False and un-  
true grudging of  
others' deeds.

þet kuead þet he yherþ of oþren / he hit telþ uorþ / and  
hit moreþ of his oʒen. þe þridde is huaʒne he kuencþ /  
and deþ to naʒte / alle þe guodes þet þe man deþ / and  
hise deþ hyea[l]de to ane kueade. þes eth þane man al  
yhol. þe oþre ne eteþ hine naʒt al / ac byt / and nimþ  
a stech. and þis is þet uerþe lyeaf of þise boʒe / þet is  
proprelliche ycleped todraʒynge. Vor he to-draʒþ / and  
toheaup eche daye zom stech of guode / þet he yhyerþ  
of oþren. Vor huanne me zayþ guod of oþren touore  
him : alneway he vint / and zet ames. Vor zoþe he  
zayþ : þet is zoþ. he is wel guod man / and ich hine  
louie moche / ak he heþ zuich a lac ine him / and þet  
me uorþingþ. þes is þe scorioun þet makeþ uayr mid  
þe heauede. and enueymeþ mid þe tayle. þe vifte is  
huaʒne he miswent / and went to þe worse half. al þet  
he yherþ / oþer yziþ / þat me may wende to guode /  
and to kueade. and þeruore is he uals demere / and  
ontrewe.

Lying.

#### LEAZYNGES.

Lying makes a  
man false.

The liar is among  
men as chaff  
among corn.

The liar is like  
the devil.

The liar, like the  
devil, changeth in  
many ways the  
folk to beguile.

He is like the  
chameleon, that  
liveth by air, who  
with all sorts of  
colours has none  
of his own.

[Fol. 18. b.]

In this bough are  
three small twigs.

Leazinge ualseþ þane man / alse me ualseþ þe kinges  
sel / oþer þe popes bulle. and þeruore þet me makeþ  
ualse monaye and berþ ualse lettres : ha ssel by demd  
ase ualsere / ate daye of dome. þe lyeʒere is among þe  
men : ase þe ualse peny among þe guode. ase þet chef :  
among þe corn. þe lyeʒere is ylich þe dyeule. þet is  
his uader. ase god zayþ ine his spelle. Vor he is  
lyeʒere / and uader of leazinges / ase he þet made þe  
uerste leazinge. and yet he hise makeþ / and tekþ eche-  
daye. þe dyeuel him sseweþ ine uele ssefþes. and him  
chongeþ in uele wysen / þet uolk uor to gyly. Alsuo  
deþ þe lyeʒere. hueruore he is ase þe gamelos þet leueþ  
by þe eyr and naʒt ne heþ ine his roppes bote wynd.  
and heþ ech manere colour / þet ne heþ non his oʒen.

Ine þise boʒe byeþ þri smale tuygges : Vor þer byeþ  
leazinges helpinze and leazinges likynde. and leazinges

deriynde. and in echen is zenne. Vor ase zayþ saynt  
austin. asemoche ase he þet lyeþ / be his leazinge / deþ  
guod to oþren : alneway he deþ his oþene harm / þanne  
þe leazinges helpinde byeþ zenne. Ac þe leazinges  
likinde. byeþ more grat zenne / ase byeþ þe hyezinges  
of þe lozeniour. and of þe gememen / and of þe scorneres,  
þet ziggeþ þe bysemeres. and þe lezinges. and þe lhez-  
inges uor to solaci þet uolk / ine ziggyng / and ham to  
harkin : is zenne. hit ne is non drede. Ac þe lyazinges  
deriynde : byeþ dyadlich zenne. huanne me his zayþ  
wyndeliche / and be þoþte<sup>1</sup> / uor to do harm to oþren.

1. Lies helping.
2. Lies pleasing,
3. Lies hurtful.

1. The first sin does harm to the man who is guilty of it.
2. The second sin is seen in flatterers and scorners who lie to please folk.

3. The third sin is deadly, whether it be in thought or deed.

[1 MS. þoþte]

To pise boþe belongeþ alle ualshedes / and þe gyles /  
and þe contactes. þet me deþ in al þe wordle uor oþren  
to gyly and harmy. oþer ine zaule / oþer in bodye. oþer  
ine guodes. oþer ine los / huych þet hit by.

To this bough be-  
long falsehoods,  
guiles, and con-  
tests, made to  
harm others.

#### OF ÞE ZENNE OF LYEZINGE.

Kread þing hit is to lyeþe / ac more zenne hit is him  
zelue uorzuerie. and þeruore oure lhord hit zuo moche  
uorbyet. Perilous þing hit is to zuerie. ac naȝt uor  
þan / þet ine no poynt me ne may zuerie : wyþ-oute  
zenne. ase zayþ þe bougre. Ac uor þan þet ofte zuerie :  
makeþ ofte uorzuerie / and ofte zenezi. Vor ine zeue  
maneres me zuereþ. Verst huanne me zuereþ boldliche /  
þet is [in] onworþnesse / and bleþeliche. þet hit þingþ / þet  
him hit likeþ to zuerie. þeruore hit uorbyet saint Iacob.  
'ne zuerieþ naȝt : bote huanne hit is nyed.' ac þet wyl :  
is þe lecherie<sup>2</sup> uor to zuerie. Efterward huan me zuereþ  
liztliche / þet is uor naȝt / and wyþ-oute scele. þet is  
uorbode ine þe oþre heste of þe laze / þet god wrot ine  
þe tables of ston / mid his vingre. Efterward huanne  
me zuereþ be wone : ase at eche worde. Vor þer byeþ  
zome zuo euele ytȝt : þet hi ne conne noþing / zygge  
wyþ-oute zueriynge. þise habbeþ god in to grat on-  
worþhede. huanne al day / and uor naȝt / him clepieþ to  
wytnesse / of al þet hi ziggeþ. Vor zueriinge ne is non

Of the sin of  
lying.  
Perjury is worse  
than lying.

Swearing leads to  
forswearing.  
There are seven  
modes of swear-  
ing :

1. Bold swearing.

2. Needful swear-  
ing.

3. Light swear-  
ing.

[2 MS. lecherie]

4. Habitual swear-  
ing.

Habitual swearers  
hold God in con-  
tempt.

- oper þing : þanne to clepie god to wytnesse. and his moder / and his halzen. Efterward huanne me zuereþ folliche. and þet yualþ ine uele maneres. Oper huanne me zuereþ be tyene / and sodaynlyche / huer-of him uorþingþ efterward. Oper huanne me zuereþ uor þing þet me ne may nazt healde wyþ-oute zenne : zuich op me ssel breke : and do penonce uor þane fole op. Oper huanne me zuereþ zikerliche / of þinge þet me nis nazt ziker / yet þaz hit by zoþ. Oper huanne me behat zikerliche þet me nazt not / yef me hit may uoluelle. Oper huanne me zuereþ be þe sseppinges / ase me zayþ. be þe zonne þet ssinþ. by þet uer þet bernþ. oper by myn heued. oper by myne uader zaule. oper opre þane ylych. Zuyche opes god uorbyet in his spelle. Vor þet ich ssel maky ziker : ich ne ssel nazt draze to wytnesse / bote þane heze zoþ. þet is god þet al wot. nazt þe clene sseppes / þet ne byeþ bote ydelnesse. And huanne ich his zuerye be þozte : ich bere ham ane worþssippe / þet ich ssolde bere to god onlepi. Ac huanne me zuereþ be þe <sup>1</sup> godspelle : me zuereþ be him / þet þe wordes byeþ / and byeþ ywryte. And huanne me zuereþ be þe holy relikes / and be þe halzen of paradis : me zuereþ be ham / and be god þet ine ham woneþ. Efterward huanne me zuereþ vileynliche by god / and by his halzen. ine þise zenne / byeþ þe cristene worse / þanne þe sarasyn. þet nolden zuerie ine none manere / ne nolden þolye / þet me zuore beuore ham / zuo vileynlyche / be Iesu crist : ase doþ þe cristene. Hi byeþ more worse þanne þe gywes : þet hine dede a-rode. Hy ne breken non of his buones. Ac þise him tobrekeþ smaller : þanne me deþ þet zuyn ine bocherie. þise ne uorbereþ nazt oure lheuedi. and þise his tobrekeþ more vileynlaker : and hire / and þe opre halzen / þet hit is wonder : hou þe cristendom hit þoleþ. Efterward huanne me zuereþ ualsliche. oper huanne me berþ ualse
5. Foolish swearing, as in sudden pain,  
in rash promises,  
in bold assertions without being certain of the truth,  
in promising what one cannot fulfil ; and swearing by the sun, moon, one's head, &c.
- [Fol. 19. a.]
- This is worshipping the creature instead of the Creator.
6. Swearing by God and his saints.
- Those guilty of this sin are worse than the Jews who crucified Christ.
- It is a wonder how Christendom beareth them.

<sup>1</sup> It may be read þo



wytnesse. oþer me zuereþ uals / wytindelyche. ine huyche manyere / þet me zuereþ oþer openliche / oþer stilleliche be art / oþer be sophistrie. Vor ase þe riȝte wrytes ziggeþ / god þet loueþ Mueknesse / and zoþnesse / yne zuyche wytte onderuangþ þane oþ / and onderstant þet word : ase he hit onderstant / þet ne þengþ naȝt bote guod. and þet muekliche / and wyþ-oute stryf hit onderstant.

7. False swearing and false witnessing.

God loves meekness and truth.

Mochel is grat godes mylidenesse. huanne zuyche men þet zuerieþ of þinge þet hi wyteþ wel : þet ne is naȝt zoþ. oþer behoteþ þing : þet hi nele<sup>1</sup> naȝt healde. þet þe dyeuel him ne astrangleþ hastelyche. Vor huanne he zayþ : zuo god me helpe. oþer zuo god me loky. and he lyeȝe : he deþ him out of þe helpe / and of lokynge of god. nou ssolde he be riȝte / lyese wyt / and onderstondinge / and body. and guodes. and zaule / and al þet he halt of gode.

Great is God's mildness, when men swear falsely.

[1 *nelleþ*]

For when one says, "So God me help," and if he lie he puts himself out of the pale of God's mercy.

þe laste boȝ of þise zenne is : huanne man agelt his treuþe / and þet he heþ behote<sup>2</sup> / and y-granted. oþer be his treuþe. oþer be his oþe. Vor treuþe yloȝe / and oþ ybroke : is ase hit were al on.

The last bough of this sin is when a man sinneth against his truth and against his oath.

[2 MS. *bohote*]

## CHEASTE.

Strife.

Saynt augustin zayþ. þet noþing zuo moche ne ys ylych to þe dyeules dedes : ase cheaste. þes<sup>3</sup> meyster huer-of ne is non drede : payþ moche þe dyeule / and naȝt ne payþ god. þet ne loueþ bote pays / and onynge.

Strife is like the devil's deeds, saith Augustine.

þes boȝ him to-delp ine .vij. opre boȝes. Huer-of þe uerste is : strif. þe oþer / chidinge. þe þridde / missigginge. þe uerþe / godelinge. þe uifte / atwytinge. þe zixte / þreapninge. þe zeuende / vnonynge arere. Huanne þe dyeuel yziþ loue / and onynge amang uolke : moche hit him uorþingþ. and uor ham maki vnonynge : he makeþ bleþeliche his miȝte ham uor to do striui. And þe dyeuel beginþ þet uer of

There are seven boughs of contest :

1. Strife.
2. Chiding.
3. Evil speaking.
4. Slandering.
5. Reproaching.
6. Threatening.
7. Discord.

The devil does not like to see love and concord among men, he tries to raise strife,

<sup>3</sup> It is not clear whether *þes* or *þis* is the MS. reading.

which is followed  
by noise, as when  
one says to the  
other, "So it is,"  
"It is not so,"  
"So it was,"  
"It was not so."

tyene / and euel wyl uor to becleppe. þanne efter þet  
strif / and þe cheaste : comþ þe noyse / and þe cheaste.  
Al / alsuo huanne me alyzt þet uer : lhapp þet smech  
efter þe layt. Stryf / and cheaste / and huanne þe  
on zayþ to þe opren : 'zuo hit is.' 'zuo hit ne is.' 'zuo  
hit wes' / 'zuo hit nes.'

2. Chiding is  
lying one against  
another.

[Fol. 19. b.]

3. An evil speaker  
has a tongue  
sharper than a  
razor.

He is like the  
thorn-hog (hedge-  
hog), with its  
pricking awls cast  
out right and left.

He is like a fierce  
dog that barks  
and bites at every  
body.

4. Slandering.

Slanderers are  
accursed.

Their mouth is as  
the weight that  
falleth into hot  
water, scalding all  
around.

5. Reproaching a  
man for his sins,  
follies, poverty,  
poor kin, &c.

6. Threatening is  
the beginning of  
wars.

Above all the sins  
already named, is  
the sin of those  
who by their evil

Chidinge is : huanne eyder lyexneþ opren / oper  
greate wordes. Efter þan comeþ þe myssigginges. þet  
is huanne þe on peyneþ þannoþren / and ziggeþ þe  
greate felonies. Vor þer is a feloun þet heþ þe tonge  
more keruinde : þanne rasour. 'more zuyfter / þanne  
arwe ulyinde. and more boryinde : þanne zouteres eles.  
zuche men byeþ anlykned to þe þorn-hog. þet ys al  
ywryze myd prikyinde eles. and hit is to moche fel /  
and zone hit is wroþ. And þanne hit is of-tyened : he  
kest out his eles of his bodye : ariȝthalf / and a lefthalf.  
Alsuo he is anlikned to þe felle dogge. þet byt / and  
beberkþ alle þo þet he may.

Efterward comeþ þe godelinges. þet is huanne þe  
on godeleþ þanne oprene. And þet is zuo grat zenne / þet  
þe wrytynge zayþ : þet huo þet godeleþ his emcristen :  
he ys acorsed of god. And saynte paul zayþ. þet zuch  
uolk ne moze habbe godes ryche. And salomon zayþ.  
þet hare mouþ is : ase þe wyȝte þet ualþ ine hot weter.  
þet kest hyer / and þer : and scoldeþ alle þo þet byeþ  
þer aboute.

Efterþan comeþ þe wyþnymynges / þet byet yet  
more gratter zenne. huanne me atwyt ane man / oper  
his zennes / oper his folies / oper his pouerté / oper his  
poure ken / oper opre lac<sup>1</sup> þet is ine him.

Efterward zuo comeþ þe þreapnynges / and beginneþ  
þe medles / and þe werres. Ac aboue alle þise zennes  
þet we habbeþ hyer ynemned : paseþ þe zenne [of]  
ham / þet be hare kueade tonge / sostyeneþ / and  
arereþ þe strifs / and þe euele wylls / betuene ham

<sup>1</sup> *defaute* has been erased in the MS.

þet byeþ uryendes togidere. and þo þet miswendep þet  
pays. and þe onynges. God hateþ moche zuych uolk  
and zuo zayþ þe writinge.

tongue arear and  
sustain strife and  
evil will.

OF GROCHINGE. þET IS OF HIM þET NE DAR NAȝT

Of grudging or  
murmuring.

ANSUERIE.

Ofte we hit yzeþ come / þet þe ilke þet ne dar an-  
suerye / ne chide. þet he beginþ to grochi betuene his  
teþ. and grunny. Vor efter þe chyaste : we zetteþ þe  
zenne of grochinge. Hou grat is þe zenne : ous sseweþ  
wel þe wreche þet god kan nyme. ase recorderþ holi  
wryt. Vor þise zenne / onleak þe erþe / and uorzualȝ  
datan and abyron. and villen doun al kuic in-to helle.  
An uor þo zenne / zente god a uer / þet uorbernde kore :  
and alle his uelazes. CC.L. of þe gretteste of godes ost  
ine desert. Vor þe ilke zenne uorlore þe yewes þet land  
of beheste / þet god ham hedde behote. zuo þet of zix  
.C. þousond / þet god hedde ykest / out of þe þreldome  
of þe kinges of egipte. and þet he hedde yloked : uourti  
year ine desert / myd þe manné of heuene. ne yede in-  
to þe holy londe / þote tuo / wypoute mo. þet hetten  
calef : and Iosue. ac allé hi storuen in zorȝe : ine þe  
desert.

Some men will  
not be reminded  
of their faults  
without grudging  
and grunting.

For this sin un-  
locked the earth  
and swallowed  
Dathan and  
Abiram.

For this sin the  
Jews lost the land  
of Promise,  
so that out of  
the six hundred  
thousand who  
came out of  
Egypt,

only two (Caleb  
and Joshua) lived  
to enter Canaan.

þis zenne heþ tuaye boȝes. Vor þe on : is grouch-  
inge aye god. and þe oþre aye man regneþ. þis zenne  
is ine uele maneres / ase ine sergons aye hire lhordinges.  
ine wyfmen : aye hare leuedis. and ine children / aye  
hare uaderes / and hare modren. Ine poure : aye þe  
riche. and þe þrelles : aye þe knyȝtes. Ine leawede :  
aye þe clerkes / and aye þe prelas. and þe cloysters :  
aye þe abbottes. and þe priours : and hire officials / ase  
subprior. and þe oþre. And wext þe grochinges ine alle  
zuyche persones : oþer of onboȝsamnesse uor þan þet me  
is to hard ine hestes. oþer ine sleauþe / uor þet me is to  
sleuuol. oþer of inpacience / uor þet me ne dep naȝt  
alle þe wylles. oþer of enuie. oþer of felonie. uor þet

This sin hath two  
boughs : 1. Mur-  
muring against  
God. 2. Murmur-  
ing against man.  
This sin is seen  
in many ways,  
in servants  
against their  
masters, women  
against their  
lords, children  
against their  
parents, &c.

[Fol. 20. a.]

This is the result  
of disobedience,  
sloth, or impa-  
tience.

me auonceþ more þe on : þanne þe oþre. and manye  
oþre kueade roten.

Man desires to be  
God's master, and  
if he has not his  
will, he murmurs  
against Him,  
and singeth the  
devil's song. .

The Holy Ghost  
maketh hischosen  
sing of the sweet  
songs of heaven.

The devil maketh  
his disciples sing  
the song of hell,  
i.e., grudging.

They murmur  
against God for  
every adversity  
that befalls them.

What wonder is  
it, if God take  
vengeance upon  
such folk !

Of opposition  
(rebellious con-  
duct).  
Withstanding is  
worse than grudg-  
ing.

This sin is seen in  
those who will  
bow to none,

whose hearts are  
rebellious to God  
and man.

This sin hath  
four boughs,  
that appear in the  
rebellious.

Grochinge aye god heþ yet nou ynoȝ mo enchey-  
souns. Vor man þet heþ uorlore *grace* / and þolemod-  
nesse : he wyle by mayster ope god. zuo / þet / al god  
deþ ine erþe : bote yef he hit ne do al to his wylle : an  
haste he grocheþ aye god. and z yngþ þet pater noster.  
to tokne. Vorzoþe ac þe dyeules zang. Vor ase þe holi  
gost tekþ. and makeþ his ychosene zinge ine hare herten  
þe zuete zonges of heuene. þet is of þe *graces* of al þet  
he deþ. and of al þet he us zent. Alsuo þe kueade gost  
makeþ his deciples zinge þanne zang of helle. þet is  
grochinge. þet eure ssel yleste ine helle. in al þet god  
deþ / bote hit by al to hire wylle. Vorzoþe mochel is  
zuych a man fol / ant out of his wyte / þet wyle þet me  
him yelde scele / of al þet he heþ ydo / yef me him zent /  
aduerseté. pouerté. ziknesse. dyere time. rayn. druȝþe.  
yef me yefþ him / and benymþ hit oþren. bote yef hit  
ne by do al to his wylle : he him niymþ anhaste to  
grochi aye god / and him euele þonkeþ. huet wonder is  
hit / þaȝ god him awrekeþ of zuyche 'uolke / þet wylleþ  
him benyme his lthordssip / and his wyskede.

#### OF WYÞSTONDYNGE.

Kvead þing is grochinge : ac more is wors / wyþ-  
stondinge. wyþstondynge is a zenne / þet comþ of þe  
herte þet is rebel / and hard / and rebours / and dyuers.  
þet alneway wyle þet his wyl by do / and his zygginge  
by yhyalde. þet wyle / þet alle þe oþre / bouȝe to him.  
and he ne bouȝe to nonen. Þis is þe harde herte :  
huer-of salomon zayþ. þet he ne may naȝt fayly : of  
kued ende. And ase þer is grochinge aye god. and aye  
man : alsuo is zuych herte rebel to god / and to man.

Þis zenne heþ vour boȝes. Vor zuyche herten byeþ  
rebours / and rebels / red / to leue. to done godes heste.  
chastinge þolye. and techinge onderuonge. Yef enye

of hare uryendes ham wylleþ rede. and hare ureme ssewy. nazt ham nolleþ yhere. rapre uor þet hi habbeþ yspeke. hi doþ þe more bleþelaker þe contrarye. To þe rede of oure lhorde: ofte hi byeþ rebel / yef me ham ret þing: þet by to helpe to hire zaules. ne nobþyng nolleþ do / erþan me gabbeþ of ham. And þos hy byeþ rebels / to þe heste of oure lhorde / to huam hi byeþ yhyealde. and zuo moche ham zet beuore þe dyeuel of toknen. oþer of fyeblesse. oþer of elde. oþer of yezeþe. oþer of oþre kueade sceles. þet alast: hi ne doþ nazt. Efterward huanne me his chastep / and wyþnymþ. hi ham defendeþ ase þe bor / zuo þet hare folyes ne beknaweþ. and þe more þet hi ham excuseþ: þe more wext þe zenne. And zuo hit is huanne god his beat / and chastep. and maugre hy wyteþ. and zyggeþ ofte. onþank þan: and þe oþren / 'huet wyle god me do. huete habe ich him misdo?' þos deþ þe fol. and þet him ssolde by triacle: to him went in to uenym. and þe medecine: him yefþ þane dyap. Efterward þer byeþ zome of zuo diuers wyt / þet none guode techinge ne onderuongeþ. ak alneway weryeþ hare sentence huete þet hit by. zuo þet ofte hi ualleþ ine erroür. and ine ualse opinions. and ine eresye. and ine euele byleaue.

1. They rebel against the advice of friends.

2. They are rebellious against Christ.

3. They are rebels against the behests of our Lord.

They excuse themselves when ever corrected.

When God chasteneth and beateth them, they speak evil against Him.

[Fol. 20. b.]

4. They listen to no good teaching, but follow their own plans, and so fall into error.

#### OF BLASFEMYES.

Of blasphemy.

Blasfemyes is ase zayþ saynt austin. oþer huanne me yleþþ and zayþ of god þing: þet me ne ssel yleue / ne healde. oþer me ne leþþ nazt þet me ssolde yleue. Ac speciallyche we clepieþ hyer blasfemye: huanne me missayþ of god / and of his halzen. oþer of the sacramens of holy cherche. þis zenne ys ydo ine uele maneres. Oþer huanne me hit zayþ be þozte. ase doþ þe bougres / and þe mysbyleuinde. Oþer me hit zayþ uor couaytise to wynne. ase doþ þise charmeres / and þise wychen. Oþer huanne me hit zayþ be tyene / and be despit ase doþ þise playeres / þet zuo uyleynliche

Blasphemy is to believe or say of God what one does not or should not believe.

Specially is this sin in those who speak evil of God, His saints, or His sacraments, as in heretics and unbelievers,

and in those who wickedly

break Christ's  
body.

These folk are like  
mad hounds, that  
bite and know not  
their lord.

This sin God has  
declared shall not  
be forgiven.

Of the 10 sins of  
the tongue,  
the 1st is idleness  
and the last blas-  
phemy;  
the beginning is  
folly, the end  
error.

Here end the  
seven deadly sins.

No man can keep  
himself quit of  
them unless he  
know them.

Of those sins that  
he hath not com-  
mitted, let him  
thank God for pre-  
serving him from  
them.

For to learn to  
die.

Learn to die, so as  
to be able to live.  
[*Note wel þerne  
capitele.*]  
He is a wretch  
who cannot live  
nor dare die.

This life is but  
death, for death is  
a separation.

tobrekeþ Iesu cristes body. and zuo uileyliche mis-  
siggeþ of god an of his blissede moder / þet hit is  
dreduol and zorþe to hyere / and lhestē. þise byeþ ase  
wode houndes / þet biteþ and ne knaweþ naȝt hare  
lhord. þis zenne is zuo grat : þet god his awrekeþ oþer-  
huyt aperteliche ase we habbeþ yzed beuore / þo we  
speke of wyckede uolke. Of þise zenne zayþ god ine  
his spelle / þet hit ne ssel by uoryeue : ne ine þise  
wordle ne ine þe oþre.

Nou we habbeþ ytald ten manere zennes of þe tonge.  
þanne is þe uerste : ydelnesse. and þe laste : blasfemie  
and be cas hit is þet Salomon zayþ. þet þe beginnyng  
of þe kueade tonge : is folie. and þe ende : to kuead  
errour.

Hyer endeþ þe zeue dyadliche zennes / and alle hire  
boȝes. and huo þet wel him studé deþ<sup>1</sup> ine þise boc : he  
myȝte moche profiti / and lyerny / and knawe eche  
manere of zenne / and him-zelue wel ssryue. Vor non  
ne may him wel ssriue / ne him loki uram zenne : bote  
he his ne knawe. Nou ssel þanne þe ilke / þet ine þise  
boc ret. zzy diligentliche to by yssriue. and him loky  
be his myȝte. Of oþre zennes þet he ne is naȝt gelti :  
he ssel herye god and him boȝsamliche þonky. þet him  
heþ yloked.

#### VOR TO LYERNY STERUE.

Onneape sterf / þet ylyerned ne heþ. Lyerne to  
sterue : þanne ssel þou conne libbe. Vor non wel  
libbe ne ssel conne : þet to sterue ylyerned ne heþ.  
And þe ilke aryȝt is ycleped wrechche : þet ne can  
lybbe / ne ne dar sterue.

Yef þou wylt libbe vrilliche. lyerne to sterue gled-  
liche. Yef þou me zayst / hou me hit ssel lyerny : ich  
hit wyle þe zigge an haste. þou ssel ywyte þet þis  
lyf : ne is bote dyap. Vor dyap is a wendinge. and þet

<sup>1</sup> MS. studedeþ

ech wot. and þeruore me zayþ of ane manne huanne he  
sterfþ : he went. And huanne he is dyad : he is ywent.  
þis lyf alsuo ne is bote a wendynge. uor zoþe / uor zoþe :  
a wendinge wel ssort. Vor al þet lyf of ane manne / þaz  
he leuede a þousond year : þet ne ssolde by / bote  
onlepy prikke : to þe zyþe / of þe oþre lyue / þet eure  
wypoute ende ssel yleste. oþer ine zorþe : oþer ine  
blisse / wypoute endynge.

þis ous wytnesset wel þe kyng. þe erl. þe prince. þe  
emperour. þet þe blysse of þe wordle : hedden zomtyme.  
nou ine helle : wepeþ / and gredeþ. yelleþ / and zorþeþ.  
'A. allas : huet is ous worþ oure pouer. worþssippe.  
noblesse. richesse. blisse. and bost. al hit ys ywent /  
wel rapre þanne ssed : oþer uozel ulyinde. oþer quarel  
of arblaste. And þous geþ al oure lyf. Nou we were  
ybore : and an haste dyad. ne al oure lyf : nes nazt bote  
a lyte prikke. nou we byeþ ine zorþe wypoute ende.  
Oure blisse / is ywent in-to wop. oure karoles : into  
zorþe. gerlondes. robes. playinges. messinges. and alle  
guodes byeþ ous yfayled.' Zuyche byeþ þo zonges of  
helle. ase þe writinge ous telþ. ous uor to ssewy : þet  
þis lyf / ne is bote a wendynge : wel ssort. and þis  
wordle : ne is bote wendynge. and libbe ne is bote<sup>1</sup> a  
wendynge. þanne ne is libbe : bote sterue. and þet is  
zop / ase pater noster. Vor huanne þou begonne libbe :  
anhaste þou begonne to sterue. And al þin elde. and al  
þine time / þet ys yguo : þe dyap þe heþ ywonne : and  
halt. þou zayst þet þou hest zixti year. þe dyap hise  
heþ. and neuremo his nele þe yelde. þeruore is þet  
wyt of þe wordle folye. And þe clerk zynde : ne  
zyzyþ nazt. Day and nizt / makeþ o þing. and þe more þet  
hit makeþ : þe lesse zuo knaweþ. alneway sterueþ : and  
hi ne conne sterue. Vor day / and nyzt : þou sterfst /  
as ich þe habbe yzed.

Yet eft ine oþre manere / ich þe teche þise clergie.

All the life of a  
man, although he  
lived a thousand  
years, were but a  
point compared to  
the life without  
end.

[Fol. 21. a.]

This bear us  
witness kings,  
earls, princes, &c.,  
who formerly had  
bliss in the world,  
but now weep, cry,  
and yell in hell.  
[*þe zang of helle.*]  
"Alas!" they  
say, "our bliss is  
all gone like a  
shadow,  
we were born, and  
died in haste ;

our bliss is turn-  
ed into weeping,  
and our carols  
into sorrow."  
Such are the  
songs of hell.

[1 MS. *boto*]

To live is but to  
die.  
When we begin  
to live, we begin  
to die.

We say we have  
sixty years, but  
death has and  
will never yield  
them.

Death is a separation of the soul and body.

Caton the Wise tells us to separate the ghost from the body; often so did the old philosophers, who had no grace nor belief of Christ.

Holy men have escaped two deaths.  
[*Note wel þri dyaþes.*]  
There is a death to sin and a death to the world.  
The third death is the separation of the soul from the body.  
A little wall separates them from Paradise.  
Their thoughts are in heaven, and they hate this life and desire death.

[*Huet is dyaþ.*]  
Death to good men is end of all evils and commencement of every blessing.

The wise of this world are fools and blind,

for they call death life, and death they call the end.

[Fol. 21. b.]

If thou wilt know

þet þou conne wel libbe : and wel sterue. Nou yhyer : and onderstand. þe dyaþ ne is bot a todelinge of þe zaule : and of þe bodye. and þet ech wel wot. Nou ous tekþ þe wyse catoun. ‘Lyerne we’ zayþ he ‘to sterue. todele we þane gost of þe bodie ofte.’ þet deden þe meste wyse of þise philosophes þet þis lif zuo moche hateden / and þe wordle : zuo moche onworþede. and zuo moche wylnede lyf nazt dyeadlich. þet hi westen be hare wylle. ac hit nes ham nazt worþ. Vor hi ne hedden non grace / ne þe beleaue of iesu crist. Ac þe holy men þet louieþ god / and yleueþ / þet of þri dyaþes / habbeþ þe tuay ypased. Vor þer is dyaþ to zenne : and dyad to þe wordle. Nou abydeþ þane þridde dyaþ. þet is þe todiztinge of þe zaule : and of þe bodie. Betuene ham and paradys ne is bote a lyte woꝝ / þet hy agelteþ be þenchinge / and be wylnyng. and yef þet bodi is of þis half : þe herte / and þe gost : is of oþerhalf. þer hy habbeþ hyre bleuinge / as zayþ saynte paul. hire solas. hire blisse. and hire confort. and alle hire lostes. and þeruore : hy hatyeþ þis lyf : þet ne is bote dyaþ. and wylneþ þane dyaþ bodylich. Vor þet is damezele bereblisse / þet þe dyaþ / þet alle þe halzen corouneþ / and doþ [zetteþ] in to blisse.

Dyaþ is to guodemen : ende of alle kueade. and gate / and inguoyng : of alle guode. Dyaþ is þe stream : þet todeleþ / dyaþ / and lyf. Dyaþ / is of þis half. lif / of oþre half. Ac þe wyse of þise wordle þet of þis half þe streme zzyeþ zuo brizte : of oþerhalf hi nazt ne yzeþ. an þeruore his clepeþ þe writinge : foles / and yblent. Vor þerne dyaþ : hi clepieþ lyf. And þane dyaþ / þet is to þe guoden / beginnyng of liue : hi hit clepieþ / þan ende. And þeruore hy hatyeþ zuo moche þane dyaþ. Vor hi nyteþ huete hit is. ne of oþerhalf þe streame ne habbeþ nazt ybleued. and nazt ne wot : þet out ne geþ.

þanne yef þou wylt ywyte huete is guod / and huete is



kuead : guo out of pi zelue. guo out of þe wordle. lierne  
to sterue. todel þine zaule uram þe bodye be þoʒte. zend  
þine herte in-to þe opre wordle : þet is to heuene. into  
helle / in-to purgatorie. þer þou ssel<sup>1</sup> yzy : huet is guod  
and huet is kuead. Ine helle þou ssel[t] yzi mo zorʒes :  
þanne me moʒe deuisy. Ine purgatorie / mo tormens  
þanne me moʒe þolye. Ine paradys / more blisse þanne  
me moʒe wynly. Helle þe ssel teche / hou god awrekþ  
dyadlych zenne. Purgatorie : þe ssel seawy / hou  
god clenzeþ veniel zenne. Ine heuene þou ssel yzy  
openliche / hou uirtues / and guode dedes : byeþ  
hezliche yolde. Ine þis þri þinges : is al þet is nyed  
wel to wytene hou me ssel conne libbe / and wel  
sterue.

what is good and  
what is evil, go  
out of thyself,  
divide thy soul  
from the body, and  
send thy thoughts  
into the other  
world, into hea-  
ven, hell, and pur-  
gatory.

Hell shall teach  
thee how God  
avenges deadly  
sin.  
Purgatory shall  
show thee how  
venial sin is  
cleansed.  
In heaven thou  
shalt see how good  
deeds are re-  
warded.

Nou loke eftzone a lyte / and ne tyene þe naʒt / to  
þise þri þinges. uorþet þou lyernest to hatye zenne.  
Voryet þi body / ones a day. guo in-to helle ine þine  
libbinde : þet þou ne guo / ine þine steruinge. þis dep  
ofte þe holi man / and þe wyse. þer þou ssel yzy : al  
þet herte hateþ. and bevyʒþ. and defaute of alle guode.  
ynoʒ of alle kueade. ver bernynde. brenston stinkinde.  
tempeste brayinde. voule dyeulen. honger. and þorst :  
þet me ne may naʒt stonchi. dyuerse pines / and  
wepinges. and zorʒes : mo þanne herte moʒe þenche /  
ne tonge telle. and eure ssel yleste wyþ-oute ende. And  
þeruore is þe ilke zorʒe wel ycleped : dyap wyþ-oute  
ende. And huanne þou yzixt þet hit behoueþ zuo dyere  
abegge onlepy dyadlich zenne : þe woldest þe rapre lete  
be vlaʒe quik. þanne þou dorstest / to onelepi dyadliche  
zenne consenti.

Forget thy body  
once a day ; go in-  
to hell in thy life-  
time, that thou go  
not into it at thy  
death.  
[þe pines of helle.]  
There shalt thou  
see the absence of  
all that is good,  
but enough of all  
evil : burning fire,  
stinking brim-  
stone, foul devils,  
hunger, thirst,  
pains, weeping,  
and sorrow.

Wherefore this  
sorrow is called  
death withoutend.

Afterward guo in-to purgatorie. þer þou ssel yzi þe  
pines of þe zaules / þet hyer hedden uorþenchinge / ak  
nere naʒt uolliche yclenzed. nou hi doþ þer / þe leuinge  
of hare penonce / al-huet þet hi byeþ / briʒte / and  
clene. ase hi weren ate poynt / and ate time / huanne hi

[Of Purgatorie.]  
Afterwards go in-  
to purgatory,  
and see the pains  
of those who were  
not here fully  
cleansed of their  
sins.

<sup>1</sup> MS. sselelt

Their penance is  
grisly and hard.

All that martyrs  
ever suffered or  
women with child,  
is only a bath of  
cold water in com-  
parison with the  
furnace wherein  
they burn.

Venial sins are  
little sins that we  
do oft.

The fire of purga-  
tory is dreaded by  
those who keep  
holy their souls  
and bodies.

[Fol. 22. a.]

None may live  
without sin,  
for good men  
sin seven times  
a day,  
but by shrift,  
tears, and prayers  
they amend their  
lives, and are not  
lost at the day of  
doom.

Holy dread of God  
is the beginning  
of good life.

We must learn  
not only to eschew  
evil, but learn to  
do good.

Divide thy soul  
from thy body by  
thought.

yeden out<sup>1</sup> of þe welle of cristninge. Ac þe ilke penonce  
ys wel grislich and hard. Vor al þet eure þoleden þe  
holy martires. oþer wyfinen þet trauayleþ of childe / of  
zorþe: ne ys bote a beþ ine chald weter: to þe reward  
of þe fornayse: huerinne berneþ þe zaules. al-huet hi  
byeþ yclenzed. ase gold al yclienzed<sup>2</sup> ine þe vere / me  
ne vint lesse þanne yclenzed. Vor þet uer is of zuyche  
kende / al þet hit vint ine þe zaule of gelte of dede. of  
speche. of þoʒte / þet yerneþ to zenne: oþer lite / oþer  
moche: al uorbernþ / and clenzeþ. and þer byeþ ypunyssed,  
and awreke: alle uenyal zennes. þet we clepieþ: litle  
zennes. þet we doþ ofte / and smale fole þoʒtes. wordes  
ydele. truffes. scornes. and alle oþre ydelnesses. al-huet  
hi by worþe: to guo in-to heuene. huer ne geþ in naʒt /  
bote hit by riʒt briʒt. þet ilke uer dredeþ þo. þet by  
hare myʒte ham lokeþ uram dyadlich zenne. and lokeþ  
holyliche hare herten. and hare bodyes. and hare mouþes.  
and þe vif wyttes uram alle zenne. and zuo libbeþ / ase hi  
ssolden echedaye to dome come to-uore god. And þeruore  
þet non ne may libbe wyþ-oute zenne. Vor ase zayþ Salo-  
mon: zeueziþe a day / ualþ þe guode man. and þeruore  
be holy ssrifte / and be tyeares / and be benes: hi doþ  
hare miʒte ham zelue to arere / and to amendi. and ham  
zelue zuo deme: þet hi onderstonde to uolʒi þane laste  
dom. Vor huo hier him demþ zopliche: him ne worþ non  
hede to by uorlore: ate daye of dome. And þus me lyerneþ  
kuead to knawe / an to beuly / and alle zennes to hatye /  
and grat and smal. and onderstonde þe holy drede of  
god / þet is beginnyng of guod lif: and of alle guode.

Ac hit ne is naʒt ynoʒ to lete þe kueades: bote me  
lyerny þet guod to done. and bote yef me zeche þe uir-  
tues / uor wyþ-oute ham: non ariʒt wel ne leueþ. þanne  
yef þou wylt lyerny wel to libbe be uirtue: lyerne zuo  
ase ich þe habbe yzed / to sterue. Todel þine gost uram  
þine bodye / be þoʒte / and be wylninge. guo out of

<sup>1</sup> MS. *ouot*

<sup>2</sup> MS. *yehenzed*

þise wordle steruinde. guo in-to þe londe of þe libbynde /  
 þer non ne sterf[þ] / ne yealdeþ. þet is ine paradys. þer  
 me lyerneþ wel to libbe / and wyt / an corteysye. uor  
 þer ne may guo in : no uyleynye. þer is blisfolle  
 uelazrede of god. and of angles. and of halzen. þer  
 opwexeþ alle guodes. uayrhede. richesse. worþssipe.  
 blisse. uirtue. loue. wyt. ioie wyþoute ende. þer ne is  
 non ypocrisye. ne barat. ne blondinge. ne discord. ne  
 enuye. ne hunger. ne þorst. ne hete. ne chele. ne kuead.  
 ne zorþe. ne drede of vyendes. ac alneway festes and  
 kinges bredales. zonges. and blisse wyþoute ende. þe  
 ilke blisse is zuo grat : þet huo þet hedde ytake þer of  
 ennelepi drope / of þe leste þinge þet þer ys : he ssolde  
 by of þe loue of god zuo dronke : þet al þe blisse of þise  
 wordle / him ssolde by / drede : and wo. Rychesses :  
 dong. worþssipes : uoulhede. and þe ilke to greate loue  
 þet he ssolde hadde to come þer : him ssolde by an  
 hondred þouzen zipe þe more hardiliche hatye zenne.  
 and louie uirtues. þet is al þe drede of helle. huer-of  
 ich hadde beuore ispeke. Vor loue is more stranger :  
 þanne drede. And þanne is þet lyf uayr / and oneste :  
 þanne me beulyzt / þet kuead / and me deþ þet guod.  
 nazt uor drede / uor to by yspild : ac uor þe wynlynge  
 of heuene. and uor þe loue of god. and uor þe greate  
 clenness : þet uirtue heþ. and guod lyf. And þe ilke  
 þet loue ledeþ : he zekþ rapre / and lesse him costneþ /  
 þanne him þet serueþ god : be drede. þe hare yernþ.  
 þe gryhond hym uolzeþ. þe on be drede : þe oþer be  
 wynlynge. þe on vlyzþ : þe oþer hyne dryfþ. þe holy  
 man yernþ ase grihond. þet habbeþ alday hare eze / to  
 heuene : huer hi yzyeþ þe praye : þet hi driueþ. And  
 þeruore hy uoryeteþ alle oþre guodes. ase deþ þe gentyl  
 hond : huamne ha zyþ his praye / touore his egen.

þis is þet lyf / of þe wel louiynde. of gentil herte /  
 and affayted. þet zuo moche louyeþ uirtue : and hatyeþ  
 zenne. þet yef hi weren zykere / þet me ne ssolde his

Go out of this  
world dying, and  
go into the land of  
the living,

[Of þe blisses of  
paradis.]

where is the bliss-  
ful communion of  
God, of angels,  
and of saints,  
where is neither  
hypocrisy,  
strife, flattery,  
discord, nor  
hunger, &c.

The bliss is so  
great that one  
drop would in-  
toxicate,

so that riches and  
honour would be  
accounted woe and  
dung.

Love is stronger  
than fear,

and the love of  
God will keep us  
from sin.

The hare run-  
neth, the grey-  
hound followeth.  
The holy man  
runneth as the  
greyhound.  
All day his eye is  
to heaven, and he  
forgetteth all else,  
as doth the hound  
with his prey be-  
fore his eyes.

This is the life of  
the loving and the  
gentle heart,

[Fol. 22. b.]

who shall have  
the bliss of Para-  
dise,  
where no churl  
nor thief shall  
enter.

conne / ne god ne ssolde his awreke : ham ne daynede  
nazt / to do zenne. Ac al hare þenchinges / and al hare  
wyllis : hire herten clenliche loki / and agraypi / þet hi  
by worpi : to habbe þe blisse of paradys. huer no cherl  
ne ssel come in / ne uals. ne þyef. ne proud. uor þe  
worse ssolde by þe uelaþrede.

How to know good  
and evil.

To live aright one  
must seek virtue,

and know what is  
right as well as  
what is wrong.

A thing that one  
knoweth not of is  
not hated or de-  
sired.

This world is as a  
fair, where are  
many foul chap-  
men, who know  
the value of all  
things.

The Holy Ghost  
teacheth us to  
know the precious  
things from the  
vile, the sweet  
from the sour.

### HOU ME SSEL KNAWE GUOD AND KUEAD.

Nou ich þe habbe ysseawed / hou me tekþ wel to  
sterue / and lede guod lyf. Ac þou sselst ywyte / þet þe  
begynnynge uor to come to guode lyue : is to zeche  
uirtue. þet is þet me knawe / nazt onlepilyche huet is  
zenne / and huet is elmesse : ac þet me conne riȝt wel  
knaue / and deme : huet is kuead / and huet is guod. and  
uor to dele þet zoþe guod : uram þe opren. and þet greate  
guod / uram þe little. Vor þing þet me ne knauþ nazt  
ne is yhated / ne ywylned. And þeruore sselst þou  
ywyte þe þan þet þe wrytinges zyggeþ : þet þer byeþ  
zeue smale yeffes of god / þet me clepeþ þe smale  
guodes. on lite / an oþer grat / and zoþe. An onlepi-  
liche byeþ guodes ariȝt. huerof al þe wordle ys nyeȝ  
begyled [bezuyke]. Vor hi yeueþ þe greate guodes : uor  
þe little. oþer þe lesse / uor þe little. oþer þe greate / uor  
þe lesse. Vor þis wordle is. ase a fayre / huer byeþ  
manye fole chapmen. þet of alle þinges / hi knaweþ þe  
propre uirtue and þet worþ. þet ous tekþ þe holy gost /  
and non oþer maister. He ous tekþ to knawe þe greate  
þinges uram þe little. þe preciouises / uram þe viles. þe  
zuete / uram þe zoure.

Timely (temporal)  
goods.

The small goods  
are those of for-  
tune.

Lady Fortune  
(Chance) turneth  
her wheel each  
day, giving to  
some and taking  
away from others.

### OF TIMLICHE GUODES.

Hy clepieþ þe smale guodes : þe guodes of time / þe  
guodes of fortune [hap]. and þe leuedy fortune : went  
hare hueȝel eche daye / and benymþ / and yefþ. and  
went þet is aboue : beneþe. þet byeþ þe smale stones of  
gles ssynnynde. and þe coniuon his bayþ uor rubys. uor

safyrs. oþer uor emeroydes. þet byeþ as iueles to chil-  
 deren. þet god ous yefþ / ous to solas. and uor oure  
 loue : to draze to him. uor þet he wot þet we byeþ  
 fyebile / and tendre. and hyealde we ne moze his.  
 efterward / wayes of pouerté / of zorze / and of martire-  
 ment / ase deþ þe guode godes knyzt. þet þane kyngdom  
 of heuene payneþ be strengþe to wynne be his prouesse.  
 þanne þise ne byeþ : ne grete guodes / ne smale aryzt.  
 þanne wes a fol Iesu crist goddes zone. þet cheas pouerte.  
 and ssame. an efterward : he uorzok / blisses. worþssipes.  
 and riches : yef þet byeþ þe zoþe guodes. þanne ne  
 byeþ nazt / alle zoþe guodes ine heuene. þanne ne is  
 nazt god parfitliche yblyssed : þet ne vzeþ nazt zuyche  
 guodes. þanne is god ontrewé / and onkende / þet þise  
 guodes benymþ his urendes. and hise yefþ more large-  
 liche : to his yuo. yef þet byeþ zoþe guodes : þanne  
 weren foles alle þe halzen. and alle þe wyse clerkes.  
 and þe greate filosofes. þet þise guodes beuloze / and  
 onworþede / ase dong. Yef þet byeþ zoþe guodes :  
 þanne lyeþ god / þet lyeze ne may : and holy wryt.  
 þet hise clepeþ / leazinges. and ssed. and metinges. and  
 uanites. nettes. and bendes. and þe dyeules grines. and  
 þet is zoþ / aze pater noster. Vor þet byeþ þe dyeules  
 ginnes. huer-by þe zaules ine a þousond maneres he  
 gyleþ / and nymþ / and bynt / and halt.

God gives us time-  
 ly goods to com-  
 fort us.

Riches are not the  
 true happiness.  
 For were it so,  
 Christ would then  
 be a fool, that  
 chose poverty  
 and shame, and  
 forsook bliss, hon-  
 our, and riches.

God would be un-  
 true and unkind,

the saints and  
 wise clerks were  
 all fols,

and God would be  
 a liar.

The gifts of for-  
 tune are the  
 devil's snare  
 whereby he be-  
 guileth souls.

[Fol. 23. a.]

The wise chap-  
 men know the  
 worth of each  
 thing.

They see that  
 there is little good  
 in the world.

They give up the  
 world for God,

Ac þe wyse chapman / þet is þe guode man / þet þe  
 holy gost alyzt. be zoþe beknaulechinge / þet ouer al  
 him knauþ / huet ech þing is worþ / and zyzþ hit riht  
 wel. Hi onderstondeþ / þet al þe wordle ne is nazt a  
 guod snode : uor mannes herte to uelle. and þet þer is  
 moche kuead : and litel of guod. And þeruore huo þet  
 lokeþ þe perils / and þe kueades þet þer byeþ / and  
 wyteþ þet hit is zoþ : þet hi conne zigge. he þet ne  
 yefþ / þet he loueþ : he ne nymþ / þet he wylneþ. Hy  
 makeþ to god ane handuol. uor hi yeueþ þe wordle : uor  
 heuene. nazt / uor al. hor : uor gold. and leteþ al uor

and become  
poor.

god. riches. lostes. worþssipes. and becomeþ poure.  
þet is þe uayriste lyf / an þe zykeriste : þet is ine þise  
wordle.

There are others  
who make good  
use of riches,

þe oþre byeþ / þet yzeþ / þet ine uele maneres hi  
moze do hare prou / of guodes of time. þet me may hise  
habbe : ak naȝt to moche louye. Vor god ne hat naȝt /  
al to lete. hy hise ofhyealdeþ : ac litel hise prayzeþ. hi  
hise uzeþ : ac litel his louyeþ. ase dede saynt Abraham.  
Iob. and dauīþ. and uele oþre. þet þe perils beuloze : and  
deden hire þrofit / of þe guodes þet god ham lende : hi

who hold them in  
little esteem.

They serve God  
with their wealth.

couþen begge heuene. hi couþen hire zennen uorbegge.  
and helpe hare nyxte. Hi coþen more louye god / and  
herye / and þonki. worþssipie. drede. and yleue. uor

They see their  
own feebleness  
and their defects.

þe greate perils huer hi byeþ / and hām zelue þe more  
bouze / huanne hi yzeþ hare fieblesse / and hire poure  
loue / and hare defautes. huanne þane strayte way ne  
dorren guo. huanne zuo lyte wylleþ uor god þolye / and

They would rather  
forsake all the  
world's goods  
than retain them  
without the love  
of God.

yeue / þet zuo moche þolede / and let uor ham / yef hi  
wel ham wytyeþ / ak st[r]ang hit is. Vor hit is wel lizter  
þing : alle þe guodes of þe wordle lete / at on tyme uor  
god : þanne his ofhyealde / and naȝt louye. .

Of the less goods.

OF ÞE LESSE GUODES.

The middle goods  
are of kind and of  
teaching.  
Of kind are beauty,  
strength, &c. ;  
of teaching are  
learning, good  
manners, &c.

þe midel guodes / byeþ of kende : and of techinge.  
Of kende : ase uayrhede of bodye. prouesse. strengþe.  
zuyfthede. myldenesse. clyer wyt. sleȝþe. onderstond-  
ynge. and alle zuyche guodes þet kende berþ. Be tech-  
inge : ase grat clergie. ine alle oþre guodes : þet me  
wynþ be studye / oþer be guode wone / ase byeþ guode  
þeawes / and zome uirtues. Ac þise ne byeþ naȝt yet  
ariȝt þe zoþe guodes : uor hi ne makeþ naȝt þane / þet  
hise heþ uolliche guod. Vor manye filozofes / oþer of  
greate clirkes<sup>1</sup> / and of kynges / and of emperours /  
þet hedden moche of zuyche guodes : byeþ ydampned  
ine helle. Efterward / zuyche guodes yefþ oure lhord

These do not  
make men fully  
good,  
for many philoso-  
phers, clerks,  
kings, &c., that  
had much of such  
goods, are now  
damned in hell.

<sup>1</sup> MS. *cherkes*

alsuo to his uyendes : ase he deþ to his uryendes. to  
 sarazyns / and to ualse cristene : ase to þe guode.  
 Efterward / hit ne is nazt zoþ guod / þet fayleþ / and  
 þet me may lyese wyll he nolle he. and þet þieues ne  
 moze stele. ne robbere benime. alneway ate ende : dyeaþ  
 his benymþ. Efterward / zoþe guodes helpeþ eche  
 daye / and ne harmeþ neure. Ac uorzoþe zuyche  
 guodes / and zuiche graces wyþoute : doþ ofte kuead /  
 and harmeþ ham / þet hise habbeþ / bote hi hise ne  
 wel usy. And huanne hi ham yelpeþ / oþer hi ham  
 prodeþ / and oþren hy onworþeþ. Vor þe ilke to huam  
 god heþ yyeue þe ilke graces / and þe ilke guodes / þet  
 ich habbe beuore ynemned god uor to serui. and helpe  
 his nixte. bote yef he hit ne vsy treueliche : he ssel  
 by ine þe more gratter torment. and straytlyche him  
 behoueþ rekeni. and yelde scele to god / ate daye of  
 dome.<sup>1</sup> of þet he heþ ydo. and of þet he heþ ywonne /  
 of þe guodes þet god him heþ ylend : uor to mory.

Our Lord giveth  
 such goods to His  
 enemies.

True goods never  
 fail, nor harm.  
 Mere outward  
 graces may do us  
 harm if they cause  
 us to become  
 proud and boast-  
 ful.

[Fol. 23. b.]  
 If we do not use  
 aright God's gifts

we shall receive  
 the greater tor-  
 ment.

#### OF þE ZOþE GUODES.

Of the true goods.

Nou ich þe habbe ssortliche yssewed / huyche byeþ  
 þe lyttle<sup>2</sup> guodes / and þe midel guodes : nou ich þe  
 wyll ssewy huet ys þe zoþe guod arizt : þet makeþ þan  
 þet hise heþ : guod. and wyþoute ham : non ne wes  
 neure arizt guod. þet guod me clepeþ : godes grace. and  
 uirtue. and charité. Grace : uor þet he yaf / helpe. and  
 lyf. and zaule. uor wyþoute þise guodes : þe zaule is  
 dyead. Vor ase þet body is dyead wyþoute zaule :  
 alzuo is þe zaule : wyþoute godes grace. Hy is ycleped  
 uirtue : uor þet hy worþssipeþ þe zaule myd guode  
 workes / and mid guode þewes. Hy is ycleped charité :  
 uor þet hy ioyneth þe zaule to god. uor charité ne is non  
 oþer þing : þanne dyere onhede. þet is þe ende / þet is  
 þe perfeccion / and þe guodhedde / huer-to we ssolle ous  
 draze. Moche weren þe egyptiens deceyued. þet is to  
 zigge / þe yealde filozofes þet zuo byzylyche desputede /

The true goods  
 make him good  
 that hath them.

They are grace,  
 virtue, and cha-  
 rity.

The soul is dead  
 without the grace  
 of God.

She is called vir-  
 tue, for she hon-  
 ours the soul with  
 good works.  
 She is called  
 charity, for she  
 joineth the soul  
 to God.

The old philoso-  
 phers set the

<sup>1</sup> MS. *dome*

<sup>2</sup> MS. *lyttle*

greatest good in  
lust of flesh,  
or in riches, or in  
honest life.  
But St Paul says  
that dame  
Charity, the queen  
of virtues, is the  
greatest good.

When all other  
goods fail this  
faileth not.

Of three manners  
of good.

There are three  
sorts of goods.  
1. Honourable.  
2. Pleasant.  
3. Profitable.  
Of the goods of  
the world.  
None desire them  
unless they be  
either honourable,  
pleasant, or pro-  
fitable.  
The proud seek-  
eth the first, the  
covetous the  
third, and the  
lustful the second.  
Virtue combines  
the honourable,  
the pleasant, and  
the profitable.

and zoʒten huet wes þe heʒeste guod ine þise lyue. ne  
neure ne myʒten hit vynde. Vor zome hit zette ine loste  
of ulesse. þe oþre : ine riches. and oþre / ine oneste  
lyf. Ac þe greate filozofe saynte pawel. þet wes ynome  
in to þe þridde heuene / and pasede alle þe oþre filo-  
zofes / ous proueþ be uele skeles. þet þe heʒeste guod  
ine þise lyue : ys þe kuen of uirtues dame charité. Vor  
he zayþ wyþ-oute hire : non oþer guod / ne is worþ.  
and huo þet þis heþ : he heþ alle þe oþre. and huanne  
alle þe oþre guodes fayleþ : þis ne faleþ nazt. and  
about alle þe oþre greate guodes þet byeþ : þys is þe  
lheuedy. þanne is þis þet gratteste guod : þet is onder  
heuene.

#### OF þRI MANERES OF GUODE.

And hueruore wylt þou þet guod / þet is ycleped  
riʒt uirtue more louie / and zeche about alle oþren :  
þis ich wylle yet eft / his worþ ssewy. Me can todele  
þri manere guodes. guod / worþssiplich. guod / lostuol  
and guod : uremuol. nanmore ne is of guodes. ne zoþe.  
ne ydele. bote þise þri maneres. and þet þou yzist open-  
liche. Of þe guodes of þe wordle / þet non ne wylneþ /  
ne loueþ noþing / bote yef he wene : þet hit by him  
worþssipuol / oþer lostuol. oþer uremuol. þe proude :  
zekþ þing worþssipuol. þe couaytous : þing uremuol.  
þe lostuol : þing lykynde. And alle þet þise zechep  
ydelliche : is ine uirtue / zopliche. Vor uirtue is þing  
wel worþssipuol. lostuol. and uremuol.

Of virtue.

4

#### OF VIRTUE.

Virtue is honour-  
able :  
Six things are  
desired because  
[Fol. 24. a.]  
they are honour-  
able :  
1. Beauty, 2. wit,  
3. prowess,  
4. might, 5. free-  
dom, 6. nobleness.

þet uirtue is worþssipuol : þet myʒt þou ysy ine  
þise manere. Zyxx þinges byeþ ine þise wordle moche  
ywylned / uor þet hit þingþ þet hy byeþ moche worþ-  
ssipuol. uayrhede. wyt. prouesse. myʒte. vridom. and  
noblesse. þise byeþ zix wellen of ydelnesse. þanne  
ydele blisse is to moche. Vayrhede / is þing mochel



yloued. uor þet is þing moche yworþssiped. And naȝt  
 uorþan uayrhede þet þe eȝe of þe bodye yzyȝþ / and  
 loueþ. is þing uals / ssort. and ydel. Vals : yef he ne is  
 uayr. ne þe ilke uayr. ac oure eȝen byeþ fyebble / þet ne  
 zyeþ bote þet skin wyþoute. þanne huo þet hedde þe  
 zyȝþe ase heþ þe lynx / þet me clepeþ oþerlaker :  
 leucernere. þet yzyȝþ þorȝ þane wal alouer. ha ssolde yzy  
 openliche / þet non uayr body / ne is : bote a huyt  
 zech uol of donge stynkinde. and ase a donghel be-  
 snewed. Efterward þis uayrhede is ssort. uor zone hit  
 fayleþ and ualouweþ ase þet flour of þe uelde / anon ase  
 þe zaule him todeþ. al þe uayrhede þet / þet body heþ :  
 þe zaule hit yeaþ. and uor þe zaule he hit heþ. þeruore  
 he is fol / þet of uayrhede of bodie him gledeþ. Ac þe  
 uayrhede of þe zaule : is uayrhede ariȝt / þet alneway  
 wext and neure ne ssel fayly. þet is þe zoþe uayrhede /  
 hueruore þe zaule to god likeþ / and to þe angles þet  
 yzeþ þe herte. þis uayrhede yelt / and yefþ / to þe  
 zaule : grace. and uirtue. and loue of god. uor hy re-  
 formeþ / and agraypeþ / and him yelt his ryȝte pryente.  
 þet is þe ymage of his sseppere / þet is uayr wyþoute  
 comparysoun. and þet best him anlykneþ : mest is uayr.  
 þanne þet uayreste þing þet ys onder god : is þe zaule /  
 þet heþ parfitliche his riȝte sseppe / and his riȝte briȝt-  
 nesse / colour of flour. briȝtnesse of zonne. sseppe of  
 man. lykyng of preciouſe stones. And al þet þe eȝe of  
 herte yzyþ of uayr : is uoulhede and uelpe / to þe zyȝþe  
 of him. and al þet me may onder gode þenche of uayr :  
 hit ne may naȝt by ycomparised to him.

Beauty appeals to  
the eye.

Had we the eye of  
the Lynx, we  
should see each  
fair body as a sack  
full of dung.

Beauty soon fails  
and withers.

He is a fool that  
rejoiceth on ac-  
count of his fair-  
ness.  
Beauty of the soul  
never fades, for it  
is like to God and  
the angels.

It giveth grace to  
the soul.

The fairest thing  
under God is the  
soul that hath per-  
fectly its right  
shape.

Nothing in the  
world may be  
compared to it.

#### OF WYT / AND OF CLEREGYE.

Cleregye and wyt / byeþ þinges moche yworþssiped.  
 Ac yef þou wylt by wys ariȝt. and heȝe cleregye lyerny :  
 make þet þou habbe þet zoþe godes guod. þet is / grace /  
 and uirtue. uor þet is þe zoþe wysdom. þet alyȝt þe herte  
 of man. ase deþ þe zonne : þe wordle. þis wyt paseþ þe

Of wit and of  
learning.

Clergy and wit  
are things much  
honoured.

God's grace is the  
true wisdom that  
enlighteneth the  
heart of man.

This wit passeth  
the wit of the  
world, which is  
but folly.

Those who love  
the world  
think the moon to  
be the sun.

They mistake a  
glass for a sap-  
hire.

They live like  
children that seek  
only their own  
will.

In such folk is  
reason dead,

[Fol. 24. b.]

they are like a  
woman with child,  
who prefers a  
sour apple to a  
wheat loaf.

They cannot be-  
lieve that there is  
more bliss in serv-  
ing God than in  
serving their own  
lusts.

Their wit is the  
devil's wit,  
that each day  
tempteth others  
to do wrong.

The bliss of the  
world is idle,

wyttes of þe wordle / ase deþ þe zonne : þe brytnesse of  
þe mone. Vor yef wyt of þe wordle ne is bote folye  
ase zayþ þe wrytinge / and childhede / and onwyt. folye  
ine ham : þet þe wordle louyeþ / and hire uayrhede /  
þet hi ne conne yknaue / þane day : uram þe nyzt. ne  
deme betuene *grat* / and smal. betuene *precious* / an  
vil. Hy wenep of þe mone : þet hit by þe zonne. uor  
hi wenep of þe worþssipe of þe wordle : þet hyt by þe  
zoþe blisse. of ane epple : an hel. uor hi wenep by þe  
wordle : þet hit by wel *grat* þing. þet to þe ziþe of þe  
heuene ne is bote an eppel. hy wenep of a gles : þet  
hit by a safir. uor hi wenep þet hare myzte / and hare  
strengþe : by wel *grat*. þet more is brekynde / and  
fyeble : þanne gles. Efter þe chi[l]dhede / þet þe wyt of  
þe wordle / and þo þet byeþ zuo wyse to loky þet body /  
and to eysy / and to delyty / þet libbeþ ase children.  
þet ne zechep bote hare wyl to done. In zuych uolk is  
skele dyad. and þeruore / hi libbeþ ase bestes. uor hare  
wyt is al myswent / and corrupt. ase þe zuelz of þe zyke /  
oper of þe wyfman *grat* myd childe. þet more hi uynt  
smak in ane zoure epple : þanne in ane huetene lhoue.  
and þet child in ane cole : þanne in ane guode mete.  
Alsuo zuych uolk ne moze yleue / þet þer by more  
blisse / and lost / ine god to serui / and to louie : þanne  
to done þe wyl of hare loste. uor hi ne conne deme /  
betuene zuete / and byter. Efterward / þis wyt / is  
onwyt. ine þan þet byeþ zuo moche sotyl ine kuednesse  
to uynde / ine opren to gyly / and deceyui oper be playt /  
oper be strengþe / oper be barat. þet hy ne þencheþ / ne  
studieþ / bote ham zelue to auonci : and opren to harmy.  
þet wyt is þe dyeules wyt / ase zayþ saint iacob / þet eche  
daye him uondeþ / opren to harmy. Ac þe zoþe wyt /  
þet þe holy gost tekþ to godes uryendes / is ine knauynge  
wyþ-oute wyþnimynge / þet ech þing is worþ. hit sseweþ  
þet þe wordle is ydel : ine byinge. vyl : ine worþ. biter :

ine smac. þet þe blisse of þe wordle : is ydel. þe riches : vil. þe lostes : bitere.

its riches are vile,  
and its lusts are  
bitter.

Afterward he yefþ to y-uele / þet þe loue of god /  
and uirtue / is zoþ þing / and of pris. Zoþ : uor hi  
uoluelp þe herte / and norisset / and sostyeneþ. of  
pris : uor me may god / an al þet he heþ : begge.  
Zuete : uor þet is þe manne / þet alle þise þinges makeþ  
zuete. zuynch. zorþes. tyeares / and weþinges. ssames.  
martires. and alle pinen. and al þet me may þenche. þet  
is þe zuete sucre / and of guod ssmak. and þet is þe  
wyt / and þe wysdom / þet þe writinge clepeþ / worþ-  
ssipuol wysdom / huerof wext zoþe blisse ine inwyt.

Virtue is a true  
thing, and of  
worth,

it rendereth sweet  
labour, sorrow,  
tears, and weep-  
ings.

It is the wit and  
wisdom called  
honourable.

After uirtues / an charites : he yefþ zoþe prouesse.  
þazne þer nys prowesse ariȝt : bote ine godes knyȝtes /  
þet þe holy gost heþ y-dobbed / and y-armed / mid uirtu /  
and mid charité. Ine prouesse byeþ þri þinges todeld.  
hardyesse. strengþe. an stedeuestnesse. Non ne is aȝȝt  
preus : þet þise þri þinges ne heþ. þet ne ys hardy / and  
zyker / to greate þinge ondernime. strang / and myȝtuol /  
uor to uolȝy. zed / and stable : uor to uolȝy. Ac wyþ-oute  
wyt / and wyþ-oute porueyonce : ne byeþ naȝt worþ non  
of þise þry þinges. Vor ase zayþ þe boc of þe art of knyȝt-  
hod / ine opre quereles huame me mysnymþ hou þet  
hit by uounde myd amendement. Ac errour in batayle /  
ne may naȝt by amended. uor hi is anon awreke.

[Zoþe prouesse.]

True prowess  
exists only in God's  
knights.

In this prowess  
are boldness,  
strength, and  
steadfastness.

In quarrels an  
error may be  
rectified,  
but in battle a  
mistake may not  
be amended.

Fole op-nymynge is huer lite profit lip. and moche  
cost. and of peril. and of payne. Zueche byeþ þe  
opnymynge / þet me clepeþ prous. and hardi / ine þise  
wordle / þet body / and zaule brengeþ into zenne / and  
þe guodes also / and ine peril / and ine payne / uor a  
lyte lost to habbe : þet mochel is ydel / and litel ylest.  
Ac uirtue makeþ man of greate herte / and of wyse  
opnymynge þazne hi makeþ man þet ne is bote erþe /  
zuo hardi / þet he dar opnyme : þe regne of heuene to  
wynne. and alle þe dyeulen / þet byeþ zuo stronge / to

[Fole opnymynge.]

The world's  
prowess is peril-  
ous.

Virtue makes a  
man bold in heart,  
so that he aspire  
to the reign of

[Fol. 25. a.]

heaven.

He who is without  
virtue hath no  
great courage,  
for he dreads the  
adversities of the  
world.

He is as a child  
who likes a mirror  
better than a king-  
dom.  
Virtue maketh a  
man to win heaven  
and to despise the  
world,

so that he is no  
more troubled by  
adversity than  
the sea is by drops  
of rain.

Virtue makes a  
man as hardy as  
a lion, strong as  
an elephant, and  
steadfast as the  
sun.

ouercome. þis opnimynge : is guod / and wys. huer  
þer is lytel peril / and litel of pyne. and blisse. and  
worþssipe wyþ-oute mesure. Huo þet ne heþ uirtue :  
he ne heþ grat herte / ase heþ þe ilke þet heþ drede of  
najt. Zuyche byeþ þo þet zuo moche dredeþ þe kueades  
and þe aduersetes of þe wordle. and þet habbeþ drede  
uor to lyese : þet hi ne moze najt longe hyealde. ha neþ  
najt grat herte þet hit yefþ uor najt. ase doþ þo þet  
yeueþ hare herten to louie þe guodes of fortune / þet  
ine zoþe : ne byeþ najt / to þe zizþe of þe zoþe guodes of  
blisse. þanne zuych uolc byeþ ase is þet child / þet  
loueþ more ane sseawere : þanne ane kingdom. an eppel :  
þanne al his kende. Ac uirtue yefþ grat herte arizt.  
uor uirtue makeþ wynne heuene : and onworþi þe  
wordle. grat berdone of penonce to bere. and alle þe  
kueades of þe wordle onderbere. and gledliche polye.  
and uor god to leste / to alle þe asaylinges of þe dyeule  
wydstonde. And ase zayþ þe wyse seneke. Najt ne  
habbeþ more of myzte aye uirtues / kueade mysfalles /  
and zorþes / ne al þet fortune may þreapny / an do :  
more þanne þer byeþ dropen of rayn ine þe ze. Virtue  
makeþ man hardi / ase lyoun. strang / ase olyfont.  
stedeuest and lestinde / ase þe zonne / þet alneway  
yernþ / and ne is neure wery. þanne þer ne is prowesse :  
bote uirtue.

Might.

MYZTE.

No true lordship  
but in virtue.

[*Mannes lthord-  
ssip.*]

Man was made to  
rule over all crea-  
tures,

Alsuo þer ne is non zoþe lhordssip : bote ine uirtue.  
A grat lhord he is : þet to huam al þe wordle serueþ.  
Zuych lhordssip / yefþ man grace and uirtue. Vor hi  
zet man spirituellyche ine his rizte stat / huerinne  
he wes uerst ymad. þe man wes ymad ine zuyche  
worþssipe / and ine zuyche lhordssipe : þet he wes  
lhord of alle ssepþes / þet were onder heuene. and to  
huam : alle þinges bozen / and to huam noþing ne  
my,te derye. and þet is þe rizte stat to man and to his

lhordssip. Ac þis lhordssip he leas be zenne. ne he hit  
 nazt ayen ne miȝte awynne : bote be uirtue. Ac uirtue  
 arereþ þane man an heȝ : and him deþ þe wordle onder-  
 uot / and him deþ wende to heuene.

but he lost this  
 lordship by sin.  
 Virtue puts all  
 things again under  
 his foot.

Virtue makeþ þane man / more ariȝt lhord of the  
 wordle : þanne by þe kyng / of his regne. Vor of þe  
 guodes of þe wordle / he heþ ase moche ase his herte  
 wylneþ. þer is his wone / and his sustinonce / and al  
 þet he wyle habbe / more ynoȝ / þanne habbe þe kyng.  
 uor al þet habbeþ þe guode / and þe kuede : al hit is  
 his. Vor of zuo mōche makeþ his prou / and of al hire  
 god / and þonkeþ. and more loueþ / and dredeþ / and  
 serueþ. ine þet he yȝiȝþ / and knauþ / þet alle sseþþes  
 byeþ ymad him uor to serui. Efterward / he heþ  
 anopre empire / uayr / an grat / wyþoute þet non ne ys  
 aryȝt lhord. uor he is emperour of him-zelue. þet is of  
 his bodye : and of his herte. huiche he demþ / and halt  
 ine guode payse / huerof he deþ his wyl. Vor his  
 herte is zuo bliþe to þe wyll of gode : þet al þet god  
 deþ : al hit is him uayr. and þerby heþ he alneway : þe  
 herte ine peyse. and þet body gouerneþ be þe wyll of  
 god / and al þet god deþ to his bodye : he yelt þonkes /  
 and hym payþ. and þet is þe lhordssip / þet uirtue yefþ  
 to þan þet hit heþ. Huerof specþ senekes þet zayþ.  
 Ase moche worþssipe / and grat empireté<sup>1</sup> of the kynge /  
 by emperour of þy-zelue. A god uele byeþ þer kynges /  
 and of barouns ine þe wordle / þet habbeþ casteles /  
 cites / and regnes / þet ne habbeþ nazt þis lhordssip.  
 þet of hare herten : ne byeþ nazt lhordes. þet hyse  
 tormenteþ ofte. oþer be yre / oþer be enel wil. oþer be  
 couaytse / oþer be wylny[n]gges. þet hy ne moȝe nazt  
 uoluelle.

Virtue makes a  
 man more a lord  
 than is the king by  
 his reign.

It causes him to  
 enjoy all things.

He is emperour of  
 himself, i. e., of  
 his body and  
 his heart.

His heart is al-  
 ways in peace, and  
 his body is govern-  
 ed by the will of  
 God.

[Fol. 25. b.]

He gives thanks  
 to God for all his  
 gifts.

There are many  
 kings and empe-  
 rors that have  
 castles and cities,  
 who have not this  
 lordship.

## VRIDOM.

## Freedom.

Efterward / non ne heþ uridom : bote he habbe  
 grace / and uirtue. þanne yef þou wilt conne huet is

There are three  
 sorts of freedom,

<sup>1</sup> So in MS.

1. of kind(nature),  
2. of grace, 3. of  
bliss.

1. Free-will to do  
good or evil.

This freedom  
comes from God,  
and the devil can-  
not influence man  
against his will.

Man loses his free-  
dom when he sin-  
neth deadly,

and becometh the  
devil's thrall.

2. Freedom of  
grace.  
Those have this  
freedom who by  
grace and virtue  
are no longer  
slaves of sin.

They care not a  
button for the  
world, and dread  
neither king nor  
earl, nor life nor  
death,

but desire death  
as the reaper longs  
for harvest.

They dread no-  
thing but God.

uridom arizt. þanne sselt þou onderstonde þet þe man  
heþ þri maneres of uridom. þe one of kende. þe oþre of  
grace þe þridde of blisse.

þe uerste is uri-wyl / huer-by he may chyese / and  
do / uryliche oþer þet guod oþer þet kuead. þerne  
uridom he halt of god zuo uriliche þet non ne may him  
do wrang. ne alle þe dyeulen of helle ne mozen mannes  
wyl strengþi to do one zenne wyþ-oute his wyll. Vor  
yef man. dede þet kuead toyeans wyll : hit nere non  
zenne. Vor non ne zenezep ine þet he ne may nazt  
bevely. ase zayþ saynt austyn. uridom habbeþ alle men.  
ac hit is ybounde ine children / and ine foles / and yne  
wytlease / þet ne habbeþ nenne skele / huer-by hi  
conne chyese : þet guode uram þe kueade. þerne  
uridom þe man benymþ him-zelue ine grat del. huanne  
he zenezep dyadliche. uor him-zelue zelp : uor þane lost  
of þe zenne. and him-zelue yelt to þe dyeule / and  
becomþ his þrel to þe zenne. zuo þet he ne may hit  
uorprawe to his wyll / þet he heþ ymad zyker : bote þe  
grace of god him helpe.

þe oþer uridom is þe ilke / þet habbeþ þe guodemen  
in þise wor[d]le / þet god heþ yvryd be grace / and be  
uirtue / uram þe þreldome of þe dyeule and of zenne :  
þet hi ne byep þrelles. ne to gold / ne to zeluer / ne to  
hare caroyne. ne to þe guodes of fortune / þet þe dyap :  
ne may benime. Ac hy habbeþ hire herten zuo arered  
ine god : þet hi ne prayseþ þe wordle : bote ane botoun.  
and hi ne dredeþ kyng. ne erl. ne non misual. ne  
pouerte. ne ssame. ne dyap. uor hi byep half deade. and  
habbeþ þe herten zuo todeld uram þe loue of þe wordle :  
þet hi abideþ and wylneþ þane dyap / ase deþ þe guode  
workman his ssepe. and þe lezere his heruest. and þo  
þet byep ine wo of ze : guod port. and þe prisons : hare  
deliureonse. and þe pylgrym : his contraye. and þise  
byep stedeuestliche uri / ase me may by inc þise wordle.  
Vor hi ne leueþ / ne dredeþ noping bote god and byep

ine greate pays of herte. uor hy hys habbeþ yzet ine  
god and byeþ nyeȝ ine paradys be wylnyngē. And þe  
ilke vrydom : comþ of grace : and of uirtue.

Ac yet eft þis vrydom : ne is bote þreldom / to þe  
zyȝþe / of þe þridde uridome. þet habbeþ þo þet byeþ  
nyeȝ deliured / of bodye / and of al. and myd gode  
byeþ / nou ine his glorie. þise byeþ zoþliche vry. uor  
hy byeþ delyured of alle wo / of drede / of deaþe / and  
of zenne. of wanhope. of gyle. and of þe wordle. of  
zorȝe. and of alle pyne of herte / and of bodye : wyþ-  
oute comynge ayen. of huyche þinges / non ne is ury  
ine þise wordle : huet hi is y-do.

3. The third free-  
dom is far greater  
than the other  
two.

[Fol. 26. a.]

Those who have  
this freedom are  
delivered from all  
woe, from dread  
of death, from sin  
and sorrow, for  
they are now in  
glory.

NOBLESSE.

Nobility.

Hvo þet þanoprene urydom huer-of ich habbe yspeke  
myȝte habbe : to greate noblesse hit ssolde come. þe  
zoþe noblesse / comþ of þe gentyle herte. Vorzoþe  
non herte ne is gentyl : bote he louie god. þanne þer ne  
is non noblesse : bote to serui god an louye. ne vyleynye.  
bote ine þe contrarie þet is god to wreþi / and to do  
zenne. Non ne ys ariȝt gentyl / ne noble / of þe  
gentilesse of þe bodye. Vor ase to þe bodye : alle we  
byeþ children of one moder. þet is of erþe : and of wose.  
huer-of we nome alle : uless and blod. of þo zide : non  
ne is ariȝt gentil / ne vri. Ac oure riȝte uader / is  
kyng of heuene / þet made þet body of þe erþe. and  
ssop þe zaule to his anlycnisse an to his fourme. An  
al ase hit is of þe uader ulesslich þet mochel is bliþe /  
huanne his children him byeþ ylych. al-zuo hit is of  
oure uader gostlich / þet be wrytinges / an be his zondes /  
ne let naȝt ous to somony / and bidde / þet we zette  
payne : to by him ilich. and þeruore he ous zente his  
blissede zone Ihesu crist in-to erþe / uor to brenge ous  
þe zoþe uorbisne / huer-by we byeþ yssape to his ymage /  
and to his uayrthede / ase byeþ þo þet wonyeþ ine his

True nobility  
cometh of the gen-  
tle heart.

The gentle heart  
loves God and  
hates sin.

No one holdeth  
right nobility  
from the body ;  
for we are all chil-  
dren of one  
mother, i. e., of  
earth and mud.  
Our right father  
is King of heaven,

and He sent His  
son Jesus Christ  
to bring us the  
true pattern,  
whereby we are  
formed to His  
image and fair-  
ness.

The holy man in  
this world endea-  
vours to know and  
love God.

The more the  
heart is clean,  
the more openly  
he seeth the face of  
Jesus.

In paradise we  
shall see God  
openly as He is.  
We here see Him  
as in a glass  
dimly.

True nobility be-  
gins in grace and  
is completed in  
bliss.

This nobility the  
Holy Ghost work-  
eth in the heart,

He raiseth men up  
to God,

[Fol. 25. b.]

so that their will  
is one with God's  
will.

heze cité of heuene. þet byeþ þe angles / and þe  
halzen of paradis / huer ech is þe more he3 / and þe  
more noble / þe more propreliche þet he berþ þe ilke  
uayre ymage. And þeruore þe holy man ine þise  
wordle deþ al his herte / and al his payne to knawe  
god and louye. And of hire herte : alle zenne to  
waynye. Vor þe more þet þe herte is clene / and þe  
uayrer : zuo moche he yzy3þ þe face of Iesu crist þe  
more openliche. and þe more þet he his yzy3þ openliche :  
þe more he him loueþ þe stranglaker. þe more he him  
likneþ propreliche. And þet is þe zoþe noblesse / þet  
makeþ ous godes zones. And þeruore zayþ ri3t wel  
saynd ion þe apostel. uor þanne we ssolle by godes  
children. and we ssolle by him ylich propreliche huanne  
we him ssolle yzy / ase he ys openliche. þet ssel by ine  
his blysse : huanne we ssolle by ine paradys. uor hyer  
ne zyþ non onwry3e þe uayrhede of god / bote ase hit  
by ine ane ssewere. ase zayþ sainte pael. Vor þanne  
we him ssolle yzy face to face clyerlyche.

þe zoþe noblesse þanne of man begynþ hyer be  
grace / and be uirtue. and is uolueid ine blysse. þise  
noblesse makeþ þe holy gost ine herte þet he clenzeþ  
ine clenness / and aly3t ine zoþnesse. and uoluelp ine  
charité. þise byeþ þe þri greteste guodes : þet god yeff  
þe angles. ase zayþ saint denys. huer-by hy byeþ yliche  
to hare sseppere. And þus workeþ þe holy gost ine þe  
herten of guode men be grace / and be uirtue / huer-  
by hy byeþ ymad to þe ymage / and to þe anlycnesse of  
god / ase hit may by ine þise lyue. uor he his arereþ zuo  
ine god / and his becleþ zuo ine his loue / þet al hare  
wyl / and al hare onderstondinge is / þet is . . . . þet  
is hare beþenchinge þet is ywent ine god. þis loue and  
þis wylnyng / þet ioynep / and oneþ zuo þe herte to  
god : þet he ne may oþer þing wylny : oþer þanne god  
wyle. uor hi ne habbeþ betuene god and ham : bote on-  
lepi wyl. and þanne to þe ymage / and to þe anliknesse



of god. ase me may habbe in erþe. and þet is þe grat-  
 teste noblesse / and þe heȝeste gentillesse / þet me may  
 to hoppe : and cliue. A. god / hou hy byeþ uer uram  
 þise heȝnesse / þo þet makeþ ham zuo quaynte of þe ilke  
 poure noblesse þet hi habbeþ of hare moder þe erþe /  
 þet berþ and norysseþ azewel þe hogges : ase hy deþ þe  
 kinges. and hy ham yelpeþ of hare gentyleté / uor þet  
 hy weneþ by of gentile woze. and þe ilke kenrede : hy  
 conne riȝt wel telle. And þe oþre zyde hy ne lokeþ  
 naȝt / huer-of ham comþ þe zoþe noblesse / and þe  
 gentyl kenrede. Hy ssolden loki to hare zoþe uorbysne  
 Ihesu crist / þet mest louede / and worssipede his  
 moder : þanne eure dede eny oþer man. and alneway  
 huanne me him zede. ‘sire : þi moder / and þi cosyn /  
 þe akseþ.’ He ansuerede. ‘huo ys my moder / and huo  
 byeþ myne cosynes ? huo þet deþ þe wyl of myne uader  
 of heuene : he is my broþer / and my zoster / and my  
 moder.’ Vor þis is þe noble zyde / and þe gentyl  
 kende / þer-of comþ / and wext ine herte : zoþe blisse /  
 ase of þe oþren ydele noblesse : wext prede / and ydele  
 blisse.

Far from God are  
 those who are so  
 proud of their no-  
 bility taken from  
 the earth,  
 which nourisheth  
 hogs as well as  
 kings.

We should look to  
 our true exemplar  
 Jesus Christ,  
 who has said that  
 His mother and  
 His cousins are  
 those who do the  
 will of God.

## GENTYL GUOD.

Gentle blood.

Nou ich þe habbe al uolliche ysseawed þet ich leue.  
 þet þer ne is non guod aryȝt worþssipuol : bote uirtue /  
 and charyté. þet is uayr loue of god. þet þer ne is non  
 oþer guod profitable. þis ous wytnesseþ saynte paul  
 þet zayþ alsuo. ‘Yef ich hedde zuo moche wyt ine me /  
 þet ich couþe alle clergyes. alle speches. and speke also  
 wel ase myȝte man / oþer angel. and ich couþe godes  
 priuities / and his redes. and yef ich betoke my body to  
 slaze. and yeue al þet ich habbe to þe poure. and dede  
 by miracle þe helles lcheape uram one stede / to anopre.  
 bote-yef ich ne hedde þe uirtue of charité : al hit nere  
 me naȝt worþ.’ Nou nim hede þet zaynte paul þet me  
 ssel wel yleue. ous heþ hyer ynemned / þe meste gentile

There is nothing  
 worthy of hon-  
 our except virtue  
 and charity.

Learning, speech,  
 liberality, &c., are  
 worthless without  
 charity.

If, as St Paul  
 says, these great  
 possessions profit-

eth nothing with-  
out charity,

how shall less  
goods avail?

Who that most  
hath, is worth  
most.

[Fol. 27. a.]

How shall we say  
that those do good  
whos hall hereafter  
be damned in hell,  
because they have  
abused the gifts of  
God?

Bodily works and  
spiritual deeds  
are nothing with-  
out charity.

Charity is good  
chaffer, that every-  
where wins and  
never loses.

guodes / þet man may do / and þet mest were ywoned :  
to by worþ. and profiti. þet byeþ [þe] porueyonces of  
bodye. and slaȝþe to þolye. helpe poure. to wende þane  
zenuolle. and connynge. an speches. and [he] zayþ þet alle  
þise guodes wyþ-oute charité : ne byeþ naȝt worþ. and  
yef þise guodes ne byeþ naȝt worþ : hou ssolde lesse  
guodes by worþ? þis þi-zelf þe myȝt zȝy be skele þet  
hyer beuore me heþ yzed. zuo moche is worþ þe man :  
ase is worþ his land. þet is ase zoþ / ase pater noster.  
Huo þet wel onderstant. hou / and huer-by / þe man is  
worþ / oþer naȝt / oþer zomdel / oþer more oþer lesse /  
and þet ne is non drede / þet / þet ne by charite / and  
þe loue of god. Vor huο þet mest heþ : mest is worþ.  
and huο þet lest heþ : lest is worþ. huο þet naȝ[t]<sup>1</sup> ne  
heþ : naȝt ne is worþ. Vor huο moche þe man het of  
timliche guodes / ase byeþ / gold / an zeluer. an riches-  
ses. oþer guodes gostliche. oþer kendeliche / ase byeþ / creft /  
and queyntȝe. wyt / and clergie. strengþe / and prou-  
esse. and oþre guodes. Hou ssel ichȝ zyȝge þet hi doþ  
guod / þazne he ssel by þe more zoruollaker ydamned /  
uor þet he his benoteþ naȝt ariȝt. of þe guodes þet god  
him hedde ylend uor to winne. Efterward yef he deþ  
workes bodylyche / as doþ þise zuynkeres / and þise  
gememen. Oþer yef he deþ workes gostliche. ase byeþ  
uestinges. benes. ssrede þe poure. bere þe here. yef he is  
wyþ-oute charite : zoþ uor to zigge : hit ne is him naȝt  
worþ. Vor þeruore / þe more mede to-uore god him ne  
worþ þe raþre / yef he sterfþ wyþ-oute charite : y-damned  
ha worþ. Ac þe ilke þet heþ uirtue and charité guode /  
of al þet god him zent ine þise wordle / of al he deþ his  
nyede. and of al he wynþ : grace of blysce.

Charité is a guod chapfare / þet oueral wynþ / and  
none time ne lyst. alle þe guode paneworþes hy bayþ.  
and deþ alneway his nyede. and naȝt uorþan : hy heþ  
alneway hire peny ayen / þet is þe loue of herte / þet is þe

<sup>1</sup> MS. naȝ

godes peny / huer-mide me bayþ / alle þe guodes of þe wordle / and alneway ha bleþþ uor euremo / ine þe purse. Loue heþ ine eche stede his zales. Charité wynþ in eche þinge. and playntes. and hy heþ þe maystrie : ine alle batayles. Hi deþ / þet asemoche is worþ to onenen ueste enne day : ase to anopren : al ane lenten. Hi deþ<sup>1</sup> / þet ase moche is worþ o peny to onen þet ha yeþþ : ase to anopren : an hondred pond. Zygge a pater noster : ase to anopren a sautyer. and þet ne is uor non opre skele : bote uor þet / þet zuo moche is worþ þe man / zuo moche byeþ worþ his workes. Vor þe more þet he heþ zoþe loue : þe more he wynþ eche daye. Loue is þe wyzte ine þe balance [zayþ] saynt Michel. uor non oper þing ne may weze : huanne me comþ to nime ech his ssepe : bote loue and charité. and þeruore ich zigge / þet þer ne is non guod profitable aperteliche / and a riȝt speke : bote uayr loue / and charité.

The love of the heart is God's penny, wherewith one may buy all the goods of the world.

Charity is ever uniform in her conduct.

Love is the weight to the balance.

There is no profitable good but love and charity.

## OF TWO LOSTUOLLE GUODES.

Of two lustful (pleasing) goods.

Ase god made man of body an of zaule : alzuo he him heþ y-yeue tuo manere guodes lostuolle / uor his herte to him draȝe. ine huychen byeþ alle þe zoþe lostes. þe uerste guod wyþ-oute : byeþ þe vif wyttes of þe bodye. be zyȝþe be hyerþe. / be smellinge. be zuelȝynge. and be takynge. þise uif wytes / byeþ ase uif condwys / huerby þe lostuolle guodes of þe wordle guoþ in-to þe herte uor to deliti / and uor ham zouke to þe zoþe lostes / þet byeþ ine god to louie. Vor al þe lost of þise wordle / þet habbeþ þe vif wyttes / ne byeþ bote a drope of deau / to þe ziȝþe of þe welle. ac of þe greate ze / huer-of alle þise guodes comeþ. þe drope of þe deawe huanne me his zyķþ auer : anlykneþ to ane stone. of pris. ac huanne me wenþ hine nime : he ualþ agrund / and to naȝte becomþ. Alsuo þe playinges of þe wordle / and þe

1. The five wits (senses) of the body

are as five channels whereby the lustful goods enter the heart and delight it.

The lusts (pleasures) of this world are only a drop of dew, compared with the well and the great sea of God's blessings.

[Fol. 27. b.]

<sup>1</sup> MS. deȝ

The lusts of the  
flesh are but as  
dreams that come  
and go.

The wise men  
long for the love  
of God,

the more they  
see the sweet  
drops, the more  
they desire to  
come to the well.

The more one loves  
the sweetness of  
the world, the less  
one desires the  
sweetness of God.

They are fools  
and worse than  
beasts who think  
the body to be  
greater than the  
soul.

Spiritual gifts  
are the best, as  
peace of heart,  
victory over devils  
and joy of the  
soul.

Such bliss is not  
to be compared  
with the lusts of  
the world.

lostes of þe vif wyttēs huanne me hise þengþ / and  
sseppeþ / and sseaweþ moche of pris : ac huanne me hise  
halt : alle hi byeþ uorlore / and becomeþ nazt / and  
metinges. þench of þe lost of uernyere / and of metinge  
of nyzt / þou sselt ysy þet hit is al on. an haste guoþ :  
and zone comeþ. ine none manere uelle ne may. and þet  
ine one drope is zuo moche zuetnesse / þet hy ssel by þe  
zuetness of al þe welle. And þeruore þe wyse and þe  
holy man <sup>1</sup> ine þise wordle / ine al þet hi zyeþ and  
smackeþ of þe guodes lostfolle of þise wordle : heryeþ  
god. and þe more wylneþ þe loue of him. and þe more  
þet hy zyeþ þe zuete dropes : þe more hy wylneþ to  
come to þe welle. And þeruore þet hi wyteþ wel / þet  
þe more me loueþ þane drope : þe more me uor-yet þe  
welle. and þe more þet lykeþ þe zuetnesse of þe wordle :  
þe lesse me wylneþ / þe zuetnesse of god. þeruore myd  
alle þe honden þet hy moze / hi nemeþ and useþ. þe  
lostes ulessliche / and þe plezes. þet be þe vif wyttēs  
comeþ.

A. god hou hi byeþ foles / and more þanne a best.  
þet wyteþ þet / þet body of man : is þe meste poure  
makyngē. and þe vileste þet is. and þe spirit of man : is  
þe zaule. and ys þe nobleste þing / an þe hezeste sseppe  
þet may by. and nazt uorþan / hy moze wene / þet more  
byeþ zuete / and lostuoller / þe guodes þet comeþ by þe  
bodye : þanne þo þet comeþ be þe goste. þet byeþ zoþe  
guodes / and clene / and lestynde / and moze þe herte  
velle and uoluelle. Zueche guodes yefþ god to man  
ine þise wordle. huanne he yefþ pays of herte. and þe  
maystrie of his vyendes. and blisse of inwytt huanne he  
uolueth þe herte of loue. and of blisse gostlych / and  
him adrengþ of ane zuetnesse wonderuol. zuo þet he ne  
may him hyealde / ne him-zelue yuele. Of zuyche  
blisse / and of zuyche loste / no liknesse / ne non com-  
parisoun ne may by yuounde ine yoyes / and ine lostes  
of þe wordle / þet ne byeþ bote dropen to þe zizpe of þe

<sup>1</sup> men ?

welle of zuetnesse. þet is þe welle huer-of oure lhord  
 spekp̃ ine his spelle. 'Huo þet ssel drinke' he zayþ / 'of  
 þe wetere þet ich wylye y[e]ue him: hi<sup>1</sup> ssel become a welle /  
 þet him ssel do lheaþe / in-to þe lyue eurelestynde.' þet  
 is þe welle of blisse / and of zuetnesse. of loue / a[n]d  
 of charité. þet may uoluelle þe herte / and non oþer  
 þing þet is. Of þise welle hedde dauip̃ y-nome / þet  
 zede ine his sautere. 'O. god / hou is nou grat / þe  
 mochelhede / of þine zyuetnesse<sup>3</sup> þet þou lokest to þine  
 seruinde / and yetst to þine uryendes.' And uorzoþe hu  
 þet hedde wel ytasted and ysmacked þe ilke zuetnesse  
 þet god yefþ to his urendes : he ssolde onworpi alle þe  
 lostes / and alle þe blissen of þise wordle. and wolde  
 chise / and ofhealde þe gostliche blisse / and ssolde by  
 ase þe ilke / þet bontep̃ þet mele / þet to-delp̃ þet flour  
 uram þe bren. and ase þe ilke þet makeþ þe oyle / þet  
 nimþ þe pure grece : and let þet greate draf. Vor blisse  
 of herte þet comp̃ of god to louie þet is zoþe blisse and  
 ziker / ase zayþ þe uorbisne. þet non ne heþ zikere  
 blisse / bote yef hi come of loue. And in þe writyngge  
 ha clep̃ uile<sup>2</sup> / oure lhord by be<sup>3</sup> þe profete / þet zayþ.  
 'Ich wylye' zayþ he 'vile<sup>2</sup> of blisse uorwepinge. alle blisse /  
 clene / and zoþe of herte / uor wop of penonce.' Of þise  
 oyle byep̃ y-smered / þo þet god heþ ymad kinges / and  
 lhordes of þe wordle / and god zelf. and þanne is þe man  
 ziker cristen / huanne he is ysmered myd þise holy crayme.  
 Vor of crayme : is yzed crist : and of crist : cristendom.  
 And hu þet is ysmered mid þise oynement : þet is þe  
 blisse / and þe loue of god. he leueþ ine god : and god  
 ine him. ase zayþ saint Ion þe apostel. and þet lif is of  
 cristene þet is ariȝt to speke / lif of man. þet is guod  
 lyf and yblyssed þet cristene ssolle yleue / and wylny to  
 zeche : to habbe þet lyf eurelestinde. uor he ne is naȝt  
 alyue : ac ine langour / þet eche daye leueþ ine bysyhede /  
 ine þoȝtes / ine zorȝes. ne þet ne is naȝt lyf of man : ac  
 of child / þet nou wepþ / nou lhezþ / and nou is wel an

The true bliss is  
 the well whereof  
 our Lord speaks in  
 the gospel.

Of this well David  
 speaks in the  
 Psalter.

Whoso should  
 taste the sweet-  
 ness that God  
 giveth to His  
 friends,

would despise all  
 the lusts and  
 blisses of the  
 world.

[Fol. 28. a.]

Joy of heart is  
 the true bliss,  
 which comes of  
 love to God.

With the oil of  
 bliss (or the oil of  
 cream) all true  
 Christians are be-  
 smeared.

The ointment is  
 the bliss and love  
 of God.

The Christian  
 life is the good  
 life,  
 for he is not alive  
 who each day  
 liveth in cares,  
 anxieties, and sor-  
 rows.

<sup>1</sup> he ?

<sup>2</sup> Written for *oyle*

<sup>3</sup> So in MS.

Neither is it the life of man, but of a child, who alternately laughs and weeps.

eyse : and nou is euele aneyse. nou is wroþ / nou is ine payse. nou ine blisse. nou ine zorþe.

Whoso seeks true happiness shall have honourable life, life pleasant and profitable.

þanne huo þet wyle lede guod lif : zeche þet he habbe / þet zoþe guod. and þanne ssel he habbe lyf worþssipuol lyf. lostuol. and profitable. and þanne he ssel libbe ase a man. þet is to zigge : zikerlyche. hollyche. wysliche. and blisuolliche wyþ-oute zorþe. and to zuiche lyue me comþ : oþer be grace / oþer be uirtue. and naȝt oþerlaker.

#### OF VIRTUE MORE SPECIALliche.

We have now considered generally the dignity, worth, and goodness of virtue,

which leads to joy, honour, and life everlasting.

Nou ich þe habbe aboue yssewed generalliche þe dingneté / and þe worþ / and þe guodnesse : of uirtu / and of charité : and hueruore me ssel hise zeche. Vor grat ureme þer comþ his uor to habbe. blisse. worþssipe / and lyf eurelestinde. Ac uor þan / þet me ne knauþ naȝt zuo wel þet þing ine general / ase me deþ in special : þeruore hyer ys myn ywyl to spekene of uirtue more openliche. zuo þet ech þet wyllle ine þise boc studye : moȝe his lyf ordeyni be uirtue / and be guode dedes. Vor oþerlaker litel hit him ssolde by worþ to conne þet guod : bote me hit dede. Vor ase zayþ saynt iacob. He þet can guod / and ne deþ hit naȝt : þer is zenne / yef he misdeþ. Fol he is þet can þane riȝte way / and be his wytinde mysgeþ.

It is not enough to know what is good, unless we perform it. He sinneth who acts contrary to his belief.

The Holy Writ compares the soul of the good man or woman to a fair garden, full of greenness, fair trees, and of good fruit.

This garden setteth the great gardener, God the Father,

þe holy writ *comparison*eþ þe zaule and of þe guode manne / an of þe guode wyfmanne : to ane uayre gardyne uol of grenhede / and of uayre trawes / and of guod frut. Huerof god zayþ ine þe boc of loue. ‘My zoster / my lemman þou art a gardin bessel / myd tuo ssetteles.’ þet is þe grace of god / and of angles. þerne gardyn zette þe greate gardynere / þet is god þe uader / huanne he nhesseþ þe herte / and makeþ zuete / and trefable / ase wex ymered. and ase land guod<sup>1</sup> and agrayped / and worþi þet hy by yzet mid guode ympen. þe ilke ympen byeþ þe uirtues / þet þe holy gost

[Fol. 23. b.]  
when He softeneth the heart.

<sup>1</sup> *ydegud* (digged) has been erased.

be-deawep myd his grace. Godes zone þet is þe zoþe  
zonne be þe uirtue of his clernesse : deþ ham wexe an  
hez / and profite.

The branches are  
the virtues bedew-  
ed by the grace of  
the Holy Ghost.

OF þRI ÞINGES NYEDUOLLE TO þE ERÞE.

þyse þri þinges byeþ nyeduolle to alle þe þinges þet  
in þe erþe wexeþ. Guod molde. wocnesse norissynde.  
and renable hete. wydoute<sup>1</sup> þise þri þinges gostliche / ne  
moze þe ympen of uirtue / ne wexe / ne bere frut. þise  
þinges / makeþ þe grace of þe holy gost mid herte. and  
hi deþ al greny / and flouri. and bere frut. and hi  
makeþ also / also a paradis erþlich to lykerous. uol of  
guode trawes / and of frut / and precious. Ac ase god  
zette paradys erþlich uol of guode trawes / and of frut.  
and amydde zette a trau / þet me clepeþ : þet trau of  
lyue. hueruore þet his frut hedde nyede to loky þet lyf /  
to þan þet hit ssolde ete / wyþoute steruinge / and  
wyþoute zyknese. and wyþoute ealdinge. and wyþoute  
fyeblesse. Also deþ gostliche to þe herte þe greate  
gardyner. þet is god þe uader. Vor he heþ y-zet þe  
trawes of uirtue / and amydde þet trau of lyue. þet  
is Iesu crist / þet zayþ ine his spelle. 'He þet eth my  
uless / and dringþ my blod : he heþ lyf eurelestinde.'  
þis trau greneþ and uayreþ be his uirtue : alle þo ine  
paradis. Be þe uirtue of þise trawe wexeþ / floriseseþ /  
and makeþ frut : alle þe oþre trawes. Ine þise trawe al  
hit ys guod al þet þer is. þis trau is to alowe / and to  
louie / uor manye þinges. Vor þe rote. Vor þane  
wode. Vor þet flour. Vor þane smel. Vor þe leaues.  
Vor þet frut. And uor his uayre ssed. þe rote of þise  
trawe / þet is the wel greate loue / and to moche charité  
of god þe uader / hueruore he ous louede zuo moche /  
þet uor his kueade þrel to begge : he yaf his wel guode  
zone. and him deliurede to þe dyape / and to torment.  
Of þise rote spekeþ þe profete / and zayþ. þet 'a yerd ssel  
guo out of þe rote of yesse.' þet word is worþ ase moche /

Of three things  
needful to the  
earth.

1. Good mould.
  2. Nourishing  
moisture.
  3. Reasonable  
heat.
- Without these  
things the boughs  
of virtue will not  
bear fruit.

As God set in  
Paradise the tree  
of life amidst  
other good trees,

so God hath set  
the tree of life  
amidst the tree of  
virtues,

that is Jesus  
Christ.

This tree causes  
others to flourish.

The tree is to be  
praised for its  
root, its wood, the  
flower, the smell,  
the leaves, the  
fruit, and its fair  
seed.

The root of the  
tree is the love of  
God, which  
redeemed his  
wicked thralls by  
the blood of his  
good Son.  
Of this root speaks  
the Prophet, when  
he says, "a rod  
shall go out of the  
root of Jesse," &c.

<sup>1</sup> So in MS.

The wood is the  
flesh of Christ.  
The pith was His  
holy soul.

The rind was His  
fair conversation.  
The sap was His  
tears, sweat, water  
and blood.

The leaves were  
His holy words,  
the flowers His  
holy thoughts,  
the fruit His  
twelve apostles.

The boughs in one  
sense, are all the  
elect.

In another sense  
they are His vir-  
tues and examples,  
which he showed  
to His private  
friends,

[Fol. 29. a.

when on the  
mount He opened  
His mouth and  
said :—  
“ Blessed be the  
poor of spirit,  
for the kingdom  
of heaven is  
theirs,” &c., &c.,  
&c.

These are the  
seven boughs of  
the tree of life.

ase a becleppinge of loue. þet wode / þet is his pre-  
ciousse uless. þe herte of þo traue : wes þe holy zaule /  
ine huam wes / þe preciousse yolk of þe wysdome of  
god. þe rinde / wes þe uayre *conuersacioun* / wyþoute.  
þet zep : of þo traue / and þe tyeres / weren uour wel  
preciousses þinges / and of riȝt greate uirtue / þet of his  
preciousse lemes yourne. þet weren tyeares. zuot. weter.  
and blod. þe lyeaues : weren þe holi wordes / þet  
helden of alle zyncnesses. þe floures : weren þe holy  
þoztes / þet alle weren uayre and oneste / and berinde  
frut. þet frut / weren þe tuelf apostles / þet al þe wordle  
uedde an norissede be hare techinge / and by hare  
uorbisne / mid hare guode dedes / and þe benefices.  
þe bozes / of þo traue / ine one wytte / byeþ alle þe  
ychosene þet euere<sup>1</sup> were. and þet byeþ. and þet ssolle  
by. uor ase he zede to his apostles. ‘Ich am’ he zede ‘þe  
vyne / and ye byeþ þe bozes.’ Ine anopre wyt : þe bozes  
weren þe uayre uirtues / and þe gloriousse uorbysnes /  
þet he ssewede be dede / and toȝte be mouþe þet weren  
þe uirtues uol-do and uolle of þe zoþe guodnesse / þet he  
ssewede to his priué urindes / þet weren þe tuelf  
apostles / þet he ledde in-to ane heȝe helle. priuelyliche.  
þer he zet ase zayþ þet godspel / and his deciples aboute  
him. þanne he openede his mouþ / and his trezor þet he  
hedde ywreȝe ine his herte. and ham þus zeayde.  
Yblessed byeþ þe poure of goste / uor þe kyngdom of  
heuene is hyre. Yblessed byeþ þe mylde : uor hi ssolle  
by lhordes of þe erþe. Yblessed byeþ þo þet hyer  
wepeþ / uor hi ssolle habbe þet confort of god.  
Yblessed þo þet habbeþ hunger and þorst of riȝt. uor hi  
ssol by uolued. Yblessed byeþ þe merciuolle / uor hi  
ssolle uynde merci. Yblessed byeþ þe clene of herte /  
uor hi ssole yzi god aperteliche. Yblessed byeþ þe  
paysyble / uor hi ssolle by ycleped godes zones. þise  
byeþ þe zeue bozes of þe trawe of liue / of godes zone  
Iesu crist.

<sup>1</sup> MS. *euerte*



Ine þe ssede of þise trawe / him ssel guod herte  
 sseduy / and yzy þe ilke uayre bozes þet bereþ þet frut  
 of liue eurelestinde. Ine þise zeue wordes is beloke alle  
 heznesse / and alle perfeccion of grace and of uirtue of  
 zoþe blyssedhede. asemoche ase me may habbe in þise  
 wordle. and habbe and onderstonde : ine þe oþre. þise  
 byeþ þe zeue ruieles of holy lyf / þet þe zoþe salomon  
 tekþ to his children. þis is þe zoþe filozofie / þet þe  
 mayster of angles tekþ to his deciples. Ine þise zeue  
 wordes byeþ besset ase ziggeþ þe halzen / al þe summe  
 of þe newe laze / þet is þe laze of loue / and of zuet-  
 nesse. Hy is wel yzed newe : uor hi ne may nazt  
 yealdy / ase dede þe yealde laze to þe yewes. hi is  
 zopliche newe / and desgised uram oþre lazes. Laze is  
 yzed þeruore þet hy hare-zelue ne bynt. ake þe oþre  
 byndeþ / and þis onbynt. þe oþere chargeþ : and þis  
 onchargeþ. þe oþre þreapneþ : and þis behot. Ine þe  
 oþre to strif : ine þise to pays. Ine þe oþre to uor-  
 zuerie : ine þise to loue. Ine oþre corsynge : ine þise  
 blissinge. þanne is þys / al uol of blissinge. and þeruore  
 hi byeþ yblyssed þo þet hyse healdeþ zayþ salomon.  
 Vor þe ilke þet his heþ : he heþ ywonne þet trau of  
 liue. Hueruore þise zeue þinges touore yzed byeþ  
 ycleped blyssinges. uor hy makeþ man yblyssed ine  
 þise wordle ase man may by ine þise lyue : and more  
 yblyssed ine þe oþre.

Nou hest þou yherd huo is þet trau of lyue / þet is  
 amydde paradis / þet god zet ine þe holy zaule. Ine þe  
 ssede of þise trawe / wexeþ / and profiteþ / and bereþ  
 frut. þe traw of uirtue þet god þe uader / þet is þe  
 greate gardyner / zet ine þe gardyne / and his wetereþ  
 of þe welle of his grace / þet his deþ greny / and wexe /  
 and profiti. An hise halt ine grenehede / and ine lyue.  
 þe ilke welle hym todeþ ine zeue streames. þet byeþ þe  
 zeue yefþes of þe holy gost / þet wetereþ al þane gardin.  
 Nou loke þe greate cortaysie of oure zute maystre Iesu

In these seven  
 words are included  
 all highness, all  
 perfection of grace  
 and virtue of true  
 blissfulness.

These are the  
 seven rules of holy  
 life.

In these seven  
 words are set all  
 the sum of the  
 new law, the law  
 of love and sweet-  
 ness.  
 It is called new  
 because it never  
 shall become old.

In the old law we  
 find threatening,  
 strife, and cursing;  
 in the new law,  
 promises, peace,  
 and blessings.

These seven  
 things make a  
 man blessed in  
 this life, and more  
 blessed in the  
 other.

God watereth the  
 tree of virtue from  
 the well of His  
 grace.

This well is  
 divided into seven  
 streams,  
 which are the  
 seven gifts of the  
 Holy Ghost.  
 Behold the great

courtesy of God  
in sending His  
Son!

He saw our weak-  
ness and inability  
to forsake sin and  
to come to grace.

[Fol. 29. b.]

Therefore He prom-  
ysed us His gifts,  
if we would but  
ask for them.

Christ is our  
pleader, and  
makes interces-  
sion for us.

He gave us the  
Pater Noster,  
wherein are seven  
petitions,  
for the seven gifts  
of the Holy  
Ghost.

We shall now  
first speak of these  
seven petitions,  
afterwards of the  
seven virtues that  
are against the  
seven deadly sins.  
The seven peti-  
tions are as seven  
maidens who are  
ever lading water  
to water the seven  
trees that bear the  
fruit of life ever-  
lasting.

The preface of the  
Pater Noster.

The Pater Noster  
is the first thing  
we teach a child.  
We must know  
it if we would be  
mild as children.

crist godes zone / þet com to þe wordle to zeche / an to  
souy / þet / þet wes uorlore. Vor þet he wyste wel  
oure pouerté / and oure fyblesse. and uor oure zennes /  
we ville. Ac be ous we ne moze naȝt arise / ne come  
ayen. ne out of zenne guo. ne uirtue to zeche / ne come  
to þe blissede lyue / þet is of his grace and of his yefþe  
ne compþ. þeruore he naȝt ne let ous uor to somoni /  
þet we hym bydde and bezeche his yefþes. And moche  
ous behat : þet yef we hym bezechip þing þet ous is  
guod : þet we hit ssolle habbe. And more he ous deþ  
of cortaysye. Vor he is oure playtere / þet ous makeþ  
oure bezechinge : þet we ne couþe naȝt maky / yef he  
nere. þe bezechinge þet he ous made of his uayre  
yblessede mouþe : uayre. guode. ssorte. an cleuiynde :  
þet wes þet pater noster. huerinne byeþ zeue bezech-  
inges / be huichen we bezechep oure guode uader of  
heuene / þet he ous yeue þe zeue yefþes of þe holi gost /  
þet hi ous delyuri of þe zeue dyadliche zennes / and  
hise screpe of al of oure herten. and ine hare stede :  
zette and uorþdraze / þe zeue uirtues / þet ous lede to  
þe zeue blissinges of perfeccion / and of holy lyf. huerby  
we moze habbe þe zeuen behestes þet he makeþ to  
his ychosene. Huerof oure onderstondinge is myd þe  
holy gostes helpe. Verst speke of þe zeue benes of þe  
pater noster. Efterward : of þe zeue uirtues þet byeþ  
ayens þe zeue dyadliche zennes / huer-of we habbeþ  
aboue yspeke. þe zeue benes byeþ / ase zeue uayre  
maydenes / þet ne leteþ naȝt uor to lhade of þe zeue  
streames þe quikke weteres uor to wetery þe zeue trawes  
þet bereþ þet fruyt of liue eurelestinde.

#### þe UORE-SPECHE OF þe HOLY PATER NOSTER.

Huanne me zet a child to lettre. ate begynnynge  
me him tekþ his pater noster. Huo þet of pise clergye  
wyle conne : become milde ase a child. uor to zuyche  
scolers tekþ oure guode mayster Iesu crist / pise

clergie / þet is þe uayreste / and mest behofsam þet  
 is. huo þet wel hit onderstant and of-halt. Vor zuyche  
 wenep hit wel conne and onderstonde : þet neuerte ne  
 coupe bote þe rynde wypoute / þet is þe lettre / þet is  
 guod. Ac litel is worþ to þe zyþe of þe newen þet is  
 wyþinne zuo zuete. Hit ys wel ssort ine wordes : and  
 wel lang ine wytte. Ligt to zigge / an sotil to onder-  
 stonde. þis bene / paseþ alle opre / ine pri þinges. ine  
 digneté / in ssorthede. an ine guodnesse. þe digneté  
 is / ine þan þet godes sone hit made. To god þe uader  
 ine worde. God þe holy gost / þet is þet me aceseþ.  
 He wolde þet hit were ssort / uor þet non ne ssolde  
 him werye : hit uor to lyerny. An uor þan þet non ne  
 ssolde him tyeny hit uor to zigge gledliche / an ofte.  
 And uor to ssewy / þet god þe uader ous yhyerþ wel  
 zone : huanne we him biddeþ mid guode herte. uor he  
 ne heþ none hede of longe ryote of tales y-slyked / ne  
 y-rymed. Vor ase zayþ sant gregorye. Zopliche bidde /  
 ne is naht to zygge uayre wordes / and y-slyked myd  
 mouþe : ake keste playntes and dyepe zykynges of  
 herte. þe worþ / and þe profit of þise bene : is zuo  
 grat / þet he beloukþ ine ssorte wordes / al þet me may  
 wylny of herte. An to bydde wel to done. þet is þet  
 me by delyured of alle kueade : and uolueld of alle  
 guode.

The mere letter of  
 the prayer is the  
 rind.

This prayer is  
 short in words  
 and long in wit,  
 easy to repeat,  
 but hard to under-  
 stand.

God willed it be  
 short, that none  
 should be wearied  
 in learning it.

God does not care  
 for smooth and  
 rhymed words.

Prayer does not  
 consist of fair  
 words, but of  
 petitions and  
 deep sighings of  
 the heart.

[Fol. 39. a.]

#### HYER BEGINÞ ÞET PATER NOSTER.

þus beginþ þet pater noster. 'Vader oure / þet art  
 ine heuene.' Loke hou oure guode spekeman / and oure  
 zuete mayster Iesu crist / þet is þe wysdom of god þe  
 uader / and kan alle lazes / and þe wones of his cort þe  
 tekþ wel to playty / and wyslyche / and sotilliche / an  
 ssortliche to speke. Vorzoþe þis uerste word þet þou  
 zayst / yef hit is wel onderstonde / and yuolzed / hit  
 þe ssel yeue al þine playnte. Vor saynt bernard þus  
 zayþ. þet þe bene þet begynþ be þe zuete name of þe

Here begins the  
 Pater Noster.

Our Father that  
 art in heaven.  
 Behold how our  
 good spokesman,  
 Jesus Christ,  
 teacheth us to  
 plead, wisely,  
 subtly, and  
 briefly !

The sweet name  
 of Father giveth  
 us hope to re-  
 ceive all our pe-  
 titions.

uader. yeff ous hope to onderuonge alle oure byddynges.  
 þis zuete word / uader / þet al þe remenont makeþ  
 zuete / þe sseawep þet þou sselst yleue. and þe somoneþ  
 to þan þet þou sselst do. and þise tuo þinges souep man :  
 huanne he yleþ wel / and a-riht. an he deþ efterward /

When thou callest  
 God the Father,  
 thou acknowledg-  
 est that He is  
 Lord of the  
 house.

And since He is  
 Father, He is also  
 the provider for  
 and governor of  
 His children, i. e.  
 of man,

and loves those  
 whom He hath  
 made.

He rewards them  
 well,  
 and chasteneth  
 them when they  
 misdo.

The word Father  
 not only reminds  
 thee of God's  
 might, wisdom,  
 and goodness,  
 but of thy noble-  
 ness, fairness, and  
 riches.

Greater nobility  
 could none have  
 than be son to  
 so great an em-  
 peror, that is, God.

Let the word  
 Father remind  
 thee of thy duty  
 as a good son to-  
 wards a good  
 father.

þet he ssel. Huanne þou him clepest uader / þou  
 beknaust þet he is lhord of house. þet is of heuene /  
 and of erþe. and heaued / and ginnyng / and welle /  
 huerof alle ssepþes / and alle guod comeþ. and þus þe  
 beknaust his mihte. Efterward / zepþe þet he ys uader /  
 he is dihtere / and gouernour / and porueyour / to his  
 mayné. an nameliche of his children / þet is of man /  
 þet him-zelf heþ y-mad and yssape / to his anlik-  
 nesse. and þus þou beknaust his wysdom. Alast þanne  
 þet he is uader be kende / and be rihte / he loueþ þet he  
 heþ ymad / ase zayþ þe boc of wysdome. and is zuete  
 and milde. and zuo loueþ / and draþþ uorþ his children.  
 and ham deþ hare prou. and betere þanne hi conne  
 deuisi. and he his byat / and his chasteþ huanne hi  
 misdoþ uor hare prou ase guod uader / and bleþeliche  
 he his onderua[n]gþ / huanne hi comeþ to hym.

Nou ich þe sseawy þanne þis word þet þou zayst :  
 uader. his mihte. his wysdom. his guodnesse. He þe  
 beþengþ of oþer half þe zelue. þine noblesse. þine  
 uayrhede. þine richesse. More gratter noblesse ne may  
 ich habbe : þanne to by zone to ane zuo greate emperur  
 þet is god. More gratter richesse ne may by : þanne to  
 by kyng of alle þing. More gratter uayrhede ne may  
 by : þanne to by him ariht ylich. Huych uayrhede is  
 zuo grat : þet hit paseþ þoht of man / and of angle.  
 þanne þis word / uader / þe beþengþ þet þou art zone.  
 uor þet þou þe paynest him uor to by ylych. ase guod  
 zone ssel by ylich his guode uader. þet is to zigge : þet  
 þou by bold / and of grat wyl / and strang / and mihtuol  
 wel to done. and þet þou by wys / and y-wer / large /  
 and cortois / zuete / and milde clene and wyþoute

uileynye / ase he is. and þet þou hatye zenne / and  
uoulhedes / and kueadhedes ase he deþ. zuo þet þou  
nazt ne do aye kende. þis vord þanne þe deþ beþenche /  
at alle þe times þet þou zayst þet pater noster : þet yef  
þou art ariȝt zone : þou sselt him anlykny be kende. be  
heste. and be riȝte. and þou him sselt loue. worþssipe.  
and reuerence. drede. seruice. and boȝsamnesse. Nou  
þenche þanne huanne þou zayst þi pater noster / þet þou  
by him a guod zone and trewe / yef þou wylt þet he þe  
by guod uader. an milde. 'þenche huas zone þou art' : me  
zayþ to þe newe knyȝte huanne he geþ into þe torne-  
ment. Nou þou yzyxt wel hou þis uerste word is zuete.  
and hou hit þe amonesteth þet þou by bold and of  
guode wylle. and hit þe tekþ huyeh þou sselt by.

See that thou  
hate sin as God  
does,

[Fol. 30. b.]

and so act as a  
good son and  
true,  
ever thinking  
whose son thou  
art.  
Now thou seest  
how sweet is this  
first word, and  
how it admonishes  
thee to be bold  
and of a good  
will.

Nou ich þe acxy hueruore þou zayst 'uader oure.'  
and nazt 'uader myn' ? and þet þou him uelazest mid þe /  
huanne þou zayst : 'yef ous' / and ne zayst nazt 'yef me.'

Why we say  
"Father our,"  
and not "Father  
mine," &c.

Ich wile þe zigge yef þou wylt. Non ne ssel zigge /  
uader min. bote þe ilke þet ys his zone be kende wyþ-  
oute gynnyge / wyþoute ende / þe zoþe godes zone.  
Ac we ne byeþ nazt his zones be kende / bote ase-  
moche þet we byeþ ymad to his anliknesse. ac alsuo  
byeþ þe sarasyns. ac we byeþ his zones be grace and by  
adopcion. Adopcioun zuo is a word of laȝe. uor by þe  
laȝes of þe emperurs / huanne an heȝ man ne heþ no  
child : ha may chiese þet child of a guod man yef he  
wyle and maki him his zone be adopcioun. þet is be  
auoerie. zuo þet he ssel bi yhealde uor his zone auoud /  
and ssel bere his eritage. þise grace god ous made þe  
uader wyþoute oure ofseruinge. ase zayþ saynt pavel.  
Huanne he ous dede come to þe cristenedome we were  
poure and naked / and child of yre / and of helle.  
þanne huanne we ziggeþ 'vader oure.' and we ziggeþ /  
'yef ous.' we gadereþ alle oure broþren mid ous of adop-  
cion / þet byeþ children of holy chereche. be þe byleau  
þet hi onderuinge ine cristnyng.

We are not God's  
sons by nature,  
but by adoption.

Adoption is a term  
of law.

God adopted us  
without any de-  
serving on our  
part.  
Before we were  
baptized we were  
poor, naked, and  
children of hell.

God giveth not  
only to one, but to  
many.

The candle that is  
set in the hall full  
of people,  
is better than one  
set apart for the  
use of one man  
only.

This word Father  
teaches us that  
this adoption is a  
pledge

that we shall be  
sure of our heri-  
tage.

It teacheth also  
that we are all  
brethren, great  
and small, rich  
and poor, high  
and low,

and that we  
should help and  
pray for one an-  
other, as do the  
limbs of the same  
body.

It teaches us to  
hate three things,  
pride, wrath, and  
avarice,

which bring men  
out of fellowship.

The word "our"  
shows that God is  
ours

Nou ous sseweþ / huer-of þis word / oure. [of] þe lar-  
gesse / and þe cortaysye / god oure uader. þet ous yefþ  
more bleþeliche / ynoȝ / þanne lyte and to uelen :  
þanne to onen allone. Huer-of saynt gregorie zayþ.  
'þe bene / þe more þet hi is commun : þe more hy is  
worþ. ase þe candele is betere bezet þet serueþ to ane  
halle and uol of uolk : þanne zy þet ne serueþ / bote to  
onlepy manne.' þis word hat ous to yelde þonkes myd  
al oure herten. of þise grace þet he ous heþ ydo / huer-  
by we byeþ his children / and his eyrs. and þet moche  
ardontliche louye oure ealde broþer Iesu crist / þet ous  
uelazeþ wyþ him ine his grace.

þis word ous amonesteþ þet we loki ine oure herte  
holylche þane holy gost þet is oure wytnesse. þis  
adopcion is ase weddes / ase zayþ saynte paul / huer-  
by we byþ zikere / þet we ssolle habbe þe eritage of oure  
uader. þet is þe blysse of paradys. þis word ous tekþ  
and zayþ þet we byeþ alle broþren / grat / and smal /  
poure and riche. heȝ / and loȝ / of one uader / and of  
one moder. þet is of god / and of holy cherche. and  
non ne ssel oþren onworþi : ac louie ase broþer. and þe  
on ssel helpe þanne oþre : ase doþ þe lemes of þe zelue  
bodye. and ech bidde uor oþren ase zayþ saint Iocob.  
And zuo hit is oure ureme wel grat. Vor huanne þou  
zest þine bene ine þe uelazrede of al holy cherche : uor  
on paternoster þet þou zayst / þo wynst mo þanne an  
hondred þousond.

þis word / oure. ous tekþ to hatye þri þing name-  
liche. Prede. wreþe. and auarice. Prede : deþ man out  
of uelazrede. uor he wyle by aboue alle oþren. Wreþe :  
deþ man out of uelazrede. uor huanne he werreþ wyþ  
enne : he werreþ wyþ alle þe oþre. Auarice : deþ man  
out of uelazrede. vor hi nele ne him / ne his þinges /  
communy mid oþren. And þeruore zuych uolk ne hab-  
beþ part / ine þe holy pater noster. þis word / 'oure' :  
ous sseweþ þet god is oure : yef we wylleþ. and þe

uader. and þe zone. and þe holy gost. þet is yef we  
lokeþ his hestes. and zuo zayþ ine þe godsspelle saint  
Ion.

if we keep His  
commandments.

‘Vader oure / þet art ine heuene.’ Huanne ich zigge /  
‘þet þou art ine heuene’: ich zigge tuo ping. þet he is  
kyng / and þet he is at paradis. Alsuo huanne ich  
zigge / ‘þet art / ine heuene’: ich zigge þet he is / and  
þet he is ine heuene. Me vint ywryte ine þe oþre boc  
of þe laze. þet god him ssewede to Moyse in ane  
helle / and him zede. guo in-to egipte / and zay to þe  
kyng faraon of mine half / þet he þe delyuri mi uolk  
þe children of y[s]rael / of þe þreldome / huerine he hise  
halt. ‘lhord’ / zayde moyses. ‘yef me akseþ huet is þi  
name. huet ssel ich zigge?’ ‘Ich am / þet am.’ zayde  
god. Nou ziggeþ þe halzen / and þe guode clerkes.  
þet amang alle þe heze names of oure lhorde: þis is þe  
uerste / and þe mest propre. and þet mest arizt ous  
tekþ uor to knawe / þet / þet god is. Vor alle þe oþre  
names huer hi spekeþ of his guodnesse. and of his  
wysdome. oþer of his mihte. oþer he is zuich / and  
zuich. he is þe riht guod. þe riht trewe. þe riht wys. þe  
riht mihti. and uele oþre maneres of speches þet me  
zayþ of him. þet ne ziggeþ propreliche þe zoþe of þe  
byinge of god. Ac we þet byeþ greate / an boystoyse  
to spekene of zuo heze ping / speke we of god / zuo /  
ase we conne deuise ane man / of huam me ne kan naht  
his name / ase me zayþ. he is kyng. he is erl. he is zuo  
grat. zuo uayr. zuo large. and uele of zuyche pinges /  
huer-by me may ywryte hou þet hit by þe man knawe.  
Ac ne ziggeþ naht ariht his name / ase we spekeþ of  
god: uele we uindeþ of wordes / þet ous sseweþ huet  
þet hit bi of him. Ac þer ne is non zuo propre ase þis  
word / ‘þet art.’ þet zuo propreliche. zuo ssortliche. zuo  
cleuiyndelyche. zuo sotilliche / þe names nemneþ / ine  
zuo moche / ase onderstondinge him may strecheche.  
Vor god is ase þe ilke / þet one is / ase zayþ saint Iob.

“That art in hea-  
ven.”  
Here we assert  
that God is a king,  
and that He is in  
Paradise.

When God ap-  
peared to Moses  
He made known  
to him His name,  
“I AM.”

This is the first  
and the most  
proper name of  
our Lord.

Other names speak  
of His goodness,  
wisdom, &c.,

but these terms  
do not assert the  
existence of God.

We speak of God  
after the manner  
of men,

but there is no  
word so proper  
as these words,  
“þet art.”

God alone is, for  
He is everlasting,  
without begin-  
ning and without  
end.

He is true and  
truth above all  
things.

[Fol. 31. b.]

He alone is firm,  
and fast, and un-  
changing,

without end, with-  
out beginning,  
"without was,  
without shall be."

There is nothing  
that one may bet-  
ter believe than  
that God is.  
*Note his wel*  
We cannot know  
what God is,

and it is enough  
for us to say  
"Dear Father,  
that art in hea-  
ven."

He is the oldest,  
the most known,  
the most beloved,  
and the most hon-  
oured.

The word  
"Father" bids us  
worship God; the  
"our," to love  
God; "is," to  
dread God;

He one is / ariȝt to spekene. uor he one is / euresles-  
tinde / wyþoute beginnyng. and wyþoute ende. þet me  
ne may zigge : of non oþre þing. Efterward he one is  
zopliche. uor he is zoþ<sup>er</sup> / and zoþnesse aboue alle þinges  
yssape. and zuo byeþ alle sseppes ydele and ydelenesse.  
And ase zayþ Salomo[n] and naȝt to þe zyȝþe of him. and  
to naȝte ssolden come : bote-yef he his ne sostyenede  
be his uirtue. Ate laste he one is zetnesse an uestnesse  
ine onelepi poynte wyþoute him to trobli / wyþoute  
him to chongi / wyþoute him remue ine none manere.  
ase zayþ saynt Iacob. Alle oþre þinges byeþ chonginde /  
ine eche manere of hare kende. þanne is he propre-  
liche yclieped<sup>1</sup> : þet art. Vor he is zopliche wyþoute  
ydelnesse / zetnesse / wiþoute enye chonge eure to  
yleste : wyþoute ende. wyþout heaued. wyþoute wes.  
wyþoute / ssel by. uor þer ne is no gelt.

Nou þou sselst onderstonde zuo þet þer ne is naȝt  
þet me moȝe betere ywyte / þanne þet : þet god is. Ac  
þer ne is no-þing zuo strang to conne / ase huet / and  
huet þing is god. þer-uore ich þe rede wel / þet þou  
ne musy naȝt to moche / hit uor to zeche. uor þou  
myȝtest lyȝtliche guo out of þe riȝte waye. Hit is ynoȝ  
uor þe / þet þou zigge : 'lyeue uader þet art ine heuene.'  
Zop hit is þet he is oueral yhered. ine erþe. ine ze. ine  
helle. ase he is ine heuene. Ac me zayþ he is ine  
heuene / uor þet he is þe eldeste / and þe meste yknawe /  
and þe meste beloued / and þe meste yworþssiped.  
Efterward he is ine heuene gostliche / þet is ine holy  
bodies þet byeþ heȝe. clyre. and clene. ase is þe  
heuene. uor ine zuyche herten : he ys ald. and yknawe.  
and ydred. and yworþssiped and yloued.

Nou hest þou yherd þise uour wordes. *Pater noster*  
*qui es in celis.* þet uerste þe somoneþ / to worþssipie  
god. þet oþer : to louie god. þe þridde : to drede god.  
Vor þaȝ he by uader oure : alnaway he ys bezide / and

<sup>1</sup> MS. has ychepeð



naȝt chonginde. þe uerþe þe to strengþi. uor asemoche  
 ase he is zuo heȝ / and þou zuo loȝ. yef þou ne art bald /  
 and of guode wyllē : þou ne sselt naȝt come / huer he  
 woneþ. þet uerste word ous sseweþ þe langnesse of his  
 eurebleuinge. þet oper : þe brede of his charité. þe  
 þridde : þe dyepnesse of his zophede. þe uerþe : þe  
 heȝnesse of his magesté. Huo þet heþ wel þise uour  
 þinges zopliche wyþoute drede he ssel by yblyssed.

"*heaven*," to em-  
 bolden and en-  
 courage us.

The 1st sheweth  
 us God; the 2nd,  
 the breadth of His  
 charity; the 3rd,  
 the deepness of  
 His faithfulness;  
 4th, the highness  
 of His majesty.

þe UERSTE BENE OF þe HOLY PATER NOSTER.

The 1st petition  
 of the Holy Pater  
 Noster.

Nou hest þou yherd þe uorespeche of þe holy pater  
 noster. þet is ase ane inguoinge of þe viþele. ey god /  
 huo þet couþe wel al þane zang : hou he ssolde vinde  
 uayre notes. Vor hit ne is no drede þet ine þe zonge /  
 þet þe wysdom of god made / þe ilke þet tekþ þe uoȝeles  
 zynge : ne heþ uele notes sotiles / and zuete / þaȝ þer  
 bý lyte lettre. Ine þise zonge byþ zeue notes. þet  
 byþ þe zeue benes. þet porchaceþ þe zeue yeffes of  
 þe holy gost. þet strepeþ þe zeuen haved zennes of þe  
 herte. and hi zetteþ / and norisseþ þe zeuen uirtues. be  
 huychin me comp to þe zeue blissinges. Of þise zeue  
 benes / þe þri uerste : makeþ man holy / aze moche ase  
 man may by ine þise wordle. þe uour efterward him  
 makeþ stedeuestlyche : riȝtuol. Al þe holynesse of man /  
 þet is ymad to þe ymage of þe trinité / þet is be þri  
 þinges þet byþ ine þe zaule. beþenchingē. onderstond-  
 ynge. and wyl. ine þet þet þe zaule bi stedeuestliche  
 yclenzed ine þe wyllē. stedeuestliche alizt ine þe onder-  
 stondinge. stedeuestliche yuestned in god. mid god ine  
 þe beþenchingē. and þe more þe zaule onderuangþ  
 plenteliche þise þri zeffes of god : and hy more propre-  
 liche neȝle[c]þ / to his riȝte uayrhede of his kende. þet is  
 to þe anlicnesse of þe uader / and of þe zone / and of þe  
 holy gost. þet is huanne god þe uader him confermeþ  
 his beþenchingē. god þe zone him alyȝt his onde[r]-

The preface of the  
 Lord's prayer is  
 as the beginning  
 of the fiddle.

In this song are  
 seven notes, that  
 are the seven pe-  
 titions that buy  
 the seven gifts of  
 the Holy Ghost.

The three first  
 make men holy,  
 the other four  
 make him sted-  
 fastly righteous.

[Fol. 32. a.]

The three things  
 that are in the  
 soul are thought,  
 understanding,  
 and will,  
 and the more the  
 soul receiveth  
 plentifully these  
 three gifts,

the more is man  
in the likeness of  
the Trinity.

stondinge. god þe holy gost heþ yelensed his wyl. þise  
þri þinges we bezechep ine þe þri uerste benes of þe  
pater noster.

“Hallowed be thy  
name.”

By these words  
we show that our  
principal desire is  
to have God's  
name hallowed  
and confirmed in  
us.

Huanne we ziggeþ / *sanctificetur nomen tuum*. we  
sseweþ to oure guode uader corteysliche oure principal  
desyr þet we ssolle eure habbe. þet is þet his name by  
yhalzed and yconfermed ine ous. þanne huanne we  
ziggeþ / *sanctificetur nomen tuum* : þet is to zigge. ‘sire /  
þis is oure heze wyl / þis we bezechip toppe alle þing /  
þet þin holy name / þet is þi guode los þi knaulechinge /  
þi beleaue by y-confermed ine ous.’

In this 1st peti-  
tion we ask for  
the gift of wis-  
dom,

Ine þise uerste bene : we bezechep þe uerste and  
þe principal yefþe of þe holy gost / þet is þe yefþe of  
wysdom / þet uestneþ / and confermeþ þe herte in god.  
and his ioynep zuo to him : þet / hi ne may by ondo /  
ne to-deld. Wysdom is yzed of smac / and of smacky.

which enables us  
to taste the sweet-  
ness of God.

Vor huanne þe man onderuangþ þise yefþe : he zuelz [þ] /  
and smackep / and uelþ þe zuetnesse of god. Ase me  
uelþ þe zuetnesse of þe guode wyne ate zuelz / betere  
þanne to þe zizþe. Ac to þan þet þou onderstanst betere  
huet is to zigge / ‘þi name by yhalzed ine ous.’ þou  
sselt ywyte þet þis word / holy / is ase moche worþ :  
ase / klene. ase wypoute erþe. ase yhalzed to godes  
seruice / ase y-dept ine blod / ase yconfermed. Ine þise

The word “holy”  
signifies clean ; it  
is as much as to  
say that we are  
dipt in blood and  
confirmed.

Wisdom hallow-  
eth the heart of  
man in five ways :  
By 1. purification.  
2. Cleansing.  
3. Hallowing.

uyf maneres halþep þe gost of wysdom / þe herte of  
man. Verst he his wypeþ / and clenseþ / ase dep þet uer  
[þet] clenzeþ and fineþ þet gold. Efterward he dep away  
al þe ilke uelþe / of alle erpliche loue. and of alle wyllle  
of ulesse. and makeþ to comene al out of smak. al þet  
me wes ywoned hyuore to louie. ase þet weter is out of  
smak to þan þet is ywoned to þe guode wyne. Efter-  
ward he him halþep of al to godes seruice. uor he dep  
him al away of alle wreþe. and dep him al þenche of  
god. and to louie / and serui. Ase þe cherche is yhalzed  
to godes seruice. zuo þet me ne ssel oper þing do  
þerinne : þanne þe seruice of god. Efterward he depþ

4. Dipping in  
blood.

ine blod. Vor he hise zet in ane zuo berni[n]de loue /  
and one zuo zuete deuocion of Iesu crist. þet huanne  
he þengþ ine him / and his passion : he ys alsuo ydept /  
and al-suo dronke of þe preciouise blode / þet Iesu crist  
ssedde uor him : ase is a zop of hot bryead huanne me  
hit poteþ in-to wyn. þet is a newe cristninge. Vor  
depe and cristni : is al on. Efterward he him uestneþ  
zuo ine god / þet no þing ne may him to parti ne  
onioyni. þanne [he] wyle þis word nou zigge : 'þin name  
by yhalzed ine ous.' þet is to zigge : 'yef ous þane gost of  
wysdom / be huam bi we zuo yclensed ase gold. and  
yuayred of alle uelþe / huer-by we ssolle by zuo uol  
dronke of þine loue : þet alle oþre zuetnesses / ssolle by  
ous bytere : be huam we ssolle by zuo yyeue to þe / an  
to þine seruise : þet neure mo of oþren we ne maky  
strengþe. be huam by we nazt wyþoute more ywesse :  
ac zuo moche ydept yne grayne / and ynewed and eft  
yristned ine þe bloode of Iesu crist be deuocioun of  
ueste loue / huer-by þe name of oure uader by zuo  
yuestned ine ous : þet he by oure uader and we his  
zones / and his eyrs. zuo yuestned þet no þing þet moze  
beualle ne moze ous ondo of þe ilke uestnesse / ne of  
þise grace.' Wel is hit *grat grace* of god h[u]anne þe wyl  
is zuo yroted ine god huich / ne may to cryepe uor none  
uondinge. Wel gratter þing his huanne me is zuo  
yuestned ine þe loue and adrayngt in þe zuetnesse of  
god. þet no solas ne no confort me ne onderuangþ : bote  
of him. Ac y-yeue is þe herte parfitliche and ycon-  
fermed. uor þe memorie is zuo cleuiynde ine him : þet  
ne of no þing þenche / bote ine him. And þet we  
byddeþ him huanne we ziggeþ : *sanctificetur nomen  
tuum*. 'lhord þi name by y-halzed ine ous.'

5. Confirming in  
God.

[Fol. 32. b.]

"Thy word be  
hallowed in us,"  
means,  
give us the spirit  
of wisdom,  
whereby we may  
be renewed and  
fastened in God,

so that nothing  
may separate us  
from God,

and nothing com-  
fort us but the  
grace of God.

þe oþre bene of þe HOLY PATER NOSTER.

*Adueniad regnum tuum.* þet is þe oþre bene of þe  
pater noster. huer we byddeþ / þet godes regne come

The second peti-  
tion of the Pater  
Noster, "Thy  
kingdom come."  
Here we pray for

God's reign to  
come within us,  
which is brought  
about by the spirit  
of understanding,  
that enlighteneth  
the heart,

and showeth man  
his many faults.

He seeth that he  
is not clean nor  
worthy of seeing  
God,

so he begins to  
cast out the in-  
ward filth which  
deprives him of  
the sight of God.

[Fol. 33. a.]

Then he finds  
peace, rest, solace,  
and bliss.

to ous / and by wyþ-inne ous. Oure lhord zayþ ine his  
spelle to his deciples. 'þe regne of god : is nou wyþ-inne  
you.' Nou onderstand wel hou þet may by. Huanne  
god yeff ane *grace* þet me clepeþ / þe gost of onder-  
standinge to þe herte. ase deþ the zonne þet deþ away  
þe þyesternesse of þe nyzt / and wastep þe cloudes / and  
þe hore uroste bi þe morzen. Alsuo wastep þe holy gost  
alle þe þyesternesses of þe herte. and him sseweþ his  
zennes / and his defautes / zuo þet þe ilke wende by al  
klene. þanne wyndeþ hi zuo uele defautes. and of  
motes. and of doust wyþ-oute tale. Ase þe zonne byam  
sseweþ his motes / and þet doust þet byep beneþe ine  
þe house. Efterward he him eft sseweþ of opre half nazt  
wyþ-oute more þet / þet is wyþ-inne him / ac þet / þet  
is beneþe þe helle. and þet / þet is aboue him ine  
heuene. þet / þet is aboute him / alle uayre sseppes :  
þet alle heryep god / and him wytnesseþ hou god is  
guod and almiȝti. wys. and uayr. *grat* and milde.  
zuete. and þe more me zyzt þe sseppinges brizte : þe  
more hit is wynynde him-zelue to zyzenne. Ac he  
yzyzt / þet he ne is clene / ne worpi him to zyzenne :  
þanne anhet þe guode herte and trewe / and him wreþep  
to him-zelue. þanne nymþ he his pic / and his spade /  
and beginþ to delue / and to myny. and geþ in-to his  
herte. þerinne he vint zuo uele zennes / and vices /  
and zuo uele defautes / and zuo moche doust / and  
*tribulaciouns* of herte / and of þoztes / and of wyckede  
wylles / þet he him wreþep / and zorþep. and nimþ a  
wycked wyl to him-zelue. zuo þet he beginþ þe herte  
to clensi to þe zoþe <sup>1</sup> / and to keste out alle þe uelþes  
þet him benimþ þe zizþe of god ine him and þet he deþ  
mid þe spade of zoþe ssrifþe. Ac huanne he heþ longe  
ymyned / and he heþ / alle his uelþes ykest out : þanne  
uint he pays / and reste / and solas / and blisse / zuo  
þet him pingþ þet al the wordle by an helle to þe lok-

<sup>1</sup> MS. *zoþo*

inge of þe ilke clyernesse / and of þe ilke pays : þet he  
uint ine his herte. and þet we oxeþ : huanne we ziggeþ  
*Adueniad regnum tuum.* þet is to zigge : ‘ Leue uader /  
ylyky þe / þet þe holy gost ous wille alyzte þe herte /  
and clensi and zuope / al-huet hi by worþi god uor to  
y-zy. and þet he will come and wonie ase kyng / and  
ase lhord. and gouernour / and hotere. zuo þet al þe  
herte by his / and he by kyng. and euremo we him moze  
yzy. uor þet is lyf wyþ oute ende. and godes riche habbe  
wyþ-inne ous.’ þeruore zayþ oure lhord in his spelle :  
þet godes riche is ase on tresor in þe uelde yhed. þet is  
ine herte þet is gratter þanne al þe wordle.

“Thy kingdom  
come” is as much  
as to say, “Dear  
Father, let the  
Holy Ghost  
cleanse and sweep  
our hearts,  
so that God will  
come and dwell  
with us as King  
and Lord.”  
God’s kingdom is  
as a treasure hid  
in a field, that is  
greater than all  
the world.

þe þRIDDE BENE OF þe HOLY PATER NOSTER.

*Fiat uoluntas tua / sicut in celo & in terra.* þis  
is þe þridde bene huerinne we byddeþ oure uader of  
heuene / þet his wyl by ydo ine ous : ase hit is ydo ine  
heuene. þet is ase þe holy angles of heuene / þet byeþ  
zuo alizt / and yuestned ine god : þet hi ne moze oþer  
þing wylny / bote þet god wille. þis bene we ne moze  
habbe : boteyef we ne habbe / þe yefþe of red. þet is  
þe þridde yefþe of þe holy gost / þet ous tekþ his ozene  
guod wyl. and þet he ous wende. oure wrechide wil /  
and hise *confermy* / al to þe heze guode. zuo þet he ne  
heþ ne ozene wyt / ne ozene wyl. ak his ozene onlepi-  
liche / þet hi by lheuedy of al þe herte yhollyche. and  
maki ine ous al þet hi wyle ase hi makeþ ine angles of  
heuene / þet makeþ echedaye his wil wyþ-oute misnim-  
ynge / and wyþoute wyþzigginge.

The third petition  
of the Pater  
Noster.

“Thy will be  
done,” &c.  
We here pray that  
we may obey God  
as do the holy  
angels in heaven,

but this we cannot  
do without the gift  
of counsel,

given us by the  
Holy Ghost to  
conform our will  
to God’s.

Nou hest þou yherd þe þri uerste benes<sup>1</sup> of þe pater  
noster. þet byeþ þe hezeste / and þe dingneste. Ine þe  
uerste / we akseþ þe yefþe of wysdom. Ine þe<sup>2</sup> oþre :  
þe yefþe of onderstandinge. Ine þe þridde / þet guode  
red. ase ich þe habbe aboue yssewed. þise þri þinges  
we ne byddeþ / nazt uor þet we hise habbeþ ine þyse

In these three  
petitions of the  
Lord’s prayer,  
we ask for, 1. the  
gift of wisdom,  
2. understanding,  
3. good counsel.

<sup>1</sup> MS. benenes

<sup>2</sup> MS. oþe

We cannot have  
the full measure  
of these in this  
life.

The remaining  
four petitions are  
necessary to us in  
this mortal life.

The fourth peti-  
tion of the Pater  
Noster.  
"Give us this day  
our daily bread."

What may the  
son ask of his  
father better than  
bread?

[Fol. 33. b.]  
He does not ask  
for wine, flesh, nor  
fish.  
It is a great thing  
we ask, although  
it may appear a  
light request,

for we ask for the  
everlasting bread  
that preserves the  
soul.

This is true meat,  
for it stancheth  
all the hunger of  
the world.

It is the bread and

lyue dyadlich parfitlyche. ak we sseaweþ to o[u]re uader  
oure wylles / þet byeþ / oper ssolle by / to þan þet þise  
þri benes by ine ous ymad / and uolueld ine þe lyue eure-  
lestinde. þe opre vour þet comeþ efte[r]ward we willeþ  
speke ane opre speche. Vor we ziggeþ aperteliche to  
oure uader 'yef ous. uoryef ous. wyte ous. delyure ous.'  
bote þise vour benes of him we ne habbe: we byeþ  
dyade / an euele betake ine þise wordle. Vor hi byeþ  
ous nyeduolle ine þise lyue dyadlich.

þE UERþE BENE OF þE HOLY PATER NOSTER.

*Panem nostrum cotidianum da nobis hodie.* Mochel  
ous tekþ oure guode mayster / to spekene myldelyche /  
and wysliche. huanne he ous tekþ to zigge. Vayre  
uader / oure bryad of eche daye / yef ous to day. Huet  
may þe zone betere acsy to his uader: þanne bread wyþ-  
oute more / uor þane day to endy? He ne acseþ none  
outrage / ne wyn. ne uless. ne uiss. [ac] bread wyþoute  
more [he] byt. naȝt uor a-yer / ne naȝt uor al þe woke. ac  
wyþoute more: þane day to endy. Nou hit þingþ þet  
hit by wel lite þing þet we acseþ: ac uor zoþe hit is wel  
grat þing. Huanne me bit þe broþerhede / and þe  
uelazrede / and part / and riȝt / ine alle þe guodes of þe  
house. Also hit is huose þet smackeþ of þise breade.  
He heþ þe broþerrede. and part / and uelazrede. and riȝt.  
and ine alle þe guode dedes þet byeþ ine heuene. þet  
is þet bread of þe ilke holy couent. þet bread of heuene.  
þet bread of angles. þet bread lostuol. þet bread of lyue  
eurelestinde. Vor hit yefþ guod lyf / and lokeþ þe  
zaule wyþoute steruinge. Huer-of zoþ zayþ ine þe  
godspelle. 'Ich am þet bread of lyue / þet com doun  
uram heuene. hou þet ssel ete of þo breade: he ssel  
eure lybbe wyþoute steruinge.' þet bryad is mete ariȝt.  
uor hit stoncheþ al þane hunger of þe wordle / and uelþ  
man þet he heþ ynoȝ / zuo ne deþ non oper mete. þet  
is þet bread and þe mete / þet þou nymst / of þe sacre-

ment of þe wyeuede / þet þou sselte ete zuyþe / and  
 glotounliche / ase tekþ þe writinge / ase deþ þe lecher-  
 ous þane guode mete : þet oþerhuil uorzuelþ þane guode  
 snode / wyþ-oute chewynge. þet is to zigge / þet þou  
 sselte nyme þerne mete mid greate wyll of herte / and  
 mid grat lost. And þou hit sselte ase hit by uorzuelþe /  
 wyþ-oute chewynge. and þet is to zigge. yleue ine grat /  
 þet / þet hit is þe zoþe bodi of Iesu crist. and þe zaule.  
 and þe godhede / al to-gydere / wyþ-oute to zeche : hou  
 hit may by. Vor god may more do : þanne man moze  
 onderstonde. Efterward me ssel þerne mete eft chywe /  
 ase þe oxen þet gers þet he heþ uorzuelþe. þet is to  
 zigge þet me ssel recordi zueteliche and smalleche be  
 little steeches / alle þe guodnesses of oure lhorde and  
 al þet Iesu crist þolede ine erþe uor ous. And þanne  
 vint þe herte þane rihte smac of þe ilke mete. and onder-  
 ua[n]gþ ane wel greate hete of þe loue of god. and ane wel  
 greate wylnynge to do ynoȝ an to þolye uor him al þet he  
 miȝte. and al þis deþ þe uirtue of þo breade. Vor þet is þet  
 bread þet conforteth and strengþeth þe herte / to þet hy by  
 wel strang uor to þolye / and do grat þing uor Godes  
 loue. Ac þet ne may naȝt by wyþ-oute þe uerþe yefþe  
 of þe holy gost / þet is y-cleped þe yefþ of strengþe / þet  
 armeþ godes knyȝt / and him deþ yerne to by martired.  
 and makeþ ham leȝge betuene þe tormens. Nou miȝt  
 þou wel yzy hou corteysliche / huanne we acseþ þet ilke  
 bread : we acseþ þane yefþe of stre[n]gþe. Vor ase þet  
 bread bodylich / sosteneþ and strengþeth þet bodi : alsuo  
 þe yefþe of stre[n]gþe / makeþ þe herte strang to þolye /  
 and to done grat þing uor god. þet ilke bread we hit  
 clepiþ oure / uor hit wes ymad of oure doȝe. yblissed  
 by þe guode wyfman : þet of hiren þet flour þer to dede.  
 þet wes þe mayde Marie. and yfryd ine þe þanne of þe  
 crouche / ase he zayþ ine þe sautere. uorzope uorzope  
 yfryd ine his oȝene blode. uor þet dede he / ine þe greate  
 wyll of his loue / þet he hedde to ous. And þet is þet

meat taken of the  
 sacrament of the  
 altar.

and the true body  
 of Jesus Christ.

One should chew  
 this meat again as  
 the ox the grass  
 that he has swal-  
 lowed.

This bread com-  
 forts and  
 strengthens the  
 heart to do great  
 things for the love  
 of God.

Thus when we  
 ask bread we ask  
 for strength.

This bread we call  
 ours, for it is  
 made of our  
 dough.

[Fol. 34. a.]  
 blessed by the  
 good maiden  
 Mary,  
 and fried in the  
 pan of the cross.

It is bread twice baked.	bread tuies y-bake / huermide he astoreþ his ssip. þet is holy cherche / uor to pasy þe greate ze / of þise perilouse wordle. Hit is oure. uor he hit ous let : at his yleauē nymynge / and at his laste bequide / Iesu crist þe wel large / ase meste greate tresor : þet he ous miȝte lete. and hit ous yaf ase þet uayreste iowel / þet he ous miȝte yeue. and þet we hit ssolde loky : uor his loue. Hit is uorzoþe oure / uor noþing ne may / hit ous benime toyens oure wylle. We hit clepieþ oure bread of echedaye. þet is to zigge / of eche daye. uor þet is þe eche dayes dol / þet god yefþ to his wel wilynde : þet eche daye doþ his seruice / and ziggeþ his oures. þet is to alle guode herten / þet eche daye zueteliche be zoþe loue makeþ memorie / and beþenchinge of his passion.
It is our daily bread, because each day's dole is given us by God.	þet greate of þe prouendre / we nimeþ ine oure heruest ine heuene / huanne we him ssolle ysy onwryze / ine his uayrhede / ase he is. Hit is ysed þeruore echedayes : þet eche daye / hit is ous nyeduol and echedaye me ssel hit nyme / oþer ate sacrament of þe wefde / ase doþ þe prestes : oþer gostliche be riȝte byleauē. þet bread is wel precious / an wel noble / and wel ydiȝt. þet is kynges mete / huerinne byeþ ech manyere lyk-inges / and alle guode smackes / ase zayþ þe boc of wysdome. þet ne is naȝt mete to gromes / ne to yeue. ne to piecaille. ne to cheuaille. ne to cherles. ac to noble herten and gentil. an cortays. and clene. þet is to þe herte þet is gentil be grace. noble / be guod lyf. yclensed / and ywesse be zoþe ssrifte. Of þise uirtue spekeþ saynt matheu þe wangeliste / and hit clepeþ ziker bread substanciēl. þet is to zigge : þet paseþ / and ouergeþ alle substances / and alle ssepþes be ver. ine uirtue / and ine dingneté / and in alle oþre maneres of worþ. ne me ne may betere write / ne more ynoȝ : þanne wit substances. Me zayþ þet mete is þe miȝ[t]-uoller / þanne he heþ ynoȝ of myȝte. and of noriss-inge. and þe mōre þet he is norissinde : me zayþ þet he
Each day it is necessary to us,	
and each day one shall take it either at the sacrament of the altar, or by right belief.	
It is bread, not for churls, but for noble hearts, cleansed and washed by shrift.	
It is sure substantial bread,	
surpassing all other substances in virtue and dignity,	



is þe substancieler. and þere-uore þet ine þise breade is more uirtue / and of guod / and of norture / þanne me moȝe þenche / oþer zigge. ne zayþ me naȝt þet hit is substancieler. alsuo me zayþ þet hit is ope substance / þet is / uirtuous / and substancieler aboue onderston-digge / and wenyng. þet bread we byddeþ to oure uader. and him we biddeþ / þet he hit ous yeue to-day. ine þise daye / þet is ine þise dyadliche liue. zuo þet we moȝe maky ane guode iornee / and to abyde þe gledlaker oure ssepe. þet is þe peny þet he yefþ to his workmen / h[u]anne euen comþ. þet is þe ende of þe liue.

and contains more nutriment than anything else.

We pray for this bread to-day, that is, in this mortal life.

This is the penny God gives to His workmen when evening cometh.

ÞE FIFTE BENE OF ÞE HOLY PATER NOSTER.

*Dimittite nobis debita nostra sicut et nos dimittimus debitoribus nostris.* Ine þise bene we biddeþ oure uader of heuene / þet he ous wylle uoryeue / oure misdedes / ase we uoryeueþ to ham : þet ous mis-dop. oþer habbeþ mis-do. þanne zigge we þus. 'Leue uader / uoryef ous oure dettes : ase we uoryeueþ oure dettours.' Oure dettes : byþ oure zennes / þet we habbeþ ydo wexe ope oure zaulen. þet is þet beste wed of þe house. þe zenuolle be one zenne dyadlich / þet zuo zone is y-pased / ase to þe loste / oþer ase to þe dede / is y-obliged to zuo ane greate gaelinge : þet he ne heþ mizte to hit endi. þet is to þe pine of helle / þet is wyþ-oute ende. Efterward / he ssel to gode / þet he heþ ywreped / zuo grat amendes : þet he ne heþ mizte uor to yelde. Vor ine al his lyue þaȝ ha leuede an hondred year oþer more : he ne mizte naȝt do uoluel-linde penonce of one dyadliche zenne / yef god wolde usy to yelde dom. And þeruore hit behoueþ to yerne to þe cort of merci and bidde merci / and aksy uorye-uenesse. Vor be þe riȝte of þe cort of dom / þe zenezere ssolde by demd / and ycondemned to dyape eure-lestinde. þeruore oure guode mayster Iesu crist ous

The 5th petition of the Pater Noster.

"Forgive us our trespasses," &c. Here we say, Forgive us our debts,

[Fol. 34. b.]

as we forgive our debtors. Our debts are our sins,

the interest of which is hell pain.

No man could make sufficient amends for one deadly sin,

therefore it be-hoveth him to run to the court of mercy,

for by the court

of justice we  
should be doomed  
to death everlast-  
ing.

tekþ zuo to oxi uoryeuenesse and quittinge huanne we  
biddeþ oure guode nader þet is zuete and milde / uor to  
y[e]uene : large and corteys / þet he ous uory[e]ue oure  
misededes.

If we do not for-  
give others, God  
will not forgive  
us.

Ac nim wel hede hou þou bidde. ‘Voryef ous oure  
misededis / ase we uoryeueþ to ham : þet ous habbeþ  
miso.’ Vor yef we ne uoryeueþ to ham þet ous habbeþ  
mi[s]do : god ne uoryefþ naȝt ous oure misededes. ase  
he himzelf zayþ ous / ine þe godspelle. þanne he þet  
zayþ his pater noster / and heþ ine his herte hate /  
wreþe / oþer wyckedhede : he bit more aye him-zelue :  
þanne uor him-zelue. Vor he bit god / þet he ne

Wherefore in thy  
prayer, see thou  
hast no wicked  
will, cast out all  
wrath, evil, and  
hate.

uoryeue him naȝt / huanne he zayþ. ‘uoryef me: ase ich  
uoryeue.’ and uor þet at alle þe times þet þou zayst þi  
pater noster beuore god þet yziþ þine herte : þou sselt  
uoryeue þine wyckede wil / and keste out of þine herte :  
alle wreþe / and alle hate. and euelwyl. oþerlaker þi  
bene is more aye þe : þanne uor þe. Yef hit þe þingþ  
strang þing and kuead uor to uoryeue / þin euel wyl  
to ham þet þe hatieþ / oþer þet þe kuead willeþ / huer

Think how Christ  
forgave his ene-  
mies who crucified  
him.

he al misdeþ : þench þet god uoryaf his dyap to ham  
þet him dede a þe rode / þe uor to yeue uorbisne / uor  
to uoryeue to ham / þet þe habbeþ misdo / and more  
yet eft : ham guod do : yef hi habbeþ nye[de] to þe. Vor

It is no great  
thing to return  
good for good,

ase he zayþ ine his spelle. Ne is hit naȝt *grat* þing ne  
*grat* ofseruinge aye god to do guod to ham þet ous doþ  
guod. ne to louie þo þet ous louyep? Vor þet deþ þe

but since we are  
God's children,

paen / and þe sarasyn / and oþre zenezeres. Ac we þet  
byeþ godes children be byleau and be *grace* / and we  
byeþ cristene ynemned of Iesu *crist* / and we byeþ eyrs

we ought to for-  
give one another,  
and love our ene-  
mies, and pray for  
them.

mid him of þe heritage of paradys / of ous to uoryeue  
þe on to þe oþre / and louye oure uyendes. þet is to  
zigge hare *persones*. an bidde uor ham / and do ham  
guod yef hy habbeþ nyede and þou hit miȝ[t] do. Vor þus  
he hit hat ine his spelle. þanne ssolle we onlepiliche  
hatye þe zennes / and louie þe zaules. þet byeþ ymad

to þe anliknesse of oure lorde. Alsuo ase a leme of þe bodye / loueþ and uorberþ an oþer. yef o leme blecheþ anoþer be cas. þe oþer naȝt him awrecþ þeruore. We byeþ al o body ine Iesu crist / ase zayþ þe apostel. and þeruore we ssolle ech louye oþer / and naȝt hatie / ne harmi mid wrong / on / þe oþer. Huo þet oþerlaker deþ : he is manslaȝte / and him-zelue damneþ ase zayþ þe wrytinge. Zuych can zigge his pater noster : him were betere þet he were stille. uor he let his domesman : ayen him.

We are all one body in Christ Jesus.

[Fol. 35. a.]

Whoso hateth another is a murderer.

In þise bene þet we doþ to gode. we him bezechep one yefþe of þe holy gost / þet is y-cleped / þe yefþe / of connyng. þet makeþ þane man ine þoȝte and uol of wytte. þes gost him sseweþ huet he is. and ine huet peril he is. and huaznes he comþ. and huyder he geþ. and þet he deþ. and þe misdede þet he heþ ydo. and hou moche / he heþ hyer ywonne. and hou moche he ssel. And huazne he yziȝt þet he ne heþ huermidendy : þanne him deþ þes gost wepe / and grede merci to god / and zigge. ‘Lhord / uoryef me mine dettes. þet byeþ myne zemnen. Vor ich am mochel ine dette ayen þe / and uor þe queades þet ich habbe ydo. and uor þe guodes þet ich habbe uoryete / and ylete to done. þet ich myȝte / and ssolde habbe ydo. And uor þo guodes þet þou me hest ydo. and þine greate guodnesses þet ich habbe eche daye onderuonge / huyche ich habbe kueadliche yvzed / and þe kueadliche yserued. And þeruore Lhord ich ne habbe huer-of maki þe yeldinge : uoryef me þet ich þe ssel.’ Huazne þes gost him heþ zuo alyȝt / þet he knauþ his defautes : and þanne him deþ keste out of þe herte alle wreþe / and alle hate / and al to uoryeue his euele ywyl / yef þer is eni. and yef þer ne is : he is ine wyll and ine porpos uor to uoryeue mid herte / yef me him misdeþ. And þazne may he zigge wel. ‘Vayre uader uoryef ous oure misdedes / ase we doþ to ham : þet ous habbeþ misdo.’

In this petition we ask God for the gift of knowledge,

whereby man sees what he is, and in what peril he is,

and seeing his own imperfections, he asks mercy of God,

and forgiveness for his great sins.

When he knows his faults,

he casts out ill-will from his heart,

and then is he able to say, “Father, forgive us our misdeeds as we do to them that have wronged us.”

The 6th petition  
of the Pater  
Noster.

"And lead us not  
into temptation."  
The burnt one  
dreads the fire,

so the sinner who  
is forgiven is  
afraid of falling  
into sin.

The devil is the  
tempter,

but when he beat-  
eth our backs,  
he is making our  
crowns of bliss,  
as when one dubs  
a knight, by  
smiting and beat-  
ing upon the back.  
The devil tries to  
draw man from  
God.

[Fol. 35. b.]

In this petition  
we ask help of  
God in our battle,  
as well as the gift  
of pity.

We say, "Sweet  
Father, make our  
hearts fast, so  
that no tempt-  
ation may shake  
them."  
We do not pray  
not to be tempted,

ÞE ZIXTE BENE OF ÞE HOLY PATER NOSTER.

*Et ne nos inducas in temptationem.* þe ybernde :  
uer dret. and þe ilke þet oþerhuyl yualle is into zenne.  
huanne þe zenne him is uory[e]ue : he is þe more milde :  
and þe more dreduol / and þe more he heþ gruter drede  
of uondinge. þeruore bit he hier to huam god his mis-  
dedes uoryefþ / þet he hine loky uram ayen-uallinge.  
*Et ne nos inducas in temptationem.* þet is to zigge.  
'Vayre zuete uader / ne led ous nazt in-to uondinge.' þe  
dyeuel is þe uondere. vor hit is his creft / huer-of he  
serueþ ine godes house / uor to proui þe newe knyžtes.  
and yef þe uondinge nere guod and uremuol to guode /  
god þet al makeþ uor oure guode / nolde nazt þolye þet  
hi come. [Ac ase zayþ sant bernard. huanne þe uondere  
ous knokeþ ope þane reg : he ous sseþþ oure corounes  
of blisse. Ase þe ilke þet ope þe regge of þe guode  
knyžte / smit and beat / him ssept his los : and his  
blisse. þe dyeuel þerto propreliche uondeþ þane man :  
þet he hine myžte wyþdraze uram þe loue of god.  
þeruore bit sainte pawel his deciples / þet hi by yzet  
ase tours. yroted ase trawes : ine loue. zuo þet non  
uondinge him ne moze refye / ne rocky. þeruore ine  
pise bezechinge we acseþ help of gode ine oure batayle /  
and þe yefþe of pité. þet is a grace þet bedeaweþ þe  
herte and makeþ his zuete and reuþeuol. and makeþ  
his al become grene / and berþ ynož frut of guode  
workes wyþ-oute and wyþ-inne erþe / strengþi his roten  
ine þe erþe of libbende. þet is ase þet guode mortyer /  
huer-of me makeþ þe guode walles sarzineys þet me ne  
may nazt breke / ne mid pic / ne mid mongenel  
þanne huanne we ziggeþ. *et ne nos inducas in tempt-  
acionem.* þet is to zigge. 'Vayre zuete uader / make oure  
herten ueste / an stedeuest / þet hi ne ssake uor none  
uondynge þet to hare comp.' We ne byddeþ nazt / þet  
we ne ssolle by uonded : Vor þet were a fole bezech-

inge / and ssamuol. Ase þe zone of a guod man þet  
 ssel by a newe knyzt him bezekþ. ‘Leue uader ich þe  
 bidde þet þou me loki þet ich ne guo neuremo : ne to  
 ioustes / ne to tornemens.’ We wylleþ wel þet we by  
 yuonded. vor hit is oure ureme ine uele maneres. uor  
 we byeþ þe more ymylded / and þe dreduoller / and þe  
 more wys ine alle þinges. and þe more worþ / an þe  
 more asayd. Vor ase zayþ salomon. Ze þet ne heþ þise  
 uondinges : he ne may noþing wel conne. bote ase me  
 kan þe batayle of troye / be hyere-zigginge. Vor he ne  
 may him-zelue yknaue / ne him uestni ine þe strengþe  
 of his uyendes / ne hare sotylhede. and hou god is  
 trewe to þe nyede / his uryend uor to helpe. ne of hou  
 uele zennes / ne of hou uele perils / he heþ þe ofte  
 yloked. and uor alle þise skeles / he ne ssel nazt arizt  
 conne god louie / ne him þonki of his guode. Ac we  
 him biddeþ þet he loky oure herten / þet hi ne guo in-  
 to uondynge / þet is þet hi ne *consenti*. Vor al þet is  
 of ous : we byeþ zuo poure / and zuo fyeble / þet we  
 ne moze nazt ane time of the daye þolye þe asaylinges  
 of þe dyeule : wyþ-oute þe help of oure lhorde. And  
 huanne he ous fayleþ : we guoþ þer-in. Huanne he  
 ous helpeþ : we wyþstondeþ. and we uyzteþ / and we  
 ouercomeþ. And þeruore we ziggeþ. ‘Lyeue uader ne  
 led ous nazt into uondinge. þet is ne þole nazt / þet we  
 go in-to *consenting*.’

but we desire to  
 be tempted, for  
 that is our profit,

for otherwise we  
 can know nothing  
 of these trials,

nor learn how to  
 fortify ourselves  
 against the fiend.

We entreat God  
 that our hearts  
 may not consent  
 to sin.

When He helpeth  
 us then we fight  
 and overcome.

þE ZEUENDE BENE OF þE HOLY PATER NOSTER.

*Sed libera nos a malo amen.* Saynt austin zayþ.  
 þet þe opre vices ous makeþ oþer þe kueade to done :  
 oþer þe guodes lete to done. Ac al þet me heþ ydo.  
 and alle þe yefþes þet he heþ yporchaced : prede is ine  
 wille to destrue / and to benime. An þeruore h[u]anne  
 god heþ y-yeue to man þet he him heþ ybede ine þise  
 zeue benes beuore yzed. þane uerst hit is nyed uor zoþe :  
 þet he him delyuri of þe kueade / and of his aspiinges.

The 7th petition  
 of the Pater  
 Noster.  
 “But deliver us  
 from evil.”

All the gifts we  
 haue of God,  
 pride seeks to de-  
 stroy,

wherefore we ask

God to deliver us  
from evil.

We entreat to be  
delivered from  
the devil and his  
sleights.

We pray for the  
gift of fear, so  
that we may be  
delivered from all  
sins.

[Fol. 36. a.]

And þeruore comþ alast þis bene / ase þe efter-warde /  
þet zayþ þous. *Sed libera nos a malo. amen.* þet is  
to zigge: 'Lyue uaderdeliure o[u]s of þe kueade. þet is to  
zigge: of the dy[e]uele. and of his slezþes. þet we ne lyese  
be prede / þe guodes: þet þou ous hest y-yeue.' Inne  
þise bene we him biddeþ / þet he ous yeue þe yefþe / of  
drede. huer-by we ssolle by delyured of þe kueade / and  
of alle oþer kuead. þet is of alle zene / and of alle  
perils ine þise wordle: and ine þe oþre. Amen.

Nou hest þou y-herd þe notes / þet me kan noty ope  
þise zonge þet god made. þet is þet pater noster. Nou  
loke þet þou hit conne wel zinge ine þine herte. Vor  
grat guod þe ssel beualle: yef þou zuo dest.

#### ÞE ZEUE YEFÞES OF ÞE HOLY GOST.

The seven gifts  
of the Holy  
Ghost.  
It behoveth us to  
speak with rever-  
ence of these  
gifts.

1. We shall say  
what are the gifts,
2. why they are  
so called,
3. why gifts of the  
Holy Ghost,
4. why seven, and  
neither more nor  
less,
5. what good they  
do us.

A blissful bridal  
was made in the  
womb of Mary  
when God's Son  
espoused our flesh  
and nature.

Many fair gifts  
He brought to his  
spouse.

Christ was the  
flower of Naza-  
reth.

Efter þe zeue benes þet byeþ y-contyened ine holi  
pater noster: ous behoueþ to spekene mid greate reuer-  
ence / of zuo heze matiere / ase of þe zeuen holy yefþes  
of þe holy gost / ase he himzelf ous ssel teche. And  
uerst we wylleþ zigge: huyche byeþ þe yefþes. Efter-  
ward huereuore hi byeþ y-cleped / yefþe. and huereuore  
yefþe of þe holi gost. Efterward huereuore þer byeþ  
zeuen / ne mo / ne les. and efterward of þe guodes þet hi  
ous dop. Wone is and cortayzie / þet h[u]anne man is  
riche / and worþi / and noble / and comþ to his spouse /  
and he hise loueþ mid al his herte and hire bringþ of  
his ioiax. Ysaie þe profete yzeþ ine goste þe ilke blis-  
uolle bredale / þet wes ymad ine þe wombe of þe blisfolle  
mayde marie / huanne godes zone nom / and spousede  
oure zoster and oure uless. oure manhode / and oure  
kende. Yef we telleþ þe ioiax and þe uayre yefþes þet  
he brozte mid him uor to yeue to his spouse / and to  
his eldringes / and zayde þous þe zuete profete wel  
corteisliche. 'Of þe rote of iesse ssel guo out a yerd /  
þet ssel bere þet flour of nazareþ.' þet is to zigge: þet  
flour / of flours. Vor nazareþ: is ase moche worþ / ase

flour / and grace. ase moche ase cos. and ope þet flour :  
 him ssel resti þe holi gost. þe gost of wysdome : and of  
 onderstondinge. þe gost of strengþe : and of uirtue. þe  
 gost of wytte : and of pité. þe gost of godes drede. þise  
 byeþ þe graces huer-of he wes al uol / uram þe time þet  
 he wes onderuonge in-to þe wombe of his moder. ase þe  
 greate ze is uol of wetere / and welle of alle weteres /  
 zuete / an zalte. huer-of hi wetereþ al þe wordle. Alsuo  
 wes he ase zayþ sayn Ion / zuo uol of grace and of  
 zoþe / þet of his uolhede : we nimeþ al. þise zeue  
 gostes / and þise zeue yefþes we onderuongeþ al / mid  
 þe holy cristninge. Ac ase þe graces bodiliche þet god  
 yefþ to þe childe / ine wytte / ine guodnesse / and ine  
 strengþe / and ine oþre graces þet he yefþ to his wylle.  
 to echin he him sseweþ litel / and litel. ase þet child  
 wext / and comþ uorþ. Alsuo is he in his graces gost-  
 liche be þan þet ech profiteþ ine guode / and agrayþþ  
 his herte / and him yefþ to gode : be þan þet god him  
 yefþ more / and more of grace. And þet sseweþ þis  
 yefþe be worke / þe on : ine þe on. and þe oþer / ine þe  
 oþer. ase hit lykeþ þe holy gost / þet his todelf to his  
 wille. ase zaynte paul zayþ. þanne ine ous beginneþ  
 þise graces ase þe uirtues ine loz. and sseweþ an hez.  
 And þet is of drede. þanne ine wysdome. Vor drede  
 is beginninge of wysdom. ase zayþ dauid. Ac ine him  
 weren echedaye alle þe graces / and alle þe uirtues wel  
 uolliche wyp-oute enie mesure. and þeruore his zet þe  
 profete dounward / ech yefþe be þe ordre of hare ding-  
 neté. Alsuo ase zeue benes byeþ yzet beuore be þe  
 ordre of hare dingnetes. þe hezeste beuore. and þe lozeste  
 efterward.

From His birth  
 He was full of all  
 graces,  
 as the sea is full  
 of water.

And we partake of  
 His fulness.  
 We receive these  
 holy gifts with  
 holy christening.

At first in a lesse  
 degree,

but increasing  
 more and more in  
 those who use  
 them aright.

These graces be-  
 gin low and rise  
 high.

Fear is the begin-  
 ning of wisdom.

[Fol. 36. b.]

#### HUERUORE HI BYEþ Y-CLEPED YEFþES.

þise graces byeþ yhote yefþes uor þri skeles. Verst  
 uor hare dingneté and hare worþ. yef me yefþ ine þe  
 kinges cort ane robe to ane childe / oþer ane poure

Why they are  
 called gifts.

1. These graces  
 are called gifts  
 for their dignity  
 and worth.

All other gifts are changing and going. These graces are given to us by God Himself.

2. Other graces are lent us to use in this life, but these shall ever remain with us.

3. They are given by love.

A gift becomes chaffer when the giver has an eye to his own profit.

A gift comes from the well of love, without reward, fear, or debt.

God gives us His gifts for the love He hath to us.

Why they are called gifts of the Holy Ghost.

1. Works of might belong to the Father; works of wisdom to the Son; works of goodness to the Holy Ghost.

manne : ane dissuol of pesen / þet ne is no þing þet by worþi to by ycleped yefþe of kyng. þeruore saynt iacob clepeþ alle þe oþre guodes þet god yefþ / and timliche / and gostliche. nauzt yefþes : ac y-yeue. þet by chonginde / and guoinde. Ac þise graces he clepeþ yefþes uolueld. Vor he his ne yefþ to nonen : þet he ne yefþ him-zelue. þe oþer scele is / uor þet þe oþre graces / and þe oþre guodes he ous lenþ uor to usy ine þise liue. Ac þise byeþ yefþes arizt wyþ-oute wyþnymynge / and wyþ-oute lere. Vor huanne þe oþre ssolle fayli / þise ssolle ous bleue. þanne byeþ hi zuo propreliche oure : þet we his ne moze nazt lyese wyll we nolle we. ase we moze þe oþre. þe þridde scele and þe hezeste is. uor þer byeþ yefþes clenliche be loue and þou wost wel þet yefþe lyst þane name of yefþe : huanne hit ne is nazt y-yeue clenliche be loue. Vor huanne þe yeuere heþ zizþe to his ozene prou : þet ne is no yefþe : ac rapre is chapuare. Huanne he yzyþ guodnesse onderuonge / oþer seruice / þet ne is no yefþe / ac hit is rapre dette y-yolde. Ac huanne þe yefþe comþ propreliche and clenliche of þe welle of loue wiþ-oute prou. wyþ-oute yefþe. wyþoute drede. wyþ-oute enie dette : þanne is hit arizt ycleped / yefþe. Huerof þe filosofe zayþ. þet yefþe / is yeuynge : wyþoute ayen-yefþe. þet is wyþ-oute onderstondinge of ayenyefþe. ac wyþoute more : uor to zeche loue. Ine zuyche manere god yefþ ous his yefþes clenliche / uor þe loue þet he heþ to ous / and uor to gaderi oure herten. and oure loue. and uor þise scele : propreliche hi byeþ y-cleped / yefþes.

HUERUORE HI BYEþ Y-CLEPED YEFþE OF þE HOLY GOST.

Ac hueruore hi byeþ y-cleped / yefþe of þe holy gost : þanne<sup>1</sup> yefþe of þe uader / and of þe zone. uor alle hire dedes / and hire yefþes byeþ commun. (?) þer-to byeþ tuaye sceles. þe one. uor þan þet ase workes of myzte / byeþ appropred to þe uader. and þe workes of

<sup>1</sup> more þanne !



wysdom / to þe zone : alsuo þe workes of guodnesse : to  
 þe holy gost. vor<sup>1</sup> guodnesse is / ase zayþ sanyt denys /  
 to lere him-zelue. Vor yef a man yefþ þet him naȝt ne  
 costneþ : þet ne is naȝt *grat* guodnesse. Ac uor þe  
 holy gost. be þyse zeue yefþes / spret him zelue ine oure  
 herten / ase zayþ zainte paul / ase be zeue streames.  
 þeruore hi byeþ *propreliche* y-cleped yefþes of þe holy  
 gost. Vor he is þe welle. hy byeþ þe streames. And  
 þe oþer scele is / uor þet þe holy gost is *propreliche* þe  
 loue / þet is betuene þe uader / and þe zone. and þeruore  
 þet loue is þe *propre* / and þe uerste / and þe heȝeste  
 yefþe : þet man may yeue / þet ariȝt yefþ. and ine þise  
 yefþe : me yefþ / alle þe oþre. and wyþoute þisen : non  
 oþer yefþe ne is naȝt ariȝt y-nemned yefþe. þeruore is  
 ariȝt þe holy gost *propreliche* / yefþe / and yeuere. Vor  
 he him yefþ : and is y-yeue. Ine echen of þise zeuen  
 þet he yefþ uor to *confermi* oure loue to his / þet hi  
 by feruent / and guod / and zoþe / and clene.

<sup>1</sup> [MS. *wor*]

These gifts spread  
 in our hearts as  
 by seven streamis.

The Holy Ghost is  
 the well, the gifts  
 are the streams.  
 2. The Holy Ghost  
 is the love between  
 the Father and  
 Son.  
 Love is the high-  
 est of all gifts.

The Holy Ghost  
 is gift and giver,  
 for he giveth and  
 is given.

[Fol. 37. a.]

#### HUERUORE IS MAN Y-BORȜE.

Vor tuo þinges is þe man yborȝe. be þe be-ulynge  
 of kueade : and do þet guode. þet kueade beuly / and  
 hatie : ous deþ þe yefþe of drede. þe oþre zix doþ ous  
 þe guodes to done. þe yefþe of drede is þe doreward  
 to þe greate þreste. þet is to zigge : to þe greate þreap-  
 ning of godes dom / and of þe pine of helle. þet is  
 echedaye / aredy and arise. þet is þe wayte of þe  
 castele / þet neure ne sleþþ. þet is þe wyed hoc of þe  
 gardine þet uordeþ al þet kueade gers. þet is þe hor-  
 dyer þet lokeþ þe herte / and alle þe guodes þet hyeþ  
 þerinne. þe oþre six yefþes / ous makeþ þe guodes to  
 done.

Why man is  
 saved.

1. By eschewing  
 evil.  
 2. By doing good.  
 The gift of dread  
 causes us to flee  
 from evil.  
 The other six gifts  
 enable us to do  
 good.

The gift of dread  
 is the door-  
 keeper,  
 the watch of the  
 castle,  
 the weed-hook of  
 the garden.

Nou sselt þou wyte / þet ase þe briȝ[t]nesse of þe  
 zonne þet þou izixt yefþ liȝt to þe wordle and uirtue /  
 and strengþe to alle þe þinges þet wexeþ and comeþ to  
 þe wordle. alsuo deþ þe holy gost þet alizt in heuene

The sun gives  
 light to the world,  
 and virtue and  
 strength to all  
 things in it ;  
 So the Holy  
 Ghost gives light

to those who are in grace.  
There are three stages of folk in heaven.

1. The nearest to God see and hear Him.

2. The middle ones are like barons and bailiffs.

3. The lowest are as serjeants (servants).

So are there three states of God's sons on earth.

1. Those who live liveth by God's behests.

2. Those who have their hearts in heaven and their bodies on earth.

3. The third govern themselves and others by God's behests.

The two first of these six gifts (knowledge and pity) belong to those of the first state. The two middle ones (counsel and strength) belong to those of the second stage. The two last (understanding and wisdom) belong to those of the highest state.

and ine erþe alle þo þet byeþ in *grace* / and men / and angles. And al alsuo ase ine heuene / heþ þri stages of uolke / ase zayt saynt denys. huer-of þe on is hezere. þe oþer men. þe þridde lozest. þe hezeste / byeþ ase þo / þet byeþ of þe kinges consayle. þise byeþ alneway mid god þe nixte þanne þe oþre / and zzyeþ and yhereþ / and him : and his priuites. þe men [midliste] / byeþ ase þe barouns / and þe baylifs þet gouerneþ and wytyeþ þe kingriche / and guoþ / an comeþ. and lyernieþ of þan of þe consayle. an þet hi hoteþ and makeþ hit do opren. þe lozeste / byeþ ase sergons and þo þet byeþ ine office / and habbeþ þe mestyeres / and doþ þe offices / and þe messages ase me ham zayþ. In þo manere / and in þo uorbysne heþ þe þri states of godes zone ine erþe. Huiche þe holy gost / let / and condueþ / ase zayþ sainte pael. þe on stat is of þan / þet byeþ ine þe wordle and libbeþ be godes hestes. and be þet hi leueþ / and yhyereþ of hyre ouerlynges. þe oþer stat is of þe stedeueste / þet of al habbeþ þe herten out of þe wordle / þet ysyeþ god ase moche ase me may ine þise lyue. and habbeþ hire *conuersacioun* ine heuene / and þe bodyes ine erþe. and þe herten mid god. þe þridde byeþ ine þe middel stat / þet gouerneþ. wel / oþer ham / oþer oþre. and libbeþ be þe hestes of god. þise þri maneres tekþ þe holy gost / and let / and gouernèþ / be þise zix yefþes. and ham to-delþ þise *graces* to echen to his wyлле ase zayþ þe apostel. þe tuo uerste of þise six yefþes / belongeþ to þan / þet byeþ of þe uerste stat. þe yefþe of *conynge* : ham tekþ. And þe yefþe of *pité* : makeþ ham to bidde. þe tuo midleste / belongeþ to ham of þe middel stat. þe yefþe of *red* : ham gouerneþ. And þe yefþe of *strengþe* : uoluelp þe nyedes. þe tuo laste / belongeþ to ham of þe hezeste stat. þe yefþe of *onderstandinge* : his alyzt. þe yefþe of *wysdom* / hise makeþ stedeuest / and his *confermeþ* / and ioyneþ to god. An-

oþer skele þer is / hueruore þer byeþ zeuen. Vor þe  
 holy gost be þise zeue yefþes : bestreþþ þe zeue zennes  
 uram þe herte. and plontep / and norisseþ zeue uirtues  
 con[t]raries / þet makeþ man stedeuestliche yblyssed.  
 þise byeþ þe guodes / þet þe holy gost makeþ ine herte  
 huer he descendep be þise zeue yefþes. Ac er þan ich  
 decendi to þe uirtues þet byeþ *contraries* to þe zeue  
 zennes : ich þe wyll speke ssortliche / of zeue oþre  
 uirtues. huer-of þe þri byeþ ycleped<sup>1</sup> : godliche. and  
 þe uour byeþ y-cleped cardinals.

The seven gifts  
 strip away the  
 seven sins from  
 the heart.

[Fol. 37. b.]

I will now speak  
 of seven other  
 virtues, whereof  
 three are godly  
 and four cardinal.

#### OF ÞE ÞRI UERSTE UIRTUES.

þe þri uerste clepeþ saynte paul : beleaue. hope.  
 and charité. and byeþ y-cleped / godliche. Vor þet hi  
 ordayneþ hare herten to god. Beleaue / ase zayþ saynt  
 austin : ous zet onder god. and hi ous deþ beknawe /  
 and to byknawe. to þe lhorde / of huam we healdeþ al  
 þet we habbeþ. of guode. Hope : zayþ. hi ous arereþ  
 to god / and ous makeþ strang / and hardi / uor to on-  
 dernime uor him þet hi þet paceþ uirtue of man.  
 Charité. þis zayþ. hi ous ioynep to god. Vor charité ne  
 is oþer þing bote dyere oninge. uor hi deþ of þe herte  
 and of god : al on. ase zayþ saynste Pol. Beleaue /  
 y-zigt ine gode þe hezeste zoþnesse. Hope. ouerlyche  
 heznesse. and ouerliche magesté. Charité. ouerliche  
 guodnesse. þise þri uirtues byeþ to-deld be þri degrees  
 of loue. Vor þri þinges me loueþ ane man. Oþer uor  
 þet me heþ y-herd grat guod of him. Oþer uor þet me  
 onderstant grat guod of him. Oþer uor þet me heþ on-  
 deruonge grat guod of him. þise þri maneres of loue :  
 byeþ ine þise þri uirtues. Loue of beleaue : hyerþ ine  
 dede. Loue of hope : uelþ þane smel / and zekþ. Loue  
 of charité : nimþ. and zikþ. and zuelzþ / and halt.

Of the three first  
 virtues.  
 Belief, hope, and  
 charity, are called  
 godly, they direct  
 the heart to God.  
 By belief we ac-  
 knowledge God.

Hope raises us to  
 God.

Charity joineth us  
 to God.

For three things  
 one loveth a man.  
 1. Having heard  
 some great good  
 of him.  
 2. Having learnt  
 great good of him.  
 3. Having re-  
 ceived great good  
 of him.

These three kinds  
 of love are in  
 these three vir-  
 tues.

<sup>1</sup> MS. *ychepeð*

Of the four cardinal virtues.

God giveth and teacheth us them a hundred times better than the old philosophers.

1. Sleight (Prudence). 2. Temperance. 3. Strength. 4. Doom (Justice), are the four cardinal virtues.

1. Prudence keeps man from being beguiled.  
2. Temperance preserves man from being marred by wicked love.  
3. Strength bears him up against sorrow.

These are the four towers that make the house of the good man sure and strong.

Of the office of the four virtues.

[Fol. 38. a.]  
These four virtues have diverse offices.

Prudence hath three offices to direct man aright as to thought, word, and deed.

### OF þE UOUR UIRTUES CARDINALES.

Of þe uour uirtues cardinales spekeþ moche þe yealde filosofes. Ac þe holi gost hise yefþ / and tekþ / betere an hondredsipe. ase zayþ salomon ine þe boc of wysdome. Of þise uour uirtues þe uerste me clepeþ / sleþþe—. þe oþer temperance. þe þridde / strengþe. þe uerþe / dom [rihtuolnesse]. Þise uour uirtues byeþ y-cleped cardinals. uor þet hi byeþ heȝest amang þe uirtues / huer-of þe yealde filosofes speke. Vor be þise uour uirtues þe man gouerneþ him-zelue ine þise wordle. ase þe apostles gouerneþ holy cherche be his cardinals. Sleþþe : lokeþ þane man þet he ne by be none sleþþe of þe kueade y-gyled. Temperance. þet he ne by be none kuede loue amerd. Strengþe. þet he ne by be tyene. oþer be drede. oþer be zorȝe : ouercome. þise þri hyeldeþ man ine guod stat auorye him-zelue. Dom. hine zet ine ordre and ine riht stat a-yens oþre. Vor hi yelt to echen al þet his is. þise byeþ þe uour tours ine þe uour cornyeres of þe house of þe guode manne / þet makeþ þet hous ziker and strang. Sleþþe : hit wereþ wyþ þet yeast be porueynge aye þe perils. Temperan[ce] / aye þet zouþ. aye þe wykkede hetes. Strengþ. aye þet norþ. aye þe wyckede cheles. Iustice. ay[e] þe west. a-ye þe wyckede raynes.

### OF þE OFFICE OF þE UOUR UIRTUES.

Þise uour uirtues habbeþ diuerse offices / and mochel ham diuerseþ ine hire workes / ase zayþ an ald filosofe þet hette platoun ine his boc þet he made of þe uour uirtues. and hise to-delf wel sotilliche. and zayþ. þet sleþþe heþ þri offices. uor be þise uirtue al þet man deþ / and zayþ / and þengþ. al he diȝt / and let / and reuleþ to þe lyne of scele. ne noþing he nele do : bote riht and scele. And ine alle his workes he him porueyþ þet hi by do / by þe ordinance / and by þe wyлле of

god / þet al y-zizþ / and demþ. A grat lhord ssolde he  
by ase me þingþ / þet þise onelepi uirtue hedde : and  
be þise þri þinges him gouernede.

## TEMPERANCE.

## Temperance.

þe uirtue of temperance heþ þri offices. Vor herte  
þet þise office heþ ne wyle / ne ne wylneþ þing : þet  
makeþ to uorþenche. Ine none þinge he ne agelt þe  
laze to louie zikerliche. and onder him of scele he zet /  
and dret alle þe couaytises of þe wordle. þet is to  
zigge. he þet heþ þise uirtue. he him loki / þet he ne  
by amerd be þise þri þinges þet þe wordle ssent. ase  
zayþ saint Ion. zenne of ulesse : and prede of herte.  
couaytise of þe wordle.

The virtue of tem-  
perance hath three  
offices.

It keeps man from  
being marred by  
the sin of the flesh,  
pride of heart,  
and the covetous-  
ness of the world.

## STRENGTH.

## Strength.

þe uirtue of strengþe / heþ alsuo þri offices. Vor  
huo þet þise uirtue heþ : he him a-rereþ an hez a-boue  
þe perils þet byeþ ine þe wordle. No þing him ne dret /  
bote vileynie.

This virtue hath  
three offices, and  
raiseth man above  
the perils of the  
world.

Aduerseté / and prosperité / he berþ / and poleþ  
wyþ-oute wepinge. ne ariþthalf ne alefthalf. Wel ssolde  
he by guod knyzt / þet ine þise þri þinges were wel y-  
proued. þise þri uirtues armenþ / an ordayneþ. and  
agrayþeþ man / ase to þri deles of þe herte / þet me  
cliepeþ<sup>1</sup> scele. loue. and strengþe. Prudence / lokeþ  
þane skele<sup>2</sup> / þet hi ne bi becazt. Temperance / lokeþ  
þane loue / þet hi ne by amerd. Strengþe. lokeþ þet  
wyl : þet hi ne by ouercome.

It governs the  
three faculties of  
the heart,—rea-  
son, love, and  
strength.

## RIZTUOLNESSE.

## Rightfulness.

Riztuolnesse. makeþ þane man ordeneliche libbe  
amang oþren. Vor ase zayþ platon. þis is þe uirtue /  
þet makeþ þet þe man a-yens echen deþ þet he ssel do.  
Vor hi yelt reuerence to ham þet byeþ a-boue. loue to

Rightfulness  
makes a man to  
live orderly  
among others,  
to yield reverence  
to those above  
him,

<sup>1</sup> MS. chepeþ<sup>2</sup> MS scele

to love his equals,  
and to show kind-  
ness to those be-  
neath him.

Philosophy sig-  
nifies the love of  
wisdom.

The old philoso-  
phers who strove  
to climb unto the  
Hill of Perfection  
by strength of  
their own virtue,  
put so-called  
Christians to  
shame, who, hav-  
ing the true be-  
lief, yet wallow in  
the mire of this  
world.

[Fol. 38. b.]

Wherefore saith  
St Paul, that the  
Pagans doing the  
law without the  
law shall judge us  
that have the law  
and do it not.

Virtue without  
charity is like a  
dead coal or dead  
man.

The four cardinal  
virtues are four  
kinds of loves.

Prudence is the  
love of the heart  
whereby he for-  
sakes all that may  
harm.

Temperance en-  
ables man to give  
himself wholly to  
God.

ham þet byep bezide. grace to ham þet byep beneþe.  
Be þise uour uirtues ydo / is þe man worþi þet he by  
gouernour uerst of him-zelue. and efterward of opren.  
Ine þise uour uirtues ham studele þe yealde filozofes  
þet al þe wordle onworþede / and uorlete / uor uirtue  
to zeche and wysdom. and þeruore hi were y-cleped :  
filosofes. Vor filozofé is ase moche worþ : ase loue of  
wysdome. A god hou hit ssolde ous ssende and astonie /  
huanne þo þet weren paenes / and wyþ-out laze y-write  
þet naȝt ne couþe of þe zoþe grace of god / ne of þe  
holy gost : ne wenden. hi cliuen in to þe helle of per-  
feccion of liue be strengþe be hire oȝene uirtue / and  
ne daynede naȝt to loki ope þe wordle. And we þet  
byep cristene / and habbet þe zoþe beleaue and conne  
þe hestes of god and habbet þe grace of þe holy gost.  
Yef we yzeþe þet we miȝte more in one daye profiti /  
þanne hi ne moȝe ine one yere y-hol / we waleweþ ase  
zuyn hyer beneþe / ine þise wose of þise wordle. þeruore  
zayþ sanynte paul / þet þe payens þet byep wyþ-out  
laze / and doþ þe laze. ate daye of dome : hi ssolle ous  
deme / þet habbet þe laze / and naȝt hise doþ. Ac uor  
þan þet hi ne hedden naȝt riȝte byleue / ne þane holy  
gost / ne none uirtue. ne lyf / ne zoþe beknewynge : hi  
ne<sup>1</sup> moȝe y-wyte hou moche þet hi weren uayre / uor ase  
moche ase þer is be-tuene dyad col / and quyk / man  
dyad / and man libbinde : ase moche þer is be-tuene  
uirtue þet is wyþ-out charité / þet is þe guodnesse /  
and þe worþ / and þet lyf of þe oþre uirtues. Huer-of  
saynt austyn huanne he speeþ of þise uour uirtues / he  
his to-delp be uour maneres of loue. and be uour þinges  
þet zoþ loue makeþ. þanne he zayþ / þet þe uirtue of  
prudence : is the loue of herte. þet wysliche uorlet / al  
þet him may derie : and chyeſt al þet him may helpe.  
and habbe þet he loueþ / þet is god. þe uirtue of tem-  
perance is þe loue of þe herte / huerby he him yefþ y-

holliche and wyþoute corrupcion to þet ha loueþ / þet is to god. þe uirtue of strengþe / is þe loue of herte / huer-by he þoleþ strongliche alle þinges þet moze come / uor þet he loueþ. Iustice / is þe loue of herte / huer-by he serueþ onlepiliche and wyþ-oute more / to þet he loueþ. þet is to god. and uor zuo moche deþ onder uot alle opre þinges. þanne dom zet man / ine his rizte stat. þet is aboue alle þinges / and onder god. wyþ-oute þise uour uirtues non ne may cliue into þe helle of perfec-cion. Vor huo þet wyle zuo heze clyue / him behoueþ ate uerste þet he habbe prudence / þet him makie to onworþi þe wordle / and strengþe þermide / þet him yeue grat herte / of grat þing to onderuonge. and uolgi. Of oþerhalf þet he habbe temperance / uor þet he ne by to moche y-charged. and riztuolnesse þer-mide / þet is þe rizte pep. and him ssewy godes riche. ase god dede to Iacob. ase zayþ þe boc of wysdome. Huo þet þise uour uirtues mizte zuo habbe / he ssolde by wel per-fect / and yblissed ine þise wordle / and more ine þe opre. Vor he ssolde by ine payse of herte. and ine blisse gostlych / naȝt ne sso[l]de him faily / ac wexe ine god þet he ssolde habbe ine him / ine huam he him ssolde lyky.

Nou we ayen comeþ to oure kende. and bidde we mid al oure herte / þane holy gost / þet tekþ þe hertes. þet he by oure auocat / and ous teche to sseawy hou he be þise zeue yeffes : bestrepeþ þe zeue zennes of oure herten. and he zette / and norissy þe zeue uirtues.

## OF ÞE YEFÞ OF DREDE.

þe yeffe of drede : is þe uerste / of þe yeffes. þet kest out alle þe zennes of þe herte. ase we habbeþ yzed beuore wel propreliche. He bestrepeþ þe rote of prede. and zet in his stede : þe uirtue of mildenesse. Nou loke and onderstand wel hou. þe zenezere þet slepþ ine dyadliche zenne / is ase þe ribaud and dronke / þet hep

Strength enables him to endure all things.

Justice is the love whereby he serves God and putteth all other things under foot.

Without these four virtues none may climb unto the Hill of Perfection.

Whoso had these virtues should be blessed and perfected in this world, and more in the other.

Let us pray the Holy Ghost to teach and show us how He, by these gifts, strippeth the seven sins from our hearts.

Of the gift of dread.

The gift of dread casteth out all the sins from the heart.

[Fol. 39. a.] It strippeth the root of pride, and setteth in its stead the virtue of meekness. The sinner is like the drunkard

who knows not  
his nakedness and  
poverty.

The first good that  
the Holy Ghost  
doth to the sinner  
is to bring him to  
his senses,

so that he may  
see how low he  
has fallen,

and how waste-  
fully he has  
squandered his  
heritage.

The sinner is as  
one in prison, in  
irons and fetters,  
and strongly  
guarded, as was  
St Peter in  
Herod's prison.

The wretch  
thinketh not of  
the gibbet, but  
sleepeth and  
dreameth that he  
goeth to feasts  
and weddings.

The Holy Ghost is  
as the angel that  
awoke St Peter  
and delivered him  
out of the hand of  
Herod, for he  
arouseth the sin-  
ner and delivers  
him out of the  
power of the  
Devil.

The sinner ween-  
eth to be strong,  
yet he hath Death  
under his clothes.

The Holy Ghost  
is the good physi-  
cian.

al uorlore in þe tauerne / and is zuo naked and zuo  
poure : þet he ne heþ naȝt. ac naȝt he hit ne uelþ ne  
playneþ. Ac he wenþ by a wel *grat* lhord.

Ac þanne he heþ y-slepe / and comþ to him-zelue :  
þanne he yuelþ his kucad / and knauþ his folye / and  
him playneþ of his harm. þet is þet uerste guod þet  
þe holy gost deþ to þe zenezere / huanne he him uisiteþ.  
Vor he him yelt his wyttes / and his onderstondinge /  
and him brengþ ayen to him-zelue. zuo þet he him  
knaup / and him reuertep huet guodes ne heþ uorlore /  
and ine huet pouerté he is y-ualle be his zenne. ase  
dede þe guode mannes zone þet his eritage wastede and  
dispendede ine ribaudie and leuede lecherusliche /  
alhuet him behouede to loki zuyn. ase oure lhord ous  
makeþ þise uorbysne ine his spelle. Atenende þe  
zenezeres<sup>1</sup> ase zayþ salomon is ase þe ilke þet slepþ  
amide þe ze / and þet ssip spilþ / and he naȝt hit ne  
uelþ / ne none drede ne heþ. Ac huanne þe holy gost  
him awakeþ : þanne yuelþ he and ziþþ his peril / and  
beginþ to habbe drede of him-zelue. And yet eft þe  
zenezere is ase þe ilke þet is in prisone in ysnes and  
ine ueteres / and ine greate lokinge / ase wes saynte  
peter ine herrodes prisone. and þe wreche ne þengþ  
of him þet hine halt : ne of þe gibet þet him abit. ac  
slepþ and met þet ha geþ to festes and to bredales. Ac  
þe grace of þe holy gost is ase þe angle þet awakede  
zaynte petren / and him deliurede of þe hand of herrode.  
uor hi awakeþ þane zenezere / and him deliureþ of þe  
hand of þe dyeule. Ateende<sup>2</sup> þe zenezere is ase þe ilke  
þet wenþ by strang / an hol / and he heþ þane dyap  
onder his clopes. Vor he heþ þe kuede humours and  
corruptes ine þe bodye / huer-of he ssel sterue wyþ-inne  
ane monþe. and he wenþ libbe yet uourti yer / ase  
zayþ elyuans ine uers of þe dyape. Do away þe scoffes  
and þe scornes. uor zuich me wrikþ onder his clopes  
þet wenþ by strang and hol. Ac þe holi gost is þe guode

<sup>1</sup> zenezere ?

<sup>2</sup> Atenende ?



leche / þet amaystreþ his ziknesse / and chongeþ his humours. and him yefþ zuych a byter medecine: þet him help. and him yefþ þet lif. Also trobleþ oure lhord þe herte þet he wyle hele. ase zayþ dauip in þe sautere. and him wyþ-nymþ<sup>1</sup> / and deþ him come ayen him-zelue to knawe / ase he dede adam: oure uerste uader efter þe zenne þo he him hedde / amang þe trawes of paradys. Hueroore he him zede: 'adam huer art þou?' þri opre acsingges made he be enne of his angles to þe þierne [of] saynt abraham / þet hette agar þo hi uleaþ uram hare lheuedi. Agar he zayde / 'huannes comst þou. Huyder gest þou. Huet dest þou?' þise þri acsingges makeþ þe holy gost to þe zenezere huanne he awakeþ and arereþ and him openeþ þe eȝen of þe herte. and him yelt his wyttes and his onderstandinge. 'Huer art þou?' zayþ he: þet is to zigge: 'Yzi<sup>2</sup> wrecheche ine huiche zorȝes / and ine huiche perils þou art in þise wordle. Vor þou art ase þe ilke þet slepp ine þe ssiþe / þet is yspild / and naȝt hit not ne onderstant his peril.' 'Huannes comst þou?' þet is to zigge: 'Loke wrecheche þi lif ca<sup>3</sup> arrieres / uor þou comst uram þe tauerne of þe dyeule / huer þou hest / þi lif y-wasted / and y-lore þine time / and alle þe guodes þet god þe hedde y-yeue.' 'Huet dest þou?' þet is to zigge: 'Ysy hou þou art fyeble / and brotel / and a-uorye þet body / and a-uorye þe zaule. þou wenst by hol / and strang. ac par auenture þou hest þe humours ine þe bodye þet þe ssolle lede to þe dyape. And ine þe zaule þou hest kueade þeawes / þet þe ssolle lede to þe dyape of helle: bote þe grace of god: þe ne werie.' Efterward. 'huider gest þou?' þet is to zigge / 'wrecheche þenēch / and loke / and onderstand / þet þou gest to þe dyape. oþer þou sselt ualle ine þe hand of herrodes / þet is þe dyeuel / and to his mayné.' And þeruore zayþ þe guode man. 'Man may longe his lyues wene / and ofte him lyezeþ his wrench. ase uayr weder went in-to

that masters the sickness and giveth man such a bitter medicine that it healeth and giveth him life. Our Lord troubles the heart that he will heal.

Three questions asked the angel of Hagar, when she fled from her mistress.

1. Whence comest thou? 2. Whither goest thou? 3. What dost thou?

[Fol. 39. b.] These three questions the Holy Ghost puts to the sinner when he awaketh him and openeth his eyes. "Look," he says, "in what peril thou art." Look and see how thou comest from the devil's tavern.

See how brittle and feeble thou art, and how thy foul humours lead thee to death.

Look and understand that thou goest to death, and shalt fall into the hand of the devil.

[Loke wel hyer.] Man thinks his life will be long, but often is he deceived.

<sup>1</sup> wyþ-nymþ in MS.

<sup>2</sup> So in MS.

<sup>3</sup> ta in MS.

All shall drink  
of death's drink,

wherefore repent  
thee, ere thou  
fall from thy  
bench.

Thou goest into  
hell where is fire,  
brimstone, and a  
thousand ever-  
lasting pains.

These four  
questions are  
like four strokes  
of thunder, that  
astound and  
terrify the  
sinner.

How mildness  
waxeth in the  
heart.

The four  
thoughts above  
mentioned strip  
the garden of  
the heart of the  
four roots  
of pride.

These roots are  
the four horns  
that God showed  
to Zechariah the  
prophet.

The four smiths  
are the four afore-  
said thoughts.

When man  
thinketh *whence*  
he cometh, and  
understandeth  
and knoweth the  
poverty and vile-  
ness of his birth,  
[Eol. 40. a.]

then the grace of  
God enables him  
to feel his own  
unworthiness.

rene / and uerliche makeþ his blench. þer ne is noþer  
king ne kuene / þet ne ssel drinke of deaþes drench.  
man þeruore þe beþench / er þou ualle of þi bench / þi  
zenne aquench.' þou gest to þe dome / huer þou ssel  
uinde : þane domes man zuo sterne / and zuo stout / an  
zuo strayt / an zuo miȝtuol. þou gest in-to helle / huer  
þou ssel yuinde : ver. and bernston. and a þousond  
pinen / þet neure ne endeþ þe uor to pini. And þous  
deþ þe holy gost to þe zenezere / þe ezen openi and [he]  
yzyþ a-boue / and beneþe / and beuore / and be-hynde.  
þise byeþ uour strokes of þondre / þet astoneþ þane  
zenezere / and makeþ ssake / and habbe drede. And  
þise uour to zizþe / byeþ þe uour smale roten of þe rote  
of mildnesse. þet þe yefþe of drede zet ine þe herte of  
þe zenezere huanne god him uisiteþ.

#### HOU MILDENESSE WEXT INE HERTE.

þe uour þoztes be-uore ysed strepeþ of þe gardine of  
þe herte / þe uour rotin of prede þet þer byeþ. huer-of  
þe proude wenþ / of azemoche ase can habbe. oþer  
azemoche he is of miȝte. oþer azemoche ase he can  
conne. oþer ase moche ase can by worþ. þise byeþ þe  
uour hornes. þet is to zigge : þe uour cornardyes þet  
amerreþ þo contraye / þet god ssewede to zakarie þe  
profete. Ac þe uour smiþes þet he him ssewede efter-  
ward / þet comen efter þe uour hornes to uelle : byeþ  
þe uour þoztes be-uore yzed. Vor huanne þe man þengþ  
huanne he comþ / and onderstant and knauþ his  
pourehede / þe vilhede / þe brotelhede of his beringe /  
hou he wes beyete in zenne / and of zuo uoule matere  
y-mad And y-ssape. and ine zuo poure house y-her-  
berzed. ine zuo greate pouerté y-bore. and rapre dyad  
to þe zaule : þanne ybore to þe wordle. in huiche  
zorzes he wes y-norissed. ine huet trauail he heþ  
yleued. hou he heþ his time uorlore. and he yzizþ  
þane greate heap of his zennes. and þe guodes þet he  
heþ uorlete to done. þanne him deþ<sup>1</sup> þe grace of god

<sup>1</sup> MS *de3*

yuele mid herte : þet he ne is naȝt worþ. Efterward huan[ne] he þengþ huer he ys / and y-zizþ þise wordle / þet ne is bote an exil and a dezert uol of lyons an of lipars. a forest uol of þyeues an of calketreppen / and of grines. ane ze uol of storm / and of peril. a fornays anhet mid uer of zenne and of zorȝe. a ueld of uiyȝt huerinne him be-houeþ eure to libbe ine werre and wyȝte<sup>1</sup> mid dyeulen þet zuo moche byeþ wyse / and sotil / and strang. þanne him deþ þe grace of god yuele to zoþe / and to aparceiuy his onconnyng / and þet he ne can naȝt. Ate laste h[u]anne he þengþ and onderstant his zennes and his defautes ase he is uol of zennes and ydel of alle guode. þanne him yefþ þe holy gost y-uele his pourehede / and þet he ne heþ naȝt. Efterward huanne he y-zizþ be-uore him huiderward he geþ. and he y-zyȝþ þane dyap to huam non ne may wyþstonde. he yzizþ his demere god / zuo riȝtuol be huas hand him be-houeþ guo. he y-zizþ þe pinen of helle / huiche non ne may ascapie. þanne yefþ him god iuele þet mannes miȝte ne is naȝt / and þet he ne may naȝt. Huanne he y-zizþ þanne / and uelþ / and onderstant þet he ne is naȝt worþ / þet he naȝt ne heþ. þet he naȝt ne deþ / and þet he ne deþ naȝt / and þet he ne may naȝt. þanne beginþ he uor to byenne poure of spirit. Ine þise uour þoȝtes / byeþ þe uour boȝes of þe rote of þe trawe of mildenesse. þis trau is yzet beside þe welle of godes drede. huer-of hit is echedaye y-wetered / ine wyntre : and ine zomere. þet is ine wykkednesse and ine guodnesse. Nou sselst þou conne þet ech of þise zeuen uirtues. huerof ich onderstonde to spekene of his stapes. huer-by profiteþ an cliþ / and wext ine þe herte. and his dedes / and his guode þeauwes / huerby hy hare sseweþ wyþ-out. Vor uirtue wext an heȝ ase palme / oþer ase cipres. oþer ase cedre. and þanne spret and keste his boȝes : an ech half.

Afterwards when he thinketh where he is, that this world is but a desert full of lions and a forest full of thieves,

then he experiences his own weakness and inability.

And, lastly, the thought of his sins and defaults shows him his utter poverty. Thus then is the sinner led to be "poor of spirit."

The tree of meekness is set beside the well of God's fear.

The seven virtues are seven steps by which one climbeth to good virtues and good deeds.

Virtue groweth as high as a palm, a cypress, or a cedar, and spreadeth its boughs right and left.

Of the steps of  
meekness.

OF þE STAPES OF MIL[D]HEDE.

This virtue, hath  
seven steps.

The first step is  
to know one's  
poverty and  
defects, and to  
feel one's own  
unworthiness  
and vileness.

Some *know* their  
faults but do not  
*feel* them.

The second step  
is to feel and  
bemoan one's sins,  
and to endeavour  
to get rid of the  
sorrow and  
sickness.

The third step of  
meekness is to  
confess and shrive  
and cleanse our  
hearts of sin.

The fourth step  
is to desire to  
make known  
one's un-  
worthiness.

The fifth step is  
to hear willingly,  
gladly of our own  
failings and  
imperfections.

The sixth step is  
a willingness to  
endure reproach,

Of þe uirtue of mildenesse speçþ saynt ansalm. and  
zayþ þet hi heþ zeue stapes huerby hy clifþ an heȝ / al-  
huet þet hi come / to perfeccion. Nou onderstand wel  
hou. þe uerste stape of mildenesse / is to knawe his  
pourehede. and his defaute. Vor ase zayþ saynt  
bernard. Mildenesse is þe uirtue þet makeþ þane man  
him-zelue to onworþi / and healde uor vil. Huanne he  
him knauþ zoþliche. þis knaulechinge wext of uour  
roten beuore yzed. Ac þer byeþ zome þet wel conne  
hyre defautes and hire pouerté / ac naȝt hit ne ueleþ.  
þeruore is þe oþer stape : yuele / and playni his de-  
fautes and his pouerté. And þet he yuele his zorȝe and  
his zienesse / he yernþ bleþeliche to þe fisiciane / and  
zaiþ þet he y-ueleþ þe kueade humours ine þe bodye.  
bliþe he is huanne þet he may his purgi and keste out.  
and þeruore is þe þridde stape of myldenese / his zennes  
and his kueade wylles bleþeliche beknawe / and ssriue /  
and his herte clensi. Ac þer byeþ zome þet beknaweþ  
hare defautes / and y-ueleþ / and zorȝuolle byeþ / and  
wel ham sriueþ. Ac hi nolden anone manere þet oþre  
hit wyste hou hy doþ. þeruore þe uerþe stape is of þise  
uirtue : wylni to by y-knawe / and y-healde uor uyl /  
and onworþ. Ac þer byeþ eftsome some þet wel  
yk[n]aweþ and ueleþ / and ziggeþ here defautes / and  
ziggeþ wel : ich am a kuead / and zenuol / and zuych /  
and zuych. ac yef an oþer him zede : uorzoþe þet is  
zoþ / þet þou zayst : zorȝuolle hi wolden by / and  
wolden by wroþe to þe dyafe. þeruore is þe vifte stape  
of þise trawe / yhere bleþeliche of him-zelue. and þet  
me him zigge his defautes. and þet is þet saynt bernard  
zayþ / þet þe zoþe milde : wyle by hyalde uor vyl.  
naȝt ase milde y-praysed. þeruore is þe zixte stape  
huanne þe man þoleþ in þolemოდnesse þet he by uoul-  
liche y-draze / and ase persone onworþlych / ase dede

þe guode king dauid / þet þolede zueteliche / and lhest  
ane sergont þet hette semey / þet him þreu mid stones /  
and him missede / and him zede al þet he coupe of uoul.  
Yet eft þer is a stape / huerinne is þe uolle of perfec-  
cion of þise uirtue. þet is wynly to zoþe / and mid  
herte wynly wyþ-oute fayntise : to by y-hyealde vyl /  
and villiche to by y-draze. þet is arizt pouerté of gost.  
and mi[1]dehede of herte. Moche louede þise pouerté þe  
riche king of heuene. huanne zuo uer he com hit uor  
to zeche / ase uram heuene : to þe erþe. Wel he hit  
louede ine herte / þo he hit zuo dyere bozte / þet al þet  
he hedde / and þe robe of his regge he yaf / uor þet he  
wes zoþuolliche poure. Mochel he louede mildnesse /  
huanne þe ilke þet neure zenne ne dede. þe ilke ine  
huam nes neure defaute / him dede amang þe þyeues.  
þet wes amang adames zones / and him cloþede mid þe  
cloþe of þe zenuolle / and of þe misdoere / uor þet he  
wes villiche y-draze ase a þyef. Hueruore he zede to  
his apostles þe niȝt of þe sopiere / mid graate wille.  
Ich habbe þerne paske y-wylnd. þet is to zigge : þerne  
dyap. þise ssame. þise wendinge. Non heȝere ne may  
þis trau arise. And huo þet were al-to þise stape of  
mildnesse y-cliuē : wyþ-oute drede : he ssolde by y-  
blissed ine þise wordle. Vor þe ilke þet þis zede : ne  
may lyeze / þet þe heȝeste zoþ zaip mid his mouþe.  
‘Y-blissed byeþ þe poure of gost.’ And hou þet þis by /  
he him sseweþ huanne he zede. ‘Lyerneþ of me : and  
naȝt of opren / uor to by milde of herte ase ich am.  
and þou sselt uinde reste to þine zaule.’ þis reste is þis  
blissinge. Ac huych þet hit is / ne huet hit hatte /  
non ne wot : bote he þet hit nimp. þanne yef þou  
wylt ywyte huet þet is : do þi miȝte of þine herte zuo  
moche ouercome / þet þou by y-cliuē to þe zeuende  
stape of mildnesse. and þanne þou miȝt fruyt gaderi  
and ete of þe trawe of liue / ase god zayþ ine þe boc of  
ziȝþe.

as did David when  
Shimei threw  
stones at him, and  
spoke evil of  
him.

The seventh step  
is a willingness to  
be esteemed vile,  
and to be vilely  
persecuted.

This is true poverty  
of spirit and meek-  
ness of heart.

Much did Christ  
love meekness  
when he came  
amongst thieves,  
that is, amongst  
the sons of Adam.

Christ teacheth us  
to be meek, and to  
learn of Him,

so that we may  
find rest for our  
souls.

[Fol. 41. a.]

When thou hast  
climbed to the  
seventh step of  
mildness, then  
thou mightest ga-  
ther fruit and eat  
of the tree of life.

## OF ÞE ZEUE BOȝES OF MI[L]DENESSE.

Of the seven  
boughs of meek-  
ness.

1. To honour God,  
2. to praise others,  
3. to despise one's  
self, 4. to love po-  
verty, 5. to minis-  
ter joyfully, 6. to  
beflee praise, 7. to  
be in good belief.

The man truly  
meek honours God  
as a child doth its  
master.

He believes His  
simple word, and  
that is the begin-  
ning of 'well-  
doing.'

The heretics will  
not believe God  
without good  
pledge and strong  
evidence.

Of this disbelief  
comes all manner  
of heresies.

True believers  
have a hundred  
times more faith  
in God's word than  
in any miracle;  
they may see.

Ovt of þe trawe of mildenesse wexeþ zeue boȝes.  
uor þis uirtue him sseaweþ ine zeue maneres. be god to  
worþssipie. be opren to prayzy. be him-zelue to on-  
worþi. be pourehede to louie. be bleþeliche to serui. be  
heriynge to byuly. be him-zelue of al / ine god y-leue.  
þe zoþe milde : worþssipeþ god in þri maneres. Vor he  
ylefþ simpleliche. He þonkeþ treweliche. He him bit  
deuouteliche. He him worssipeþ uerst / ine þet he him  
lefþ simpleliche of al þet he zayþ. ase deþ þe litel child  
his mayster. and uor þis skele / heþ oure byleaue  
merite. þanne huo þet wel ylefþ : god grat worþssipe  
him deþ. alsuo ase he deþ to þe manne worþssipe þet  
him lefþ be his simple worde. and þet is þe beginnyng  
to done wel / þet is nyeduol to alle þan / þet wylleþ  
ham bouerze.<sup>1</sup> ase zaip zainte paul. þet me ylefþ god  
ope his simple worde þet al is zoþ þet he zayþ. onlepi-  
liche uor þet he zayþ wyþ-oute oþre skele to zeche. and  
wyþ-oute oþre proeue zeche. Vor þet byeþ þe bougres  
and þe heretiks proude uorlore. uor hi nolleþ yleue  
god : wyþ-oute guod wed. þet is to ziggene : bote-yef  
hi y-zy kuik scele / ac hi ham hyealdeþ / and ziggeþ  
ase þe gaulere he him halt to þe wynnyng þanne to þe  
simple worde ne wyle nonen yleue. And þerof byeþ  
y-come alle þe maneres of eresye / and of misbeleuinge.  
Vor þe blynde proude / þet hare wyt wylleþ emni to  
godes wysdome / hi nolleþ y-leue þing þet god zayþ /  
bote-yef me ne betoke ham guod wed. þet is to zigge :  
oþer þane quicke scele / oþer aperte miracle. Ac we  
þet þe rizte byleaue hyealdeþ / yleueþ betere an hon-  
dred ziþe him þet ne may naȝt lyeze : þanne we ne doþ  
ne miracle / ne scele / ne him-zelue þet we yzeþ. God  
zayþ he wile deme eurinne / be his dedes. and of eche  
ydele worde / þe behoueþ yelde scele to him / ate daye  
of dome. þe milde þet þis yherþ / hit ylefþ. and dret /

<sup>1</sup> bouze ? or borze ?

an deþ payne to loky his herte / and his mouþ / and  
 alle his workes. Efterward þe zoþe milde / þonkeþ god  
 treweliche of alle his guodes / þet he him heþ y-do /  
 and þet he him deþ echedaye / and þet he wyle do.  
 Efterward ase we habbeþ y-sseawed / ine þe zigginge of  
 prede. Vor þe milde is ase þe poure man / þet of  
 little elmesse : heþ greate blisse. and yelt þonkes mid  
 herte / to his guod doere. þanne huanne þe milde / ne  
 yziþ ine him naȝt / huer-bi he bi worþy to þe breade  
 þet he et / he be-knaup treweliche / and y-ziþ / and  
 onderstant / and yleþ / þet al hit is of klene grace /  
 and of yefþe. and naȝt of him. al þet god him zent /  
 and yefþ / and lenþ. And uor þet he ne leþ naȝt of  
 him-zelue / of þe guodes of his lhorde / þet be his hand  
 paseþ : þeruore is þe sergont trewe / ase zayþ sant  
 bernard. Efterward þe zoþe milde worþ ssiþeþ god /  
 and him byt mildeliche. þet his to zigge mid zoþe  
 teares / þet comeþ of godes grace / and mid riȝtuolle  
 oninge of herte. Vor hit him þingþ / þet he is ase þet  
 child þet is echedaye beuore his maistre / and naȝt can  
 his lessoun. Oþer þet he by ase ys þe poure ine dette.  
 þet is y-ualle ine þe hand of gauleres. and naȝt ne heþ  
 huermide hit may endy. Oþer þet he by ase is þe þief  
 yproued / and y-nome and mid mo þanne an hondred  
 misdedes þet heþ nieȝ þe wyþþe ine þe nykke. And þet  
 he is ase þe y-maymed ate porche of þe cherche / þet  
 ne heþ none ssame uor to sseawy alle his maines to  
 alle þon þet þer guoþ / uor þet me ssolde habbe of him  
 pité. Yef þou wilt þanne lyerni god to bidde. and to  
 aouri ariȝt : þise uour hit wytnesseþ. þet child. he þet  
 is ine dette. þe þyef. and he þet is ymaymed.

The truly mild  
 thanketh God for  
 all His gifts that  
 he hath received  
 of Him,

for all that he re-  
 ceiveth comes of  
 pure grace and of  
 gift.

He prays to God  
 meekly, with true  
 tears and simpli-  
 city of heart,  
 [Fol. 41. b.]

for it seems to him  
 that he is as the  
 child, that is each  
 day before his  
 master and know-  
 eth not his les-  
 sons,

or like a thief  
 guilty of more  
 than a hundred  
 misdeeds; that he  
 hath the rope very  
 near his neck.  
 He is like the  
 maimed at the  
 church-porch, who  
 hath no shame to  
 show all his maims  
 to excite the pity  
 and alms of those  
 who enter.

#### þH OþER BOȝ OF MILDENESSE.

Wone is of þe zoþe milde oþren to herie / and  
 praysy. and poty him uorþ / an worþssipij. Praysy ine  
 herte / herie ine mouþe. and be dede : worþssipe / bere.

The second bough  
 of meekness.

The meek in heart  
 ever desires to  
 hear others praised  
 and honoured.

He is like the bee  
that seeketh the  
flowery fields and  
beflees stench.

He taketh no heed  
of other men's  
faults.

He praiseth others  
for three reasons.

1. He believeth  
other men's wit  
more than his  
own.
2. He desires the  
will of others to  
be followed more  
than his.
3. He trusteth  
more in others'  
virtues than in his  
own.

Themeeke excuseth  
and palliates the  
faults of others.

The proud man,  
on the contrary,  
delights to hear of  
other men's  
defects.

Of meek heart.  
The meek heart  
keeps all his vir-  
tues behind his  
back, and his de-  
fects before his  
eyes.

[Fol. 42. a.]

He is like the co-  
vetous man, he

He is ase þe smale uleze þet makeþ þet hony. and  
beulyȝþ stench. and zekþ þe ueldes yfloured. and of þe  
floures zoucþ þane deau huerof hi makeþ þet hony uor  
his hous to astori. þet deþ þe milde herte þet nazt ne  
nymþ hede of stench. ne of þe lackes of opren. ac alle  
þe guodes þet opre habbeþ y-rewarded. and loueþ. and  
hereþ. and prayzeþ and conceyueþ þe zuetnesse : of  
denocion. hueruore his bodi is ondo : and his inwyt  
uolued. 'Vor-zoþe zoþ hit is y-bore of stones and of  
ulyntes / kan he zouke þe oly / and þet hony :?' ase ous  
tekþ þe sauter. Vor he ne wille nenne zuo kuead / ne  
zuu hard / ne zuu zenuol : þet he ne can draze materie :  
god uor to herie. Ine his herte he prayzeþ opre / ine  
þri maneres. Vor he yleþ more opremanne wyt :  
þanne his oȝen. He wile þet þe wil of opren bi more  
y-do : þanne his. He him fyeþ more in opres uirtue :  
þanne ine his. Al þe contrarie deþ þe proude / ase we  
habbeþ be-uore yssewed. Efterward he hereþ / and  
prayseþ þe opre be speche. þe guodes þet opre doþ / and  
habbeþ : he hise hezeþ / and hereþ. þe kueades : he  
his excuseþ / and lozeþ. and lesseþ. þe myddelguodes :  
he onderstant ine guode / and went alneway in-to þe  
guode half. And þet is aye þe þri queade techches of  
þe misziggeres / þet arereþ þet quead : an lozeþ þet  
guod. and þe middel þinges ouerpraweþ and mis-wend-  
eþ. Be dede he worþssipeþ eurunne / and prayseþ ase  
moche ase he ssel and may do. wyþ-oute misdo. þet ne  
deþ nazt þe proude. ac al þe contrarie / ase we habbeþ  
be-uore y-ssewed. ine þe chapitele of prede.

#### OF MILDE HERTE.

Wone is of milde herte. þet alle his guodes he heþ  
behinde his regge. and alle his queades : beuore his  
eȝen. An þerof comp / þet of asemoche þet he prayzeþ  
more þe opre : þe more he him-zelue misprayseþ. He  
is ase þe wel couaytouse wreche / þet alneway heþ



þet ege to þe guodes : þet oþre habbeþ / and doþ alneway.  
 and makeþ alneway semblont : þet he ne heþ naȝt. Vor  
 asemoche ase þer is an holy prede : alzuō þer is an holy  
 coueytise / and an holy enuye. Hit is ase hit is of þe  
 litel childe / þet is þe kinges zone / and eyr of þe king-  
 riche þet wepþ ine his crete. and naȝt ne kan of his  
 heȝnesse / ne of his richesse. He is ase þet simple ssep.  
 ine huam al hit is guod and profitable. and wolle. and  
 skin. and uless. and melk. and frut. and dong. and ne  
 wenþ / and ne kan naȝt. ne naȝt ne þengþ. Ine þise  
 manere zayþ saynt abraham þe greate patriarche. þet he  
 nes bote essse and doust And saynt Iob. þet wes zuo  
 moche grat to þe wordle. and holy ine god / þet zayde  
 of him-zelue. ‘Huet am ich bote essse. and spearken.  
 and hor. and stench. wermes. wynd. ssed. and smeche.  
 þet þe wynd berþ and gadereþ draye. þet to naȝt ne is  
 worþ : bote to þe uere.’ And alsuo ase þe zoþe milde  
 hereþ þe oþre and mid herte / and mid mouþe / and  
 mid dede. ase we habbeþ ysed. alsuo he blameþ him-  
 zelue ine þise þri maneres. he him þingþ þet Ieromes  
 zayþ of himzelue. þet yef he eth / oþer yef he drincþ /  
 yef he wakeþ / yef he slepþ / þet þe ilke orible bosyne  
 him went to þe yeare : ‘com to þine dome.’ And þeruore  
 þe ilke þet nele naȝt by þer ydemd : he ne endi neure  
 hiere : him-zelue to deme and damni. wiþ-nyme his  
 dedes. and his wordes. and his þoȝtes. and clensi. and  
 telle. and weȝe. and wyþerweȝe. and wyþ-nime. Vor he  
 y-zizþ more ynoȝ of chef : þanne of corn. And þeruore  
 þet he ne by y-demd ine þe cort of riȝte / ne he nele  
 naȝt lete ne smal ne grat / þet ne ssel by examened /  
 and y-zed / and y-demd / ine þe cort of merci. þet is  
 ine holy ssrifte ine þo cort. huō acounteþ aȝt : he is  
 al quit. Ac ine þe cort of riȝte / þet ssel bi ate daye of  
 dome / huō þet ssel aȝt : him behoueþ paye. ne neure  
 aquitti he ne may. and þeruore ha ssel by ydammed.  
 Vor he mot yelde : oþer hongy. A. alas huet ssel þe

hath an eye to the  
 goods of others.  
 (for there is a  
 holy covetousness  
 and a holy envy).

He, like the simple  
 sheep in whom all  
 is good and profit-  
 able, wool, skin,  
 flesh, milk, fruit,  
 and dung, and yet  
 weeneth nothing  
 thereof.

In this manner  
 Saint Job speaks  
 of himself as but  
 ash, spauks,  
 filth, stench, ver-  
 min, wind, shad-  
 ow, and smoke.

As the true meek,  
 one praises others  
 in a threefold  
 manner,  
 so in three ways  
 he blames himself

and condemns his  
 deeds, words, and  
 thoughts.

He sees more  
 chaff than corn in  
 his life,

and he examines  
 himself in the  
 Court of holy  
 Shrift,

so that he may not  
 be damned in the  
 Court of Right at  
 Doomsday.

Woe to the man  
whose neck shall  
then be loaded  
with deadly sin.

The sinner must  
shrive him gladly  
and oft.

He must doom  
himself as a thief  
to the gibbet of  
penance.

ilke paye : þet naȝt ne heþ bote þane nhicke y-carked  
mid zenne dyadlich ? Huo þet onderstode and yuelde  
piſe þinges / he him wolde hyealde / and wyþdraze  
uram scornes and uram leazinges / þet he heþ yuounde /  
aye þe zoþe milde / þet god dredeþ. þet uor þan hy  
wylleþ ham loki clenliche / hy ssriueþ ham bleþeliche /  
and ofte. Ac litel is worþ to maky guod dom : bote  
þe demere ne by efterward yprayzed treweliche. and  
þeruore al-zuomochē ase þe zoþe milde / makeþ of him-  
zelue guod dom / ine zorþe of herte. and ine ssrifte of  
mouþe. and zuo deþ be dede zoþ dom. Vor he him  
demþ ase ane þyef. and he him deþ zoþliche to þe  
gybet of penonce wyþ-oute slacnesse / and wyþ-oute  
ypocrysye.

The fourth bough  
of meekness.  
[Fol. 42. b.]

#### þe UERþE BOȝ OF MY[L]DENESSE.

The true meek one  
loveth poverty,

for three reasons :  
1. For the perils of  
riches,  
2. for the virtues  
in poverty,  
3. for God loved  
poverty.

God hears the  
prayers and de-  
sires of the poor,  
and is their refuge  
and safety.  
God is Father to  
the poor.

Christ blessed the  
poor,  
and cursed the  
rich.

The world does  
not believe that  
poverty is blessed.

Hvo þet hateþ prede : he loueþ pouerté þet zet þe  
herte loze / and þeruore alle zoþe milde loueþ pouerté /  
and byeþ poure of gost. þe zoþe milde loueþ pouerté  
uor þri sceles. Vor þe perils þet byeþ ine riches.  
Vor þe guodes þet byeþ in guode pouerehede. And  
uor þet god louede zuo moche pouerté þo he wes ine þe  
wordle / and yet hit loueþ / ase þe holy wrytinge wyt-  
nesseþ ine uele stedes. þanne zayþ he in þe sautere /  
þet he y-herþ þe benes / and þe wyllēs of þe poure. and  
ham poruayþ / and agrayþeþ hare lyfnōþ zueteliche /  
and mid guod sauour. and he is hire refu / and ham  
ssel souy. Iob zayþ / þet god is þe uader to þe poure.  
and ham heþ y-yeue mizte / oþren to iuggi. And oure  
lord ate biginnyngē of his uayre sermon zayþ. ‘þet y-  
blyssed byeþ þe poure: and a-corsed bied<sup>1</sup> þe riche / þet  
habbeþ hyer hire paradis.’ Ac þe zoþe paradys / heþ  
he y-yeue þe poure. zuo : þet hi hit moze yeue / and  
zelle. Ac þe wordle nele y-leue / þet god zigge zoþ /  
þet pouerté by þing y-blissed. Ac þet is of þe rede of  
god þe uader. þeruore Iesu crist zayþ ine his spelle.

<sup>1</sup> biþ ?

‘Vayre uader ych yelde þe þonkes and heri ynges. þet þise þinges y-hed / and y-hole hest : to þe wyse. and hise hest y-sseawed to þe milde.’ þe milde his y-zyeþ / and wel his yleueþ / and louieþ / an hondredziþe more pouerté : þanne þe niþing deþ his richesse. Ine þri þinges sseweþ þe man / þet he loueþ pouerté. Huarne he loueþ and halt bleþeliche þe uelazrede. and þet lyf. and þe wones of þe poure. Hire uelazrede he loueþ / ase iesu crist dede þer huils ha wes ine þe wordle. Vor kende wyle þet þe lambren louie ham togidere / and beuly þe wolues. and þe children ham louie to-gidere. and beuly þe uelazrede of þe greaten. and þe milde ham louie to-gidere / and become uelazes to-gidere. Lif of poure man is poure. uor he ne zeþþ / ne metes of *grat pris* / ne robes out of scele. ne non bost hi<sup>1</sup> ne zechēþ / ne ine robes. ne ine ridinges. ne ine mainé. ne ine festes. ne ine uelazredes. Bliþe he is yef he heþ his : sostinonce. ac he soffreþ and hunger / an þorst. and chald and hot. and cheastes / and manye biterneses. and alle zuiche þinges þet þe kueade poure deþ / and poleþ : wille he nolle he. þe zoþe milde wilneþ / and poleþ gledliche uor god. a-last hit is wone of þe poure manne / þet yef he ne heþ naȝt / ne naȝt ne may wyne : he ne heþ none ssame to acsi. And þe zoþe milde : beggeþ echedaye. þe benes and þe oreysons of guode uolke / and of uryendes of god. huer he wenþ mest of guode. and more he be-lefþ ine hare helpe : þanne he do ine his oȝene guodes.

#### þE VIFTE BOȝ OF MILDENESSE.

Prede / loueþ wel heȝe stedes. Mildenesse : þe loȝe. þis is þe dyamod<sup>2</sup> of noble kende. þet nele naȝt sitte ine gold. ac ine poure metal ase yȝen. And zuo hit is of þe hyeape of huete y-þorsse. þe cornes byeþ beneþe / and þet chef a-boue. Ac oure lhord ssel uanni his corn / ate daye of dome / ase zayþ þet godspel. and ssel þrawe

The meek man loves poverty a hundred times more than the niggard his wealth. This he shows in three ways.

1. He loves and holds communion with the poor, as Christ once did,

and avoids the society of the great and rich.

[<sup>1</sup> *he* ?]

Glad is he if he have his sustenance.

2. He suffers and endures all things meekly for God.

3. He has no shame to ask for what he wants, and begs each day in his prayers to God.

The fifth bough of meekness. Meekness loves low places. It is the diamond that needs not to be set in gold. The corn is ever below the chaff. Christ shall ‘fan’ His corn at Doomsday.

[Fol. 48. a.]

<sup>2</sup> So in MS.

The chaff shall go into the fire.

The meek man prefers low places, and follows the example of Christ and His sweet mother.

Meekness is the mother of obedience,

and bedecketh her with all her ornaments.

þet cheff in-to þe uere : and þet corn in-to þe greynere.  
þe more þet / þet gold is clene : þe more hit weep. and  
þe more þet hit is heui : þe rapre hit ualþ to þe botme  
And þe more þet þe man is milde : þe more he loueþ  
loze stedes. ase dede Iesu crist and his zuete moder /  
þet ous yeauē uorbisne to serui and to bouze. naȝt wyþ-  
oute more to þe gratteste : ac to þe leste. and þe more  
þe seruise ys onworþ : þe bleþelaker þe milde him deþ  
perto. þeruore wyle teche oure lhord Iesu crist / þa  
uet to wesse to his poure. þanne mildenesse / is moder  
proprefliche / of boȝsamnesse. and hire norisseþ / and  
tekþ / an lokeþ / þet hi ne by y-corumped / ne by  
ydele blisse / ne be zorȝe / ne be grochchinge / ne be  
oȝene wytte / ne be oȝene wille. ne ine oþre manere.  
Hy hise agrayþeþ and azet : mid alle hire ournemens.

Of obedience.

There are seven ornaments of obedience.

That is, that one obey, 1. readily, 2. gladly, 3. simply, 4. cleanly, 5. generally, 6. swiftly, 7. willingly. The meek obedient one is like a sailor ever ready to obey the captain.

He is as obedient as the ass is to its master.

David preferred God's behests to gold or precious stones. He obeys simply, as doth the horse or the sheep.

Holy simplicity is the character of meekness.

#### OF BOȜSAMNESSE.

þe ournemens of boȝsamnesse : byeþ zeuen. þet ys :  
þet me bouze prestliche. gledliche. simpleliche. klen-  
liche. generalliche. zuȝftliche.<sup>1</sup> and wiluolliche. þe milde  
y-zyȝþ beuore<sup>2</sup> his eȝen : þet he ys poure and naked. and  
ne heþ niede bote uor him-zelue. and þeruore he is  
alneway agrayþed / ase byeþ þe sspimen ine ssipe. þet  
ase zone ase he<sup>3</sup> y-hyerþ þane smite of þe lodes-manne :  
hi yerneþ / hi lheaþeþ ase wode. þe milde bouȝþ gled-  
liche / uor he is ase þe hassasis. þet ys bliþe huanne he  
heþ þe heste onderuonȝe of his maistre. þet þe perils /  
and þe pinen / an þane dyap he onderuangþ þerwyþ /  
mid to greate blisse uor þe loue þet he heþ to þe obedi-  
ence. þeruore zayde dauþ ine þe sautere. þet he louede  
betere þe hestes þet god him made : þanne he dede /  
gold / oþer stones of pris. þe milde him bouȝþ al  
simpleliche ase deþ þet hors / oþer þet ssep / þet þe  
ssepherde let huer ha wyle / þet ne zayþ neure huer-  
uore guo ich hider : more þanne þider. Vor one of þe  
guode doȝtren þet mildenesse heþ : is holy simplesse.

<sup>1</sup> *Zuȝftliche* in MS.

<sup>2</sup> *be-uore* in MS.

<sup>3</sup> *hi?*

þe milde is wel trewe to god / ase is a guod lheuedi to hire lhorde. þet nele to nonen queme folliche bote to hare lhorde onlepiliche. and þeruore non ne bouȝþ zuo clienliche<sup>1</sup> / ne mid zuo clene onderstondinge : ase deþ þe zoþe milde. þet ne hateþ bote uor to kueme þe wordle. *Afterward* þe milde is wel zuift and wel ingnel / huanne uirtue of obedience and þe wyl of god / mid his ouerling him berþ. Ac huanne his oȝene wyl him berþ and let him. he is slac an sleuol wel to done. Ase is þe sterre þet hatte saturne makeþ þet asemoche yernþ in onelepi daye mid þe firmanent ase þe firmament hine let : ase he deþ ine þritti yer ine his oȝene sercle / and ine his oȝene yerninge. Ate laste þe milde bouȝþ generalliche oueral þer he yleþþ þet he queme to god / and ine alle þinges ase deþ þe asse of þe melle. þet ase blepeliche berþ bere : ase huete. and lyad. ase þet corn. to þe poure : ase to þe riche. *Afterward* þe milde is wel strang. uor he chongeþ his strengþe mid godes strengþe. ase zayþ ysaye þe profete. þeruore nis he naȝt : þet ne may bere. Vor god berþ and him and his berdone / hueruore he boȝþ wiþ guode wille and bleuin-deliche. uor he ne is neuremo weri / ne þe zonne þet god let / and brengþ uorþ. and þe more ha leueþ / þe more him wext his stre[n]gþe. alsuo ase þe litel amote. Nou miȝ[t] þou wel y-zy / hou mildenesse þe tekþ wel to serui / and parfitliche bouȝe.

The meek man is true to God.

He seeks not to please the world. He is swift to obey God, and slow to obey his own will.

He is like the Star Saturn.

He is like the mill-ass that will as lief carry barley as corn.

[Fol. 43. b.]

He is strong, for he changes his strength for God's strength.

He is like the sun that is never weary.

#### þe zixte boȝ of mildenesse.

þe greate maister of mildenesse Iesu crist þo he hedde y-preched / and y-ued þet uolk / and þe zike / and þe ymamed y-held. þo he uleaz aboue þe uolk in-to þe helle / uor to by ine bedes / ous uor to teche to beuly þet los and þe blondingges. and þeruore þe trewe herte milde / ase him pineþ to done wel huanne he bouȝþ. alsuo him paineþ to be-uly los / of him-zelue ansuerie uor þane wynd of ydele blisse / and þet

The sixth bough of meekness.

Christ was the great master of meekness.

He taught us to avoid praise and flattery,

wherefore the mild heart strives to befly all vainglory.

<sup>1</sup> MS. *chenliche*

His trust is in  
a rock.  
This rock is Christ.  
Our Lord is a  
dove-cot,  
wherein resteth  
the meek heart.  
In recording the  
life of Christ, the  
mild heart forgets  
all his sorrows.  
He desires to be  
lost to, and for-  
gotten by the  
world.  
When alone he is  
with his two  
best friends,  
with God and  
himself.  
He takes delight  
only in what is  
pleasing to God.  
Thus the soul  
loves solitude and  
quietness.  
Modesty is one of  
the fairest  
daughters of  
meekness.  
A maid in love  
hath great shame  
when she is  
espied,

gadereþ uor þe rage / and uor þe tempeste of euele  
tongen / ine þe ssede of þe roche. ase zayþ ysaye. þe  
ilke roche is Iesu crist him-zelf. þet his reste / and  
bri[3]tnesse to þe milde. þer him restep þe irchouon. ase  
zayþ þe sauter. þet by þe milde herten y-carked mid  
þornes of ssarpnesse of penonce. An þet is þet coluer-  
hous / huerinne restep and him dep þe colure oure  
lhord. þet byep þe milde herten and simple uor þe  
uozeles of praye. þet byep þe dyeulen. Huanne þe  
milde herte / heþ zuo moche y-do / þet he is y-guo in-  
to þe hole of þo roche ase þe colure ine his coluerhous.  
þet is huanne he recorderþ þet lif of iesu crist / and his  
holy passioun : uor þanne he uoryet alle his zorþes /  
and prayseþ lite al þet þe wordle heþ. and is worþ. and  
may. Herte þet þis heþ a-sayd / naȝt ne willieþ more /  
þanne uor to by uorlore / and uoryete to þe wordle.  
þe wordle is him prisoun. onhede / paradis. Vor ase  
zayþ þe wyse of him-zelue. þet he ne is neuremo lesse  
allone / bote huanne he is one. ne more ine niedes :  
bote huanne he is ydel. Vor he ys þanne mid his  
tuaye beste urie[n]des. þet is mid him-zelue / and mid  
god. þer treteþ he of his greate quereles hueruore alle  
opre niedes him þingþ truffes. þer he him to god / and  
god to him / be holy þoztes / and be stedeuest wil.  
þer he uelp<sup>1</sup> þe greate zuetnesse of confort / þet god  
yefþ ine priué stedes / to þan þet him dredeþ. ase zayþ  
þe sauter. and þanne alle speches / and alle wordes him  
tyeneþ / and greueþ / bote-yef hi ne by to god / oper of  
god / oper uor god. þous biginþ þe zaule to louie on-  
hede / and stillehede. and þanne him wext ine herte  
ane holy ssamnesse / þet is one of þe uariste doþter<sup>2</sup> of  
mildenesse. Vor al ase a mayde þet be greate loue  
loueþ / heþ<sup>2</sup> grat ssame heþ<sup>2</sup> þanne hi is aspid / and y-  
herþ þet me speķþ : of hire. alzuō heþ þe ilke huanne  
hi y-hyerþ þet me speķþ of hire : and of þe guodes þet  
god him heþ y-do. And naȝt uor þan hi dep ase dep

<sup>1</sup> An s has been cancelled before u.      <sup>2</sup> So in MS.

þe ilke mayde strongliche opnome of loue.<sup>1</sup> uor huet þet  
þe wordle zigge / oþer conne speke : alneway zecþ hi þe  
halkes and þe derne stedes. ase þe ilke þet ne zecþ bote  
uor to by y-rauissed ase wes say[n]te paul.

and she seeketh  
retired places.  
[Fol. 44. a.]

So doth the  
truly meek.

þe ZEUENDE BOȝ OF MILDENESSE.

Of þise aquayntonce and of þise priuité þe ilke holy  
zaule be-ginþ to habbe of god be-tuene hire / and an  
holy prede. Vor huanne hi is y-reaued / þanne to  
heuene / hi lokeþ ope þe erþe uram uer / ase zayþ ysaye /  
and hise yzyþ z[u]o lite to þe ziþe of þe gratnesse of þe  
heuene. zuo y-zieþ þe ilke greate uayrhede / zuo dim /  
to þe ziþe of þe grate briztnesse / zuo emti. to þe ziþe  
of þo greate blisse : þanne onworþeþ and misprayseþ to  
þe zoþe al þet he heþ ine þe wordle of riches and of  
worþssipe / of uayrhede / of noblesse. zuo moche him  
þingþ þet hit is ase þe play of children a-midde þe  
strete / huer y-noȝ hi trauayleþ and naȝt ne wynneþ.  
Him hit þingþ þet hit is al wynd / and metinge / and  
lyezynge / ase zayþ salomon. And þanne he be-ginþ  
ariȝt to sterue to þe wordle / and libbe ine god / ase  
zayþ zaynte paul. And þanne is hi zuo poure of gost :  
þet hi ne heþ naȝt. Vor god him heþ zuo his oȝene  
gost y-reaued and be-nome. and ayen y-ueld of his  
oȝene / ase he dede þe apostles at lokes. þanne him  
yefþ þe holy gost ane zuo greate herte : þet ne pros-  
perité / ne aduerseté of þe wordle hi ne prazeþ ane  
nhote. Ane zuo greate zikernesse of inwyȝt : þet hardi-  
liche abit þane dyap. ane zuo greate hope heþ ine god :  
þet þer ne is naȝt / þet hi ne dorste nime anhand uor  
þe loue of god. Vor hi heþ þo byleue huer-of god speķþ  
ine þe godspelle. þet is ase þet zed of mostard huerby hi  
may hote to þe stones an to þe helles / and hi him  
bouzeþ. þet zed o mostard is wel smal / ac hit is wel  
strang / and wel bitinde. uor hit is hot ine þe uerþe  
degre / ase ziggeþ þise fisiciens. be hete : me onderstant /

The seventh  
bough of  
meekness.  
The holy soul  
is proud of  
her acquaintance  
with God.

She looks upon  
the earth from  
afar, and sees its  
littleness.

The world's riches  
and honour  
appear to her  
utterly worthless,

and as wind,  
dream, and lies.  
Then she begins  
to die to the  
world and she  
becomes poor  
of spirit.

She cares not a  
nut for the world,

and prefers  
death to life.

She is ready to  
undertake every-  
thing for the  
love of God,  
so great is her  
belief in Him.  
This belief is as  
the grain of  
mustard-seed,  
spoken of in the  
gospel.

<sup>1</sup> MS. has *lone*.

The first kind of love is to love only oneself.  
The 2nd is to begin to love God.  
The 3rd is to know God better and to love Him for his goodness.  
The 4th is to be so possessed with love as to love God only.  
This last love hath the true meek one.  
The poor of spirit are blessed in this world.

Hope makes the meek men to be kings of heaven.

[Fol. 44. b.]

The kingdom of heaven is theirs by behest and heritage.

The full possession shall take place in the next world.

Of the virtue of love.

Dread makes the heart mild (meek).

Pity maketh it sweet and merciful.  
It is an antidote to envy.

It bestrips the root of envy from the heart.

It produces the root of good love

from whence comes a fair tree.

loue. þe uerste stape of loue aze zayþ saynt be[r]nard is / huanne þe man ne can nazt louie : bote him-zelue / and his ozene guod. þe oþer huanne he beginþ god to louie. ac hit is uor his ozene guod. þe þridde / huanne he knauþ betere god / and him loueþ propreliche uor his guodnesse. þe uerþe. huanne he is zuo ynome of þe holy loue / þet he ne louie ne him-zelue / ne god :<sup>1</sup> bote uor god. þanne hyer let zoþe mildenesse þane man. Nou miȝt þou y-wyte openliche hou þe poure of gost byeþ y-blissed ine þise wordle. Vor hi ham byeþ zuo moche yloȝed / and emti / þet hire gost is al to nazte be-come.<sup>2</sup> and þe holy gost heþ þet hous ayen-yueld þet is lhord of þe herte. and uelþ zuo moche þet hi uelþ þe mylde. þet hi his makeþ king of heuene / be holy hope / and be zikernesse of inwyȝt. And þeruore zayþ oure lhord þet þe kingdom of heuene is hare / nazt wyþ-oute more be beheste : ac be saysyne zykere ase þe ilke þet beginþ to onderuonge þet frut and þe rentes hou hi ssolle by y-blissed ine þe oþre wordle. þet ne may non parfitlyche y-wyte / al-huet he is þer. Vor herte of man dyadlich / ue may hit þenche / ne mouþ deuisi.

#### OF þE VIRTUE OF LOUE.

þe uerste yefþe of þe holy gost : makeþ þe herte milde and dreduol. and þeruore heþ he þane name / þe yefþe of drede. þe oþer makeþ þe herte zuete and milde / and piteus. and þeruore he hatte : þe yefþ of pité. þet is propreliche a dyau / and a triacle a-ye alle kueadnesse / and nameliche aye þet uenim of zenne of enuie / huerof we habbeþ beuore y-speke. Vor þis yefþe bestreþþ þe rote of enuie of þe herte / and hire help zikerliche. þanne þe herte þet onderuangþ þise yefþe / onderuangþ ane zuete deau / þet his makeþ springe / ane zofte rote / and wel y-tempred / þet is guod loue. þanne þer wext a trau uair and heȝ and wel berinde frut. þet is

<sup>1</sup> guod ?

<sup>2</sup> be-come in MS.



a guod uirtue and uayr / þet me clepeþ ine latin / man-  
 suetudo / oþer beningnitas. þet is zuyetnesse of herte.  
 þet makeþ man zuete and milde / manhede : and  
 charitable. louiinde / and louerede / uor hi deþ man  
 parfitliche louie his nixte ase him-zelue. þis trau heþ  
 zeue stapes / huerby hit clyfþ an he3. þe ilke zeue  
 stapes ous sseaweþ saynte paul / þer he ous amonestep  
 and bit / þet we do oure payne / þet we by al on ine god.  
 þet is þet we habbe one herte / and enne gost / an one  
 loue in god. þe uerste scele hueruore we ssolle by al  
 on. and þe he3e / and þe lo3e / and þe riche and þe  
 poure / is uor þan / þet we alle habbeþ enne uader ine  
 heuene / þet is god þet ous made alle comunliche to his  
 anlicnesse an to his ymage. þeruore þanne þet we alle  
 habbeþ enne sseppere / þet ous made alle of one  
 materie / and heþ yssape. and to onelepi ende. þet is  
 þet we by al on ine him / ase he zayþ ine his spelle.  
 Mochil is grat scele þet we to-gidere louie. uor ech best  
 ase zayþ salomouns loueþ his anliche. þe oþer scele is  
 uor we byeþ alle cristene ine one cristenedome / and  
 riche and poure. þet is þet we byeþ alle y-wesse of one-  
 lepi le3e. þet wes mid Iesu cristes precieuse blod. and  
 ybozt mid onelepi moneye. and asemoche costnede þe  
 on : ase þe oþer. Moche ssel þanne þe on louie þe oþer  
 and worssipie / þet god heþ<sup>1</sup> zuo moche yloued and y-  
 prayzed / and ymad of suo greate dingneté. þe þridde  
 scele / uor þet we healdeþ alle one beleaue / and we  
 byeþ alle ybounde mid one laze þet is al uolued / ase  
 zaiþ sainte paul ine þise worde. ‘Loue þine nixte ase  
 þi-zelue.’ Of þise dette ne is non quit / uor þing þet  
 he deþ. þise dette ssel ech to oþren. and huo mest his  
 yelt : mest he ssel. þe uerþe scele is. uor we habbeþ  
 ennelepi lhord / þet is god of huam we hyealdeþ alle  
 and body / and zaule / and al þet we habbeþ. alle he  
 heþ imad communliche / alle ybozt communliche / to  
 allen porueyþ communliche / and alle ssel deme com-

which is called  
 “Sweetness of  
 heart.”

This tree hath  
 five steps by  
 which we climb  
 on high.

We should try to  
 be all one in heart  
 and spirit.

Because, 1st, we  
 have one Father,  
 that is, God,  
 who made us all  
 in his own like-  
 ness.

Secondly, we are  
 all Christians in  
 one Christendom

and are all washed  
 with the blood of  
 Christ.

[1 MS. he3]

Thirdly, we all  
 have one belief,  
 and are bound by  
 one law.

[Fol. 45. a.]

Fourthly, we  
 have one Lord of  
 whom we all hold  
 both body and  
 soul,

and by whom we  
all shall be pun-  
ished or rewarded.

Fifthly, we are  
all fellow-soldiers  
in the host of our  
Lord,  
and all look for  
one reward.

Sixthly, we all  
live by one spirit,

and are all God's  
children by  
adoption.

Seventhly, we are  
all limbs of one  
body, whereof  
Christ is the head.  
We all live on the  
same meat, that  
is, the flesh and  
blood of Jesus  
Christ.

Seven steps of  
love spring out of  
pity.

The boughs of  
love.

Of this stock come  
seven boughs,  
for this virtue is  
seen in seven  
ways.

1. One limb for-  
bears and bears  
the defects of an-  
other.

We should do to  
others as we  
would be done by.

munliche / and alle medi largeliche / þo þet habbeþ y-  
hyealde his hestes / and þos ssolle by to-gidere yloued  
treweliche. þe vifte scele is / uor þet we byeþ alle  
uelazes ine þe ost of oure lhorde. and his kniȝtes / and  
his soudeurs / þet alle we abydeþ on-lepi ssepe / þet<sup>1</sup> is  
þe blisse wiþ-oute ende / huer þe loue and þe uelazrede  
ssel by uoldo and y-confirmed / þet hier ssel by wel y-  
hote. þe zixte scele is uor þet we libbeþ alle of one  
goste gostliche / ase we libbeþ of on eyr bodylich. Be  
þa goste we byeþ alle goles children be adopcion / þet  
is be auouerie / and children of holy cherche / broþer  
germayn of uader and of moder / be ane broþerhede  
gostlich / þet asemoche is worþ betere : þanne þe  
broþerrede ulesslich. ase þe gost is more worþ : þanne  
þet bodi. þe zeuende scele is uor þet we byeþ alle  
lemes of one bodye. huerof Iesu crist is þet heaued /  
and we byeþ þe lemes. þet we libbeþ alle of onelepi mete.  
þet is of þe holy uless and of þe holy blod of Iesu crist  
þet ous zuo moche loueþ / and zuo moche halt ous worþ :  
þet he ous yeffþ his blod to drinke / and his uless to  
etene. þeruore zuo ofte sainte paul deþ ous to be-þenche  
þise loue / þet he ous sseweþ. Vor more quic scele /  
ne more uayrer uorbisne he ous ne may sseawy of zoþe  
louerede. Yef þou wilt wel þenche to þise zeue sceles.  
þou sselt vinde. zeue stapes of loue / þet comeþ of þe  
yeffþe of pité.

#### þe BOȜES OF LOUEREDE.

Of þise stocke wexeþ zeue boȜes. Vor þise uirtue  
him sseweþ ine zeue maneres. ase me knauþ þane loue  
þet is be-tuene þe lemes of þe bodye ine zeue manyeres.  
Verst þe on leme uorberþ / and lokeþ an oþer / þet me  
naȝt him misdo / ne anȝrissi / ne harmi / be his miȝte.  
and ine þise we onderstondeþ<sup>2</sup> þe innocence þet we  
ssolle loki þe on a-ye þe oþre. Vor þis heste is y-write  
ine þe herte of eurichen. þet þou ne do to oþren : þet /  
þet þou noldest þet he þe ne dede. ne þin riȝt hand

<sup>1</sup> MS. beþ

<sup>2</sup> orderstondeþ MS.

dede to pine left hand. Efterward þe on leme þoleþ  
 zuetliche<sup>1</sup> / of þe oþre þet he him deþ of angrice / and  
 naȝt him ne aw[r]eȝþ. ne non arizinge of wreþe ne  
 uelþ þe leme þe on aye þe oþer / ne ne of-hyealdeþ. Ine  
 þisen we onderstondeþ to uohelle mildenesse þet heþ  
 þri stapes. þe uerste is þet man him ne awreke naȝt. þe  
 oþer þet me ne hyealde naȝt ire longe. þe þridde / þet  
 man ne uele none arizinge of ire / ne of hate aye his  
 nixte uor naȝt þet he deþ. Efterward þe lemes  
 bouȝeþ alle to hare ouerling. Vor hi doþ alle mid hare  
 miȝte þet þe herte acseþ / and þet eȝe ham tekþ. Ine  
 þan we onderstondeþ þe uirtue of boȝsamnesse huerof  
 we habbeþ beuore y-speke / þet he ssel bi ine loue  
 agrayþed / and ine charité / ase zaiþ zaynte peter.  
 Efterward þe on leme helpþ and serueþ þe oþren wyþ-  
 oute grochinge and wyþ-oute wyþȝigginge / and wyþ-  
 oute auarice. Ine þisen we onderstondeþ þe uirtue þet  
 me clepeþ charité. þanne a man huanne he helpþ and  
 him a-cordeþ blepeliche þe oþre mid þe helpe þet god  
 him heþ y-yeue. oþer him ret / oþer tekþ / of his wytte  
 þet he heþ. Oþer yefþ and to-delf largeliche uor god  
 þe guodes þet he heþ. Oþer he chasteþ and diȝt þe foles  
 be þe autorité þet he heþ. Ac þanne zayþ me þet he is  
 uol of charité. And þous hit hat zaynte peter / þet þe  
 guodnesse þet god ous heþ y-lend þet we hise diȝte to  
 oure nixte. þanne tulles þe filozofe zayþ. 'we ssolle  
 þenche þet al þet is ine þe wordle and wext : al hit is  
 ymad man to helpe. an þe man uor to helpe þe on / þe  
 oþren. byeþ beyete.' 'do we þanne' zayþ he / 'þet : huer-  
 uore we byeþ ybore / and þet kende ous tekþ. and  
 zeche we alle þet *commun profit*.' Vor ase zayþ zaynte  
 paul. 'we byeþ alle lemes of onelepi bodye.' Efterward /  
 alle þe lemes ueleþ / and draȝeþ to ham þet me deþ to  
 echen / by hit guod / by hit kuead. by hit blisse / by  
 hit zorȝe. huanne me smit þane uot : þe mouþ zayþ /  
 pou me blechest. Be þan we onderstondeþ þe uirtue

2. One limb does  
 not wreak its  
 spite on another.

<sup>1</sup> [MS. *zuetliche*]

3. The limbs  
 obey their head  
 (i. e., the heart  
 and the eye).

By this we under-  
 stand the virtue  
 of obedience.

[Fol. 45. b.]

4. One limb helps  
 and serves an-  
 other willingly  
 and gladly.  
 In this we see the  
 virtue of charity,

whereby one man  
 helps his fellow  
 Christians by his  
 advice,  
 his riches, or his  
 authority.

The philosopher  
 Tully saith we  
 should all seek  
 the "common  
 profit,"

as Nature teach-  
 eth us.

5. All the limbs  
 feel what is done  
 to one of them, be  
 it good or bad.

By this we under-  
 stand the virtue

of pity, that bath  
two offices,

the one to be glad  
of others' prosper-  
ity, and to be sor-  
rowful for others'  
woe.

6. If one limb is  
sick the others  
heal it.

In this we under-  
stand the virtue  
of doom and  
amendment,

and we learn how  
to reprove, cor-  
rect, and punish  
the faults of one  
another.

Faults should be  
corrected by  
love and com-  
passion.

First, we should  
apply the plasters  
of sweet admo-  
nitions,  
afterwards the  
powders of sharp  
rebuke.

Next, the deeds of  
teaching.

Then, if these fail,  
must come the  
sword of excom-  
munication.

7. The limbs hon-  
our one another,  
and have a kindly

[Fol. 46. a.]

feeling for each  
other.

The good man  
bears patiently  
with fools,

as the bones bear  
the tender flesh.

8. The limbs pro-  
tect each other.

of zoþe pité / þet we ssolle habbe *communliche* / þet  
heþ tuaye offices / ase zayþ zante paul. Blisuol sselt  
þou by / to þe guodes þet oþre habbeþ / and doþ.  
Zorzuol sselt þo[u] by / to þe kuedes þet oþre ueleþ and  
doþ. Efterward / yef þe on leme is zik / oþer y-wonded :  
alle þe oþre him helpeþ to þet he by held. Ine þise we  
ondersto[n]deþ þe uirtue of dom / and of amendement.  
wiþ-out huam / þet body of holy cherche ne may  
yleste. Vor þe leme uorroted ssolde ssende þe hole.  
Huo þet wile þanne conne hou he ssel his broþer chasti.  
his nixte / oþer his *seriont* wyþnime / and punissi : nime  
hede to him-zelue / huanne on leme is zik / oþer y-wonded.  
hou moche zorþe heþ þe herte and *grat compassion*  
y-uelþ. and be þe greate loue þet he heþ ine him / he  
him deþ þe hand wel zueteliche. And aze zayþ senekes /  
ase of þe bodye / alsuo of þe herte me ssel zueteliche þe  
wonden agrayþi. Vor of zoþe loue / and of *grat com-*  
*passion* ssolle þe amendes by y-do. and mid greate  
drede he ssel þe honden do þerto. Verst he ssel þerto  
do þe smeringes / and þe plastres of zuete warningges.  
Efterward yef þet ne is nazt worþ : þe poudres efter-  
ward and prekiinde / of harde wyþniminge. Efterward  
þe dedes of techinge. and yef he ne deþ wyþ-out  
emparement : þanne behoueþ come þet zuord hit uor to  
dele / oþer be manzinge / oþer be hotinge out of con-  
traye. oþer him do uram him-zelue. Efterward þe lemes  
worssipeþ þe on / þe oþer. and uorbereþ. uor ase zayþ  
zay[n]te paul. we ssolle bere ech oþren worþssipe / and  
reuerence. and nameliche þo / þet habbeþ mest nyede : of  
uorberinge. þo byeþ þe meste foles / and þe fybleste.  
zuiche me ssel mest uorbere. þanne þe guode man and  
þe wyse bereþ / and uorbereþ alneway þe foles / and þe  
fiebles / ase þe buones bereþ þe tendre uless. and þe pos[t]  
þet hous. þis is aye þe missiggeres þet zuo moche  
gredeþ bleþeliche þe kueades / and þe defautes þet hi  
zyeþ ine oþren. Efterward þe on leme wereþ þet oþer

ate nyede / and him zet uor him. uor ate niede me  
y-zijþ huo is urend. Huanne þe on uot slyt : þe oþer  
him helpp. An haste huanne me wyle smite þet heaued : When the one foot  
slips the other  
helps it.  
þe hand hire deþ be-uore. Ine þisen we onderstondeþ / In this we under-  
stand pure love  
and friendship.  
uoluelde / and clene louerede. þeruore zayþ god in his  
spelle. ‘þet more louerede ne may by : þanne zette his  
zaule uor his urend.’ þise urendrede ous ssewede Iesu  
crist þe zoþe urend þet uor ous layde his zaule and his  
body to þe dyape. and þet dede he ous uor to yeuene  
uorþysne. ase zayþ zaynte peter / and sain Ion zayþ.  
yef god layde his zaule uor ous : and we ssolle legge  
oure zaules uor oure broþren / þet is uor oure nixte. yef  
we byeþ a rizt leme of þe bodie / huerof is þet heaued.  
Huo þet þise uirtue hedde / ich wolde zigge openliche  
þe[t] he ssolde by þe rizte yblissed. þis is þe uirtue þet  
oure guode maister Iesu crist ous tozte / þo he zede.  
‘Yblissed byeþ þe milde : uor hy ssolle by in sayzine of  
þe erþe.’ þet is to onderstonde ine þri maneres. Verst /  
of þe londe of þe libbinde þet is god zelf / þet is  
woniynge of þe libinde / þet is of þe halzen / and of  
guode men. Ase þe erþe is woniynge of bestes and of  
men. And þeruor þet god þet is þe land of þe libbinde :  
he heþ his y-blissed in his saysine. uor hi ne makeþ  
none stre[n]gþe þet quemeth god ine hire sayzyne / ase zayþ  
þe sauter. þe milde zayþ / he ssel habbe þet land ine  
kende. and saynt augustin zuo zayþ / þet non ne ssel  
habbe god ine possession. Vor hi byeþ riztuolliche  
lhordes of hire herten. ac ire / and felonie his  
amaystreþ. þe milde amaistreþ þe queade þeawes. And  
betere is worþ / þet zayþ salomons / huo þet ouercomp  
wel his herte : þanne þe ilke þet nimþ be stre[n]gþe /  
casteles and cites. Efterward / þe milde byeþ lhordes  
of þe erþe / þet is of erþliche guodes. Vor yef hi hise  
lyezeþ : hi ne wreþeþ ham nazt / ne ne troubleþ. Ac þo  
þet ham wreþeþ huanne hi hise lyezeþ / hi ne ne byeþ  
nazt lhordes : ac rapre þrelles. and þeruore he zayþ / hit

This friendship  
Christ showed for  
us.

Wherefore we  
ought to be will-  
ing to give our  
souls for our  
brethren.

This virtue Christ  
taught when he  
said—

“Blessed be the  
mild, for they  
shall possess the  
earth.”  
1. They shall have  
God himself,

who is the land  
of the living.

None shall have  
this possession  
unless they are  
lords of their  
hearts.

The meek man  
subdues evil  
habits.

2. The meek are  
lords of earthly  
goods.

They grieve not  
at the loss of  
them,  
and are not slaves

to worldly possessions.

The poor shall have heaven, and the meek the land where the "bitter and fell" shall be unknown.

[Fol. 46. b.]

The first step of Righteousness. The 1st gift of the Holy Ghost maketh man meek, the 2nd piteous, and the 3rd full of wit.

This last gift casteth out the root of ire, that driveth a man out of his wits.

This gift enlightens the heart, so that it is not beguiled.

The good men have "seven sights."

For they see into their hearts and all about them.

This gift is the master of works.

It is the line, rule, lead, and level.

It makes the line

is riȝt / þet þo þet habbeþ hier þe timliche guodes and gostliche / and ham-zelue ine possessioun. þet hi habbe ine þe ende : þet land of þe libbinde / þet is god himself ine possessioun. Ac nou onderstand and loke / þet / þet god yefþ to þe poure þe heuene. and to þe milde : þet land / huer ssolle by þe bitere and þe felle wyþoute / ine þe zorȝe of helle.

#### þe UERSTE STAPE OF RIȝTUOLNESSE.

þe uerste yefþe of þe holy gost / makeþ man milde / and dreduol. þe oþer him makeþ zuete / and pitous. þe þridde him makeþ briȝte to zyenne / and uol of wytte. and þeruore hit hatte : þe yefþe of wytte. Vor he makeþ man wytuol / and wys. and amesureþ alle þing. þes yefþe huanne he comþ in-to þe herte : bestreþþ and kest out þe rote and þe zenne of ire / and of felonye / þet troubleþ þe herte / and makeþ þane man al oute of wytte. zuo þet he no þing ne yziȝþ. ne uor him / ne uor oþren to lede. Ac þes yefþe alizt þe herte of ech half / zuo þet hi ne may by y-gyled of nonen. Ase þe yefþe of pité him makeþ innocent : zuo þet he nele gyly nenne. þanne saint Ion zayþ ine þe boc of ziȝþe ine goste. þet þe holy man þet wes uol of piȝe goste / wes uol of eȝen be-uore and be-hinde. And an angel ssewede to zacarien þe profete ane ston huerine werin zeue eȝen. þet byeþ þe zeue ziȝþes þet þe guode men habbeþ. Vor hi zyeþ briȝtliche / and ine hare herten / and al abo[u]te ham. þet is to zigge. be-neþe / and aboue / be-uore / and behinde / and of riȝt half / an of left half. þes yefþe is þe maister of workes. þet is to zigge / of þe uirtues of man. uor he deþ al to wyllē. and to þe line / and to þe reule / and to þe leade / and to þe leuele. He nimþ uerst his priȝke. and his boune and þet is þet þe wyse zayþ. 'Of al þet þou sselt beginne : loke þane ende. and to huet heauede þou sselt come.' Afterward / he halt his line. uor he ne heþ beuore be

riȝte way / and be riȝte onderstondinge. naȝt ase þe  
 eddre / oþer ase þe uox. Efterward. he deþ al be reule /  
 þet makeþ þane wal emne / and man be þe *commune*  
 lyue of þe guode / wyþ-oute vinde newe hedes. Efter-  
 ward he proueþ ofte his work mid lead. uor he nimþ  
 hede þet his tour / ne hongi / ne stoupi / ne ariȝ[t]half  
 be *prosperité* : ne alefthalf : be aduersité. þes yefþe is  
 priour ine þe cloystre of þe zaule. þet lokeþ þe ordre /  
 and deþ hi loki oueral. Verst ine þe herte [þet] heþ tuo  
 zides. þe onderstondinge. and þet wyl. þe skele / and  
 þe affeccoun. Huanne þise tuo ziden / acordeþ : hi  
 makeþ wel zuete melodie / and moche uayr seruice. þet  
 is huanne wyl wyle / al þet cnderstondinge tekþ of  
 guode. and guod wil uelþ : þet scele onderstant. nou  
 onderstand wel þise tuo ziden / þet byeþ ine þe zaule /  
 hou hy ssolle accordi. Ine þe one zyde byeþ uour lokes /  
 and ine þe oþre : uour. Vor þe skele heþ uour offices.  
 þet is uor to acsy. Vor to deme. Vor to beþenche.  
 And to ssewy þet hi onderstant be worde. And þe ilke  
 yefþe tekþ þane scele / þet hi ssel lyerni / and acsy.  
 and ine huyche ordre / and ine huiche manere / and to  
 huet ende. And þet is wel *grat* nied. Vor to misdo  
 ine zuiche pinges / is wel *perilous*. He deþ þane sek[e]le  
 onderstonde / and to lyerni þet / þet is nieduol and  
 profitable / and oneste. and hire wyþdraȝþ of þe *con-*  
*trarie*. A. god hou me lyst þane time and costni[n]gge  
 uor to lyerni þing þet naȝt ne is worþ bote to ydele  
 blisse / oþer to zenne Ac þe holy gost be þise yefþe  
 tekþ liztliche. and makeþ man lyerni ordeneliche / þet  
 is mest nyed to þe zaule to þe loue of god. and al  
 makeþ to done ine riȝte onderstondinge / and to riȝte  
 ende / þet is þe worssipe of god. and uor þe profit of  
 his zaule. and uor to helpe his nixte. Efterward he  
 deþ þane skele wel to zeche þet zoþe of pinges. and  
 nameliche hou hi ssel beleue. Wel beleue is huanne  
 me belefþ simploliche al þet god made. zayþ. and hat /

of conduct to be  
 straight.

It makes the life  
 of the good even  
 and uniform.  
 It makes him firm  
 and upright  
 against prosperity  
 and adversity.

This gift is the  
 prior in the  
 cloister of the  
 soul.

The heart hath  
 two sides :

1. The under-  
 standing and will.  
 2. The reason and  
 the affection.  
 When these ac-  
 cord then is there  
 sweet melody.

In each side are  
 four locks.

Reason hath four  
 offices :

1. To question,  
 2. to deem,  
 3. to bethink,  
 4. to express  
 thought by words.  
 This gift (doom)  
 teacheth reason  
 what to learn and  
 to ask,

and what is need-  
 ful, profitable, and  
 honest.

[Fol. 47. a.]

By this gift the  
 Holy Ghost teach-  
 eth man what is  
 most needful for  
 the soul to learn,

for the honour of  
 God and its own  
 profit.

He teaches the  
 soul right belief,  
 that is, to believe

without doubt  
whatever God has  
made, said, or  
commanded.

True belief is not  
hasty or slow.  
It examines and  
desires right judg-  
ment.

It does not meddle  
with matters that  
do not belong to it.

This gift enables  
reason to distin-  
guish between  
good and evil,

between little  
goods and the  
greater.

It causes man to  
remember all  
needful things  
past.  
To understand  
things present, to  
see the things  
to come.

It makes man to  
speak or to be  
silent in season ;

so that each word  
is of its right  
weight, neither  
too much nor too  
little.

Throw not pearls  
before swine.

wyþ-outē to moche acsi / and wyþ-outē to zeche þe red  
of god / and þe dyepnesse of his domes / and þe  
heznesse of his magesté / and þe skele of his opes. Wel  
beleue is / huanne me ne lefþ ne to raþe. ne to late. ne  
to alle / ne to nonen. uor þe on and þe oþer : zuo is  
uice / ase zayþ seneke. *Afterward* wel acsi : wile wel  
deme. Wel to deme be-longeþ þet me naȝt ne anfermi :  
bote me hit habbe wel of-acsed. and þanne bote-yef me  
by ziker : þet me ne entremetti to deme þing þet naȝt  
to him ne belongeþ / ase byeþ þe þinges anhyalde. þe  
onderstondinges of herten / of þinges þet ne moȝe torni  
to þe riȝthalf / and to þe lefthalf / þet me his onder-  
stonde ariȝt ine þe guode half. þanne þes gost / be þise  
yefþe / makeþ þane scele wel to deme / and knawe  
ariȝt. and to destincti be-tuene þe guode þinges and þe  
kueade. be-tuene þe greate kueades and þe lesse. be-  
tuene þe little guodes / and þe more. Vor he deþ ech  
þing prayisy / ase hit is be riȝte worþ. *Afterward* he  
deþ þane scele beþenche. uor he be-þengþ to þe manne /  
al þet him is nyed / ase god zayþ ine his spelle. þe  
þinges þet byeþ y-pased / he hise deþ beþenche. þe  
þinges þet byeþ present / he deþ his onderstonde / and  
to y-zy. þe þinges þet byeþ to comene : he deþ poruay /  
and ordayny. and þise byeþ þe þri deles of þe uirtue of  
prudence be þe filosofe. *Afterward* he makeþ þane  
scele be mesure speke / and bleþeliche by stille. and  
speke onneþe. zuo þet þe speche come raþre te þe uile :  
þanne to þe tonge. þet hi by y-weȝe ase guode moneye  
and y-proued. ase zayþ. salomon. þet is þet hi by of  
guode matire / ase of guod metal. and of guode sseppe /  
þet is of guode manere y-speke. and hi habbe his riȝte  
wyȝte / and his riȝte tale. þet is þet þer ne by ne to  
moche / ne to lite / and þet hi by wel bezet. uor guod  
moneye / ne guod word / me ne ssel naȝt y[e]ue uor  
naȝt. Huerof zayþ ous god ine his spelle. þet we ne  
þrauwe naȝt oure pre-ciouse stones to-uore þe zuyn. þes



yefþe acordeþ / and ordeyneþ / þe oþer half of þe herte.  
 þe[t] is þe wyl / huerof þer byeþ uour deles. Loue.  
 Drede. Blisse. and zorþe. þet is / þet he habbe þet he  
 ssel / and ase he ssel / and asemocche ase me ssel.  
 and þet me yleue alsuo þet me ssel / and ase me ssel  
 and ase moche<sup>1</sup> ase me ssel. Huanne þise uour  
 deles byeþ atamed / þanne zayþ me þet þe man is  
 attempre. Ase me zayþ of one rote / oþer of one herbe /  
 þet hi is attempre / huanne hi is ne to chald / ne to  
 hot / ne to wet. Alsuo ase to þe bodye of man / comeþ  
 alle eueles uor þe destempringe of þise uour qualites /  
 oþer of þise uour humours : alzuu of þe herte of þe  
 manne comeþ alle þe uices / and alle þe zennes be þe  
 distemperance of þise þeawes. Huanne þise tuo ziden  
 of þe herte byeþ acorded and y-ordayned. þet is þe  
 scele and þet wyl. þanne is þe man ordine wyþ-inne  
 him-zelue. þet byeþ þe tuo roten of þe rote of ane wel  
 uayre trawe. þet is of ane wel uayre uirtue þet me  
 clepeþ riȝtuolnesse. Riȝtuolnesse is *propreliche* / þet  
 me deþ be dome riȝtuol and trewe / ne to nesssse / ne to  
 hard / wyþ-oute bouȝinge to þe one half / ne to þe  
 oþren. Huanne me geþ uorþ onlepiliche / and a-riȝt ase  
 line. Vor riȝtuolnesse ne is oþer þing bote oninge /  
 þet is trewþe. Huo þet heþ þise uirtue : he is guod  
 iustise and wys. uor he ne deþ noþing bote hit by wel  
 ofaced and y-trid / ase ssel do þe guode demere.  
 þanne þe uerste stape of þise uirtue is / þet þe  
 man by guod demere of his oȝene herte. uor he ssel  
 guo in-to him-zelue / and ysy his inwyȝt and wel ex-  
 amini his þoȝtes / and his wyȝles þet hi bi guode : oþer  
 kueade. and al ordayny to þe lokinge of scele / zuo þet  
 þe wyl and þe scele : by of one onyng. Vor ase zayþ  
 sain bernard. ‘uirtue ne is non oþer þing : bote þe  
 onyng of scele / and of wille.’ þet is huanne wyl comp  
 wyþ-oute wyþȝigginge. speke / and maky / and do to  
 worke þet scele zayþ / and sseweþ / and tekþ.

This gift governs  
the will.

The will hath  
four faculties,  
love, dread, bliss,  
and sorrow.  
When these four  
are held in sub-  
jection, then they  
are “tempered.”

[Fol. 47. b.]

As all bodily evils  
arise from the  
“distempering”  
of the four  
humours,  
so all vices spring,  
from the “distem-  
perance” of these  
four virtues.

The roots of the  
tree of “right-  
fulness” are a  
well-ordered rea-  
son and a subdued  
will.

Rightfulness is  
true and uniform  
conduct.

It is nothing else  
than union and  
truth.

He who hath this  
virtue is a good  
and wise judge.

The first step of  
this virtue is that  
a man be a good  
judge of his own  
heart.

Virtue, saith St  
Bernard, is the  
union of reason  
and of will,

that is, when the  
will obeys reason.

The second step of rightfulness. The second step is to hold the body in proper subjection.

Reason should be the arbitress between the spirit and the flesh.

So that the spirit be lord of the body.

For there is great need that moderation should be observed in meat, drink, and clothing.

[1 þe ?]

The five wits of the body should be under the authority of reason.

When these five wits are well guarded, then is the castle secure, for they are the gates and windows of the soul.

The third step of rightfulness.

[Fol. 48. a.]

The third step of this virtue is that man judges between himself and the things before him, that is, between himself and temporal possessions. The covetous are ensnared in the devil's nets.

### þE ȮER STAPE OF RIȝ[T]UOLNESSE.

Of þise uirtue þe Ȯer stape is. þet me by riȝtuol demere / and healde riȝtuolliche / þe line of riȝte. betuene him : and þet is onder him. þet is his bodi þet he heþ to loki. huich he ssel zuo norissi : þet he moȝe serui / and zuo teche / and chasti : þet he wyle bouȝe. Vor þe scele ssel by ase a trewe arbytres be-tuene þe goste and þe ulesse þet byeþ alneway striuinde. þet ssel loki þet riȝt / of one half : and of Ȯre. Ine zuiche manere þet þe gost by guod lhord / and þet body : by guod sergont. Nou is hit *grat* nyed to hyealde in þise half oueral riȝtuolnesse / and mesure / ine mete / and ine drinke / and ine cloþinge / and ine hosiynge / and ine ssoinge. and ine alle þe þinges þet / þet bodi acseþ. Vor hit wel ofte bouȝþ more to / to <sup>1</sup> moche : þanne to þe litle. Efterward hit behoueþ þe vif wyttes of þe bodie wel lede / and rede. be scele / and be riȝtuolnesse / zuo þet ech serui of his office wyþ-oute zenne / and wyþ-oute wyþnimminge. Ase þe ezen : to zyenne. þe yearen : to hyere. þe nase : to ssmelle. þe mouþ : to zue[l]ȝe / and to sspeke. þe honden / and al þet body : to vele. Huanne þise vif wyttes byeþ wel y-loked þanne is þe castel ziker / and ysset. þet byeþ þe gates of þe zaule. þet byeþ þe wyndowes huerby comþ in / þe dyap ofte to þe zaule / ase zayþ þe profete.

### þE ÞRIDDE STAPE OF RIȝ[T]UOLNESSE.

þe þridde stape of þise uirtue is. þet þe man by guod demere. and hyea[l]de riȝtnesse be-tuene him : and þan þet is beuore him. þet byeþ þe þinges of time / þet destrueþ ofte and bodi and zaule / huanne me deþ þerto to moche / ase doþ þe niþinges and þe couaytous. and alle þo þet þe wordle louieþ to moche. þet habbeþ zuo þe herten engrined ine þe dyeules nette / ase zayþ Iob. þet to timliche [eyse]<sup>1</sup> / and to nyedes wyþ-oute / þet to hare

<sup>1</sup> *cye* or *lost* seems wanting here to complete the sense.

herten hi ne moȝe guo in / ne hare lif ordayny. þanne  
hit yualþ þet hit is zoþ / þet senekes þe wyse zayþ / þet  
we be þan zenezþ alle / and foruions þet of þe parties of  
þe liue ech þenche / and is soigneus. ac of al þe liue to  
ordayny non ne þençþ / ne studeþ. Nou is þanne wel  
grat nied þet me ne do naȝt to moche þe herte ine þise  
þinges wyþ-oute. Vor huo þet him deþ to moche þerto :  
he ualþ in þe hate / and ine þe couaytise of þe wordle /  
þet is þe rote of alle uices / ase we habbeþ be-uore  
y-ssewed

All sin who take  
more care for the  
things of life than  
for the life itself.

Set not the heart  
too much on out-  
ward things, lest  
it fall into worldly  
covetousness,  
that is the root of  
all vices.

#### ÞE UERÞE STAPE OF RIȝTUOLNESSE.

þe uerþe stape of þise uirtue is. þet man elierliche  
yzi ane his riȝthalf. þet is þet he nime hede to ham þet  
byeþ guode / þet byeþ ase ane his riȝt zyde. and þet of  
þe guode / and of þe wyse / he nime wyt / and uorbysne.  
Ac ine þise zide hit be-houeþ hyealde riȝtuolnesse and  
discrecion. Vor al uole ne moȝe naȝt guo be one waye.  
ne alle þe guode / ne alle þe wyse / ne habbeþ naȝt one-  
lepi grace. alsuo ase þe lemes of þe bodie / ne habbeþ  
naȝt onelepi office. and þerof byeþ uele herten nouices  
of þan / ase zayþ þe boc of collacions of holy uaderes /  
þet draȝt of þe perfeccion of uirtue. Vor huanne hi  
zyeþ ane man wel y-mad þet wyle profiti ine on stat /  
oþer ine one grace : anon hy willeþ / and him y-lyche  
wylleþ by. And huanne hi eft zyzeþ anoprene / þet  
ine anopre stat / deþ manie guodes : alsuo hi wylleþ  
and yerneþ efter. an alsuo to þe þridde / and to þe  
uerþe / ne to nonen ham ne zetteþ. þo byeþ ase is. þe  
yonge grihound / þet is yet al nouis / þet yernþ efter  
eche beste / þet yernþ beuore him. and ne makeþ bote  
him weri and his time lyese. þerof zet ysopes þe fable  
of þe little hounde and of þe asse. þe hond at eche time  
þet he yhyerþ [þet] his lhord comeþ hom. he yernþ to-yens  
him / and lhappþ aboute his zuere. and þe lhord him  
makeþ uayr chiere / and him froteþ / and makeþ<sup>1</sup> him

The fourth step of  
rightfulness.

The fourth step of  
doom is to take  
heed to those who  
are good, and fol-  
low their ex-  
ample.

Discretion is here  
very needful.  
All folk have not  
the same virtues,  
nor have the  
limbs of the body  
all one office.

Some novices en-  
deavour to follow  
the special virtues  
of too many men,

and so attain to  
none.  
They are like the  
young greyhound  
that runs after  
every beast that  
it sees.

[exemplum.]

The fable of the  
Little Hound and  
of the Ass.

The hound wel-  
comes his master's  
home-coming by  
fawning and rub-

<sup>1</sup> maker in MS.

bing and fair  
cheer.

The ass attempts  
to follow the dog's  
example,  
and throws his  
feet about his  
master's neck,  
and is well beaten  
for his pains.

By such fables

[Fol. 48. b.]

the wise man  
taught his house-  
hold,  
not to desire vir-  
tues that were be-  
yond their powers.  
Wherefore take  
heed of whom  
thou takest pat-  
tern.

The fifth step of  
rightfulness.

It is necessary  
that a man should  
see clearly right  
and left of him.  
On the one side he  
sees fools of whom  
he should have  
pity,

and should avoid  
their follies.  
Solomon took  
note of the slug-  
gard and his  
doings.

Discretion is here  
necessary.

We must pity and  
not deride fools  
and sinners.

greate feste. þe asse him be-þoʒte / þous ssolde ich  
do / and zuo wolde mi lhord me louie. Betere he ssolde  
me maki ioye / þet ich serui eche daye þanne þise  
hounde þet him serueth of nazt? hit nes naz[t] longe efter-  
ward þet þe asse ne yzeþ his lhord come hom : he beginþ  
to lheape / and yernþ to-yens him. and him þraupþ þe  
uet aboute his zuere / and beginþ zinge grat-liche. þe  
sergons þet hit y-zeþe / nome steues / and byete þane  
asse rizt to þe uolle. And þerof þet he wende habb[e]  
worþssipe / and guod : he hedde ssame and harm. Be  
zueche fables wes y-woned þe wyse man teche his  
mayné / and be þise uorbisne / he ham ssewede þet hi ne  
ssolle nazt wylni to þe graces huer hi ne moʒe nazt  
come to. and þet ilke zelue tekþ salomon. 'zone' zayþ  
he / 'ne arere nazt þine eʒen to riches' / þet is to  
graces þet þe ne miʒt nazt come to. þeruore hit is grat  
nyed to habbe discrecion þet me zi of huam me may  
uorbysne nime.

#### þE VIFTE STAPE OF RIʒTUOLNESSE.

Alsuo hit is grat nyed þet þe man zyz bry[3]te ane his  
left half and þet is þe vifte ioyel / and þe vifte stape.  
uor he ssel zyz þe foles and þe kueade / þet byeth ase  
a þe left half. uor by byþ a þe worse zide. to ham me  
ssel nime hede uerst / uor þan þet he habbe pité an *com-*  
*passioun.* Efterward uor þet me be-ulyʒt hire folye / and  
hire uorlyezinge / ase zayþ þe wyse salomon. 'Ich wente'  
he zayþ 'be þe uine / and be þe ueldes of þe fole sleu-  
uolle. and izeþ þet al hi weren uolle of nettlen and of  
þornes / and of þise uorbisne ich habbe y-nome wyt /  
and po[r]ueyonce.' uor me kan zigge : þet zoʒte he him  
chasteth : þet be oþren him chasteth. Efterward / uor  
þan þet me loueth more god / be huam man is *quit* of  
zuyche zennes. Ac moche hit behoueth ine þa zyde / to  
loki riʒtuolnesse / and discrecion. Vor huanne ich zyz  
þane fol and þane zenezere / ich ssel habbe pité / and

mid polyinge. and nazt maki þerof bisemers an scornis.  
 Ich ssel alneway hatye þe zenne: and louie þe kende.  
 and wel me behoueþ to loky þet ich ne wille ine mine  
 herte nenne deme. ne me anlicny to nonen. uor þaz he  
 by kuead to day: he may by guod to morze. and zuich  
 is to day guod: ha may by kuead to morze. Efterward  
 ich me ssel ase moche ase ich may wyþ-oute misdoinge  
 a-yens ham paye. and condecendre ine dede / and ine  
 speche / ham uor to wynne to god. and wyþ-draze uram  
 zenne. Vor ase zayþ senekes / and saynt gregorie. 'we  
 ne moze nazt / þo þet bieþ yualle: a-rere. bote-yef we  
 wylle hou þet hit by to ham bouze.'

Let us hate sin  
 but love the sin-  
 ner.

The bad man may  
 be good to-mor-  
 row.

Try by kind  
 actions and words  
 to win the sinner  
 back to God.

#### þe ZIXTE STAPE OF RIȜTUOLNESSE.

þe xixte stape is / þe xixte eze: þet habbeþ þe guode  
 men. þet is þet hi yzy briȝtliche be-hinde þe grines and  
 þe dyeules ginnes / þet byeþ ous ase be-hinde. Vor þe  
 vyend ous y-zizt / and we him ne more<sup>1</sup> ysy. Oure  
 vyendes: þet byeþ þe dyeulen / þet byeþ wel stronge  
 and wyse / and sotile and soigneus ous to gyly. Vor  
 hy ne zuykeþ neure niȝt ne day / ac alneway bieþ ine  
 waytinge uor ous to gily be hare crefte / an by hire  
 ginnes / huerof hi uzeþ more þanne a þosend maneres.  
 and ase zayþ saint gregorie. þe dyeuel yzizþ wel sotil-  
 liche þe stat of þe manne / and his manyere / and his  
 complexioun / and to huet vice he ys mest bouzinde.  
 oþer be kende / oþer be wone. and of þo half him  
 asayleþ stranglakest. þane colrik: mid ire: and mid  
 discord. þane sanguinien: mid ioliueté / and mid  
 luxurie. þane fleumatike: mid glotonye / and be  
 sleaupe.<sup>2</sup> þane melanconien: mid enuie / and mid  
 zorze. And þeruore him ssel eurich more defendi of þo  
 half huer ha yzizþ þet his castel is mest fyeble / and  
 aye þe ilke vice uiȝte / huer ha zizþ þet he is mest  
 asayled. ine zuyche guod / þet he / ne spari nenne. uor

The sixth step of  
 rightfulness.

The sixth step is  
 the sixth eye that  
 the good have,  
 by which they see  
 the devil's snares.

Our enemies are  
 the devils, that are  
 strong, wise, sub-  
 tile, and busy us to  
 beguile.

They never cease,  
 but are always in  
 wait to deceive us.

The devil knows  
 what is man's be-  
 setting sin.

Some he assails  
 [Note *hyer wel.*]  
 with anger and  
 discord, others  
 with luxury,  
 and with envy.

[Fol. 49. a.]

Therefore man  
 must defend the  
 weakest part of  
 his castle.

<sup>1</sup> ? moze = may.

<sup>2</sup> At bottom of page are the catch words *and mid sleupe.*

The spirits of men and angels are a spiritual mirror.

The soul receives imprints of objects be it sleeping or waking.

One mirror will reflect the forms seen on another.

Divers forms are reflected from the devil upon the soul of man,

just as one receives impressions of objects in the pearl of the eye.

It is a difficult thing to distinguish between the thoughts of the heart, and those set there by the devil.

They may easily recognize some of the devil's thoughts, but others are more subtle and dangerous.

One must try the "ghosts" ere one receive them.

he is hardy / and bold. ase þe ilke þet assayleþ godes zone his lhord Iesu crist. 'Yef þou [wost']<sup>1</sup> / zede oure lhord to iob / 'ine hou uele wyzen he him desgyzeþ' / alsoe ase yef he zede non ne wot bote ich. Vor ase zayþ saynt denys. 'al[l]e þe angles and þe guode and þe kueade / and alle þe gastes of men byeþ ase a ssewere gostlich. þanne ase a ssewere onderua[n]gþ anhaste alle þe ssepþes and þe prientes þet comeþ him be-uore : alsoe deþ þe gost of þe manne / by hit slepinde by hit wakinde. Nou nim þanne ane mirour and zete hine to-ayens an opren. an haste alle þe ssepþes þet byeþ ine þe onen þou sselt yzy ine þe opren.' Ine zuyche wyse me zayþ þet þe dyeuel sseweþ to þe goste zuiche, ssepþinges and zuiche figures ase he wyle huanne god hit þoleþ / and þe zaule hit onderuangþ al a-ye his wyl. and oþerhuil hit is ase to þe þozte / oþer ase to þe ymaginacion ase a-ye mi wyl / me be-houeþ to zyenne and o[n]deruonge ine þe perle of þe eze þe ssepþe of þe þinge þet is him be-uore. Nou is hit a wel grat grace of god / and a wel grat yeffe of þe holy gost / onderstonde wel þe speches alle / of þe dyeule / and knawe wel alle þe uisages. Vor ase zayþ saynt bernard. hit is wel sotil þing / and strang to conne / distincti be-tuene þe þoztes þet þe herte þengþ : and þo þet þe viend : þerinne zet. Huanne he comp ase uelaze / oþer ase uriend / oþer ase chapman. and sseweþ þe zennes / hou hi byeþ likinde. and lostuolle / liztliche me may hit knawe. Ac huanne he comp ine gyse of angle / and sseweþ þet guod : uor to draze to kueade. þanne is þe temptacion mest strang. And þereuore zayþ saynt Ion. þet me ne leue nazt þe gastes / ac þet me hise prouy erþan þet me hise onderuonge. zuo doþ þo / þet makeþ hire sрифteuader guod / and holy man / and wys / and wel yproued ine zuiche þinges timliche / to huam hi sseweþ ofte / and grat / and smal / alle þe þoztes þet to þe herte comeþ and guode / and

<sup>1</sup> This word is necessary to the sense.

kueade. Vor ase zayþ solomons. ‘y-blyssed he is : þet alnaway is dreduol.’ and ine an oþre stede zayþ he. ‘Do be red al þet þou dest / and efterward hit ne ssel þe uorþenche.’

“Blessed is he,”  
saith Solomon,  
“that always is  
cautious.”

#### þE ZEUEDE STAPE OF RIȜTUOLNESSE.

þe zeuende stape / is þe zeuende eȝe. þet hit behoueþ habbe þet wile habbe þise uirtue. þet is þe ilke þet an heȝ lokeþ / þet heþ god alnaway to-uore him. Of þan zayþ oure lhord ine his spelle. ‘Yef þine eȝe is simple and clene : al þi bodi ssel by elyer and brizt. And yef þin eȝe is wycked and dym : al þi bodi ssel by þyestre and dim.’ þet is to zigge / yef þin onderstondinge of þine herte is clen<sup>1</sup> and simple / and geþ uorþ þane riȝte way ase streng al a-midde þise stapes alle / þet we habbeþ y-nemned / þe hyap of þine workes ssel by uayr and elier / and lykinde to god. And yef þe onderstondi[n]gge is wrong. oþer yef hy tuystep oþer wyþwent ayen ase deþ þe quarteus al þe inwyȝt ssel by þiestre / and þe hieap of uirtues. Vor wyþ-oute riȝtuolle onderstondinge : elmesse be-comp zeune / and uirtue vice. þe onderstondinge is simple / þanne þe man deþ guode workes riȝtuolliche uor god. Hy is wrang / huanne he hise deþ uor þank of þe wordle / oþer uor ydeleblisse. Hy tuystep ine tuo : huanne me wynep of one half to god : and of oþerhalf to þe wordle. Ac hi went ayen : ase deþ þe cerceaus huanne þe man zekþ his oȝene note in al þet he deþ. Nou hest þou y-herd þe zeue stapes huerby þis trau clifþ an heȝ.

The seventh step  
of rightfulness.  
The seventh step  
is the seventh  
eye that one ought  
to have,  
and which hath  
God always be-  
fore it.

If the eye is dim  
thy body will be  
dark.

If the understand-  
ing is clean and  
simple,

thy works will be  
fair and clean.

[Fol. 49. b.]

Without right  
understanding  
alms become sin.

The understand-  
ing is wrong when  
it tries to please  
the world instead  
of God.

#### OF þE BOȝES OF RIȜTUOLNESSE.

þe boȝes of þise trawe : byep þe zeuen principals uirtues / þet ansuerieþ<sup>2</sup> to þe zeue vices. ase deþ boȝsamnesse a-ye prede. Loue : a-ye enuye. Mildnesse : a-ye felhede. Prouesse : a-ye slacnesse. Largessè : a-ye scarsnesse. Chasteté : a-ye lecherie. Sobreté a-ye glo-

Of the boughs of  
rightfulness.

There are seven  
boughs :

1. Obedience.
2. Love.
3. Mildness.
4. Prowess.
5. Liberality.
6. Chastity.
7. Sobriety.

<sup>1</sup> Written *clene* in MS.

<sup>2</sup> Written *ansuerieþ* in MS.

These seven virtues leadeth aright the ghost of wisdom.

Discretion is the carter of virtues, and the rudder of the ship, that is, the soul.

Without discretion virtue becomes vice.

These seven virtues before mentioned are the boughs of equity, and they produce the fruit of good works.

"Blessed be those," said Christ, "who in all things hold to discretion."

He does not say blessed be they who sin not,

but "blessed be they who weep,"

that is, who see and know their faults,

and are sorrowful because of their sins.

The world is called the vale of tears,

because none may live without tears, that hath the gift of wit.

tounye. þise zeues uirtues lokeþ and ledeþ wel riȝte and wel zikerliche þane gost of wytte þet hise let be þe waye of riȝtuolnesse. ase zayþ salomon. be huiche waye : discrecion and scele / þet is þe cartere of uirtues. ase zayþ sant bernard. and þe roþer of þe ssiþe of þe zaule his let and brengþ uorþ. þet hi ne guo naȝt amis ariȝthalf ne alefthalf. and þus hi profiteþ and wexeþ and bereþ frut to þe uolle. þeruore þanne þet þe uirtue of riȝtuolnesse / be discrecioun him sseweþ ine alle þe workes of oþre uirtues. and wyþoute þise / alle þe oþre uirtues lyezeþ þane name of uirtue : and becomeþ uices. Zigge ich wel / þet in on wyt / þise zeue uirtues be-uore yzed byeþ þe bozes of riȝtuolnesse and al þet frut of guode workes þet of ham wexeþ / belongeþ to þise trawe. Nou onderstan[d] wel hou þe greate maister of uirtues ous spekþ of þise uirt[u]e / uor hi ne is naȝt ine his reule. 'Yblessed byeþ þo þet riȝtuolnesse hiealdeþ oueral / and ine alle þinges habbeþ discrecion and mesure wyþ-oute misnimynge.' Vor we ne habbeþ hire onneaþe y-wonne. Vor non ne is þet ne misnimþ ine uele maneres. And þeruore ous conforteþ wel zuteliche oure zuete maiste[r] Iesu crist huanne he ne zayþ naȝt. 'y-blissed byeþ þo þet ne zenezeþ ne misnimeþ / ac doþ al be riȝtuolnesse / and be lingne.' Ac he zayþ wel cortaysliche uor to conforti þe zenuolle. 'Yblissed byeþ þo þet wepeþ / uor hy ssolle by confortet.' þet is to zigge : þo byeþ yblissed : þet yzyeþ and onderstondeþ and knaweþ wel hire defautes : ine alle þise zeue poyns of riȝtuolnesse þet we habbeþ hier y-nemned / and þeruore wepeþ and byeþ zorȝuol þet hi uindeþ zuo ofte onriȝt / huer hi ssolden healde and uinde riȝtuolnesse. Vor þeruore is þe wordle y-cleped þe dane of tyeares. and non ne may ine þe wordle libbe : wyþ-oute tyeares þet heþ onderuonge þe yefþe of wyt / huerof we habbeþ yspeke. þanne behoueþ ase zayþ salomon. uor huo þet mest can / and mest zyȝþ þe zorȝes and þe kueades of þe wordle : þe



more heþ zorþe to his herte / and tyeares / and wepinges. [Fol. 50. a.]  
 And þus beginþ þis wordle to tyeny. And þe more þet  
 tyenep þis lif: þe more me wynep þet oper. And  
 þerof wexep oþre tyeres uor þe wynlinge of þe oþre liue.  
 Nou sselt þou þus þenche. Zix maneres of tyeres þet  
 þe holy man heþ ine þise wordle be þe yefþe of wytte.  
 þe uerste comep of þet me zyzt þet me heþ god ofte  
 ywreþed be þozte / be speche / and be dede. þe oper  
 comþ þerof þet me yziþ þe greate tormens hidouse  
 an eurelestinde of helle. Huerof ech man ssel habbe  
 grat drede. þe þridde wexep of þe kueades / þet me  
 yziþ þe guode þolye. þe uerþe comep of þe zennes þet  
 þe kueade dop. þe vifte uor þise liue þet tyenep / and  
 uor þe oþre þet deþ auerst. þe zixte comþ of deu-  
 cioun and of grat plenté and of blisse of þe presense of  
 Iesu crist / and of þe uelinge of þe holy gost. and þise  
 byep arizt yblissed þet zuo wepeþ / uor hi ssolle by  
 y-conforted ase zayþ þe writinge. Alsuo ase þe norice  
 confortep þet child þet wepþ. uor hi wypeþ þe ezen /  
 and him kest / and hi deþ him leze be strengþe. alsuo  
 ssel do oure lhord to ham þet wepeþ ine þise wordle ase  
 ich habbe yzed. Vor he wyle zuo wypi hare ezen / þet  
 neuremo ne ssolle wepe / ne ne ssolle yuele kuead ne  
 zorþe. Ac euremo ssolle by myd god ine paise and ine  
 lezinge and ine blisse wyþ-oute ende.

Sorrow causes  
man to dislike the  
world,

and to desire the  
other life to come.  
Six manner of  
tears the holy man  
sheddeth.

1. The first come  
because of God's  
anger.

2. The second  
come because of  
the torments  
of hell.

3. The sufferings  
of the good.

4. The sins of the  
wicked.

5. Weariness of  
this life, and  
desire of the  
other.

6. Devotion and  
bliss caused by  
the presence of  
Christ and the  
Holy Ghost.

As the nurse com-  
forts and wipes  
the eyes of the  
weeping child,

so our Lord com-  
forts the mourn-  
ers.

Evermore shall  
they be with God,  
in peace, laughing,  
and bliss.

#### OF ÞE YEFþE OF STRENGþE.

Nou we habbeþ yspeke of yefþes and of uirtues /  
 þet gouerneþ þo þet ine þe wordle libbeþ mid þe lozeste  
 of þri states / huerof we habbeþ beuore y-speke. Nou  
 ssolle we mid þe helpe of þe holy gost speke of þe  
 yefþes and of þe uirtues þet more propreliche belongep  
 to ham þet þe wordle onworþep / and to þe heze helle  
 of perfeccion wynep. Of þan zayþ propreliche Iob.  
 þet lyf of man ope þe erþe: is ase kny[3]thod. Vor  
 maʒnes lyf ine þe erþe: is ase borgeysye. Nou yziþ

Of the gift of  
strength.

We have spoken  
already of the  
virtues which  
govern those in  
the world.

Now we shall  
speak of those  
virtues which be-  
long to them  
that despise the  
world.

Life of man on  
earth is as knight-  
hood or as citizen-  
ship.

Much has the one  
of new and diverse  
thoughts,

and strives to be  
rich and esteem-  
ed.

The knight de-  
sires to act court-  
eously and liber-  
ally,

and to purchase  
fame and high  
station.

Some men keep  
from great sins,  
do penance, &c.,  
and it sufficeth  
them if they may  
be saved at last.

Others are dis-  
gusted with  
worldly perils,  
sins, and pains,  
and have no peace  
of mind.

[Fol. 50. b.]

They see no  
treasure to be  
compared to God's  
love,  
and had they  
God's love, peace  
of heart, and joy  
of soul, they  
would think them-  
selves more than  
emperors.

When God gives  
man the gift of  
strength,

He gives him a  
new, noble, and  
hardy heart,

that enables him  
to endure all the  
world's threaten-  
ings.

He only is wise  
who despises  
harm for his  
friend, i. e. God.

ane yongne boryeis and ane newene kniȝt. Mochel  
habbeþ þos of uele þoȝtes newe diuerses and wyluolle.  
þe borgeys wylneþ to chapfari / an to wynne and to  
gaderi. and þe ende of his wylle is al þerto : þet ha by  
riche ine guodes. and ine his tounne y-worþssiped. þe  
knyȝt newe / geþ al anoþerne way. Vor he wilneþ  
corteysyes to done / an largeliche yeue / and kny[3]thod  
to lyerny and guo to arnes. kueades to polye / ssewy  
prouesses. porchaci los / and ine heȝe stat cliue. þise  
tuo states we zyeþ aperteliche ine tuo maneres of uolke.  
huerof þe on is / þet wel ham wylleþ uram greate zenne  
loki / do penonce. yeue elmesse. hyealde godes hestes /  
and of holy cherche and wel ham hit were ynoȝ / yef hi  
miȝte ate ende be<sup>1</sup> zuo moche by y-borȝe. þise byeþ ine  
guod stat / and wel ham moȝe soui. þe oþre byeþ to  
huam þet þe wordle anoyþ uor þe perils and þe zennes  
and de<sup>2</sup> pinen / huerof hi is al uol. zuo þet non ne may  
habbe pays of herte / ne stedeuest inwyȝt. Hi yzeþ of  
oþer half þet þer ne is no tresor þet moȝe<sup>3</sup> by worþ to  
godes loue. no zuyetnesse zuo grat : ase pays of herte.  
no blisse of þe wordle þet by worþ / to þe blisse of  
klene inwyȝt. zuo ham þingþ and wel hit is zoþ / þet  
huo þet þise þri þinges may winne : he ssolde by more  
þanne emperour. ac þet is zuo grat þing þet ueawe þer  
byeþ zuiche / þet dorre þise niminge maki. ac huanne  
god yefþ to þe manne þise grace. and þe ilke yefþe þet  
me clepeþ þe gost of strengþe. he hym yefþ ane newe  
herte / ane noble herte / and hardi. Noble : uor to  
onworþi al þet þe wordle mai behote / and yeue.  
Hardyesse uor to þolie alle þe kueadnesse þet þe wordle  
may þreapni. And of þise hardiesse speķþ oure uader  
huanne he zede. þet 'yblysseþ byeþ þo þet habbeþ  
honger and þorst / of riȝtuolnesse.' Salomon zayþ. þet  
'he is riȝtuol / þet onworþeþ his harm / uor his uryend' /  
þet is uor god / þet is riȝt urend. And saint bernard  
zayþ. 'he ne is naȝt riȝtuol / þet ne yziȝþ naȝt ine his

<sup>1</sup> 60 MS.

<sup>2</sup> So in MS.

<sup>3</sup> more ?

herte: and uelþ / and onderstant / þet he is yeldere.  
 and a-yens god of treuþe / toppe alle þing.' þe ilke þet  
 zopliche wylneþ mid al his herte to yelde þise dette to  
 gode / þe ilke is of þan / huerof oure lhord speķþ  
 huanne he zede. þet þe ilke byeþ yblissed / þet habbeþ  
 hunger / and þorst: uor riȝtuolnesse. he ne zayþ naȝt /  
 'y-blissed hi byeþ þo þet habbeþ / oþer þet doþ riȝtuol-  
 nesse: ac þo þet habbeþ hunger and þorst.' Vor þis  
 riȝtuolnesse ne may by yhyealde / ne þis dette ne may  
 by uolliche y-yolde / ine þise wordle. Ac ine þise  
 wordle hi is y-wylned / and ine þe oþre / y-payd.  
 þeruore ne zayþ naȝt oure guode lhord and mayster.  
 'þo byeþ yblissed þet þise riȝtuolnesse ssolle do / and þet  
 þise dette ssolle yelde.' Ac he zayþ wel cortayslaker /  
 ase he þet wot oure pouerté. 'Yblisseþ<sup>1</sup> byeþ þe ilke  
 þet of þise riȝtuolnesse / habbeþ hunger / and þorst.'  
 Vor he ne akseþ naȝt þet we him yelde hyer his dette /  
 ac hit is him ynoȝ / yef we habbeþ guod wyl to yelde.  
 þis wylninge huanne hi is zoþ in herte / behoueþ þet he  
 hit ssewy be dede. Vor ase zayþ salomon. 'non ne may  
 þet uer ine his bosme hede / þet his robe ne berne.' þis  
 ssewyngne ne may bi wyþ-oute uirtue / and wyþ-oute  
 prouesse. Vor be wytnesse / ne by playtinge: me ne  
 proueþ naȝt þet he by guod knyȝt / ac be moche dede  
 of armes / and be moche þoliynge / and to y-leste.  
 And þet is þe uerþe uirtue / þet þe holy gost yefþ to  
 þe manne uor to strepe of al: in al. þe uerþe vice.  
 þet is þe zenne of sleawþe and of onlosthede. þis  
 uirtue is of zuo greate digneté / þet amang alle þe oþre  
 uirtues / þis one berþ propreliche be him-zelue þane  
 name of / uirtue. Vor uirtue / and prouesse is al on.  
 þise uirtue / god yefþ to his sergons / huanne he his  
 wile maki kniȝtes / ase he dede to his apostles at lokes.  
 of huam we redeþ / þet hi weren zuo dreduol / þet hi  
 ne<sup>2</sup> dorste guo out of hare house / alhuet hi weren mid

Man is a debtor  
to God.

Blessed are those  
that hunger and  
thirst after right-  
eousness,

This rightfulness  
may not be fully  
obtained in this  
world.  
It is desired here  
and got in the  
other world.  
Christ does not  
say they are  
blessed who have  
this righteous-  
ness,

but those are  
blessed who desire  
it in their hearts.

This desire ex-  
hibits itself in  
virtue and in  
prowess.

The good knight  
proveth himself  
such by his deeds  
of arms.

Prowess strips  
man of sloth and  
idleness.

God bestows it on  
his servants,  
as he did at  
Pentecost to His  
apostles,

who nevertheless  
were timid and  
cautious.

<sup>1</sup> So in MS.

<sup>2</sup> no in MS.

[Fol. 51. a.]

pise uirtue yarmed. Ac more hi yeden ledinde blisse /  
huanne me dede ham ssame and hardnesse.

The division of  
virtue (prowess).

The old philoso-  
phers divided  
this virtue into  
six parts.

Our Lord added  
a seventh point.

1. Magnanimity.
2. Affiance.
3. Security.
4. Patience.
5. Stedfastness.
6. Magnificence.
7. Hunger and  
thirst of right-  
eousness.

Magnanimity is  
highness, great-  
ness, nobleness of  
will, and of great  
aspirations.

[i. *deles* ?]

The first division  
of it is prowess—  
a noble contempt  
of difficulties.

The second is  
rational enterprise  
of difficult things.

He who has this  
virtue thinks but  
little of the cares  
of the world,

counting them  
no more than a  
spider's web.

Solomon truly  
said, "All is  
vanity."

The world is  
vanity, and full  
of vanity.

### ÞE TO-DELINGE OF VIRTUES.

Þe filozofes þet of pise uirtues drozen / hi to-delden  
pise uirtues ine zix deles. þet byeþ ase zix stapes /  
huerby pise uirtues cliueþ / and profiteþ. Ac oure  
master þet made þe filozofes / and filozofie. þet is Iesu  
crist : he zet / þane zeuende poynt. Þe uerste poynte  
of prowesse / hi clepieþ / magnanimité. Þæ oper :  
fiaunce. Þe þridde : zikernesse. Þe uerþe : polyinge.  
Þe uifte : stedeuestnesse. Þe zixt : magnificence. Þe  
zeuende þet oure mayster zette : hatte hunger and þorst  
of riztuolnesse. Þise uirtues me ne may nazt propre-  
liche nemni ase onderstondinge hise to-diȝt / ine latin.  
Magnanimité is heȝnesse. gratnesse. and noblesse of  
wylhede / huerby þe man is hardi ase lyon / and of  
greate nimminge. Þis uirtue heþ tuo delles.<sup>1</sup> greate þinges  
onworþi. and wel *grater* to nime an hand / and to  
chiese. Of þe uerste dele : zayþ zaynt austin. Prowesse  
is / huanne corage onworþeþ / al þet ne is nazt in his  
pouer. þet is al þet he may lyese / wylle him nolle  
him. And seneke zayþ. 'amang wordleliche þinges / no  
þing ne is *grat* / bote herte / þet greate þinges onworþeþ.'  
Of þe opre dele zayþ þe filozofe. þet 'magnanimité / is  
renable nimminge of heȝe þynge / and dreduol.' Huo þet  
pise uirtue heþ : he yziȝþ þe wordle uram uer. ase zayþ  
ysaye. þe profete. And þus him þingþ al þe wor[d]le lite /  
ase a sterre hit þincþ to ous. þanne al þe wordle / and  
alle þe bisyhedes / and þe greate nides of þe wordle  
him þingþ ase nazt. and þeruore hise ne prayzeþ nazt /  
bote ase þe web of þe spiþre. þanne salomon huanne he  
hedde al þe wordle y-went. and of alle þinges / and of  
foles / and of wyse ystrüed. he zayde his dom ine zuiche  
manere. 'ydelnesse. ydelnesse. ydelnesse. and al þet ich  
izi : is ydelnesse.' þet is to zigge / þe wordle is ydel-  
nesse. and zuo hi is al uol of ydelnesse. And þe man

him-zelf uor huam þe wordle is y-mad : zuo is al ydel-  
 nesse. uor ine him is alle manere ydelnesse / ase zaip  
 þe sauter. ydelnesse / be steruinge. Vor his lyf ulizþ  
 ase ssed. ydelnesse / be bysihede. Vor þise bysyhede  
 byeþ ase meteles. Ydelnesse / be kueadnesse. Vor  
 zenne him makeþ more nazt / þanne þing þet is ine þe  
 worddle. Nou is þanne þe uerste del of þise uirtue.  
 þet him dep þe wordle onworpi / ase habbeþ ydo ine  
 ariere and þe filozofe payen. and þe holy cristene man.  
 þe oper del is zuo / þet hi makeþ þane way of perfec-  
 cion to nimene. and þet lyf þet zuo moche sseweþ ssarp /  
 an dreduol to chiese. þet is þe way þet let in-to þe  
 helle of god. þet is ine þe stat of perfeccion. þet is þe  
 way of priué red / of oure lhorde / þet he ssewede to  
 his apostles ine þe helle / huerof þis bok spekp. þerne  
 way chy[e]zeþ þo. to huam ne is nazt yno3 to loki / þe  
 hestes of god / huerto hi byeþ y-hyealde. and wylleþ  
 uoluelle his redes / huer hi ne byeþ nazt be dette y-  
 hyealde / ase byeþ þo / þet leteþ al þet hi habbeþ : uor  
 god. and y[e]ueþ ham to sterue / uor þe loue of him : þet  
 starf uor ham. oper ine þe londe be-yende þe ze / oper  
 ine anopre stede. And ase doþ þo / þet uorleteþ / and  
 al onworpeþ uor god. and guodes. and uryendes. and  
 ham-zelue. and makeþ ham-zelue þrelles of opren þet  
 weren vry. and makeþ ham-zelue poure : þet weren  
 riche : oper myzten by. hy doþ ham to þolye grat  
 ssarpnesse / þet hedden ine þe wordle : greate lostes.  
 ase byeþ manie / þet byeþ ine religion. and of herte /  
 and of bodie. Vor litel is worþ to by ine religion /  
 oper ine ssarpnesse of penonce / yef þe herte ne is nazt  
 þerto. Vor þe clopinge / ne makeþ nazt þane monek.  
 ne þe armes þane knyzt : ac þe guode herte / and þe  
 dedes of prouesse.

This life flies as a shadow.  
 Its cares are as dreams.

The first step then of this virtue is to despise the world.

The second is to undertake the way of perfection, that leadeth to the hill of God.

This way choose those who not only keep God's behests,

but forsake all they have for His sake,

[Fol. 51. b.]

both goods and friends and themselves.

They become the slaves of others, and endure poverty.

They put themselves to great hardships,

as many do who have entered a religious order.

Arms do not make the knight, but the good heart and the deeds of prowess.

#### þe oper STAPE OF PROUESSE.

þe oper stape of þise uirtue is : beleaue. Vor huo  
 þet heþ þane guode way ynome / hit be-houeþ þet he

The second step of prowess.

The second step is to believe. Belief enables

man to pursue  
the good path,

and to withstand  
the assailings of  
the devil, world,  
and the flesh.

The flesh says,  
I cannot forsake  
my old habits.  
The world pur-  
sues him like an  
escaped thief.  
The devil says,  
"Wretch, what  
wilt thou do?"

God's new knight  
undergoes these  
assaults.

By stedfast belief  
he fears not,

for whom God  
will help none  
may harm.

him hycalde vestliche ine his wylle / and þet he hadde  
guode beleaue ine god / þet he him uoluelle þet he heþ  
agonne. Þise uirtue hi clepieþ / beleaue. hi is wel  
nyeduol a-ye þe asaylinges of þe wordle / of þe ulesse.  
and of þe dyeule. þet stranglaker asayleþ þane man ate  
a-gynninge. þet uless him zayþ. ych ne may þolye þis  
lyf / ne mine ealde wones lete. þe wordle zekþ efter /  
uor þan to wyþdraze / ase me zekþ ane þyef huanne he  
is ascaped of þe prisone. þe dyeuel him zayþ. 'wrechche  
huet wyltou do / hueruore þe yelst þe zuo. Vor þou  
miztest þe operlaker wel wytye.' Þise byeþ þe uerste  
asaylynges / þet godes newe knyzt poleþ : þet þengþ to  
wynne þe regne of heuene. Ac huanne he him yefþ to  
god be guode an stedeneste be-leaue / he ne heþ none  
hede. Vor he is þe treweste urend / þet may / and  
can / and wyle / his ozene loki. and huam þet god wile  
helpe : no þing him ne may derie.

The third step of  
prowess.

The third step of  
prowess is se-  
curity (or confi-  
dence),  
whereby one  
dreadeth not the  
perils before one's  
eyes.

The Holy Ghost  
causes man by  
this gift to under-  
take great things.

He makes him  
confident as a  
lion.

As the new  
knight desires  
tournament, so  
does he desire  
peril and death.  
St Agace went  
to torment as  
joyfully as if to  
a wedding.

### ÞE ÞRIDDE STAPE OF PROUESS[E].

þe þridde stape of prouesse : is zikernesse. zyker-  
nesse ase zayþ þe filozofe is a uirtue / huerby me ne  
dret nazt þe kuedes / ne þe perils / þet bieþ beuore hare  
ezen. And þet is þe þridde guod / þet þe yefþe of  
strengþe deþ. Vor þe holy gost / huanne he heþ y-  
armed his knyzt of his uirtue : uerst he him yefþ noble  
herte / greate þinges to nimene. Efterward he him yefþ  
ane greate hete / and a grat wyl to uolzy / and grat  
hope uor to uoluelle. Efterward he makeþ him ziker  
ase lyoun. zuo þet he ne heþ drede / ne of perils / ne  
of pinen / ne of dyape / ne of torment. ac he his  
wilneþ / ase deþ þe newe knyzt þe tornemens. an suo  
dede þe martires ase hit þingþ ine hare liue. huer-of we  
redeþ of zaynte agase / þet mid greate blisse hi yede  
to torment alsuo ase hi yede to feste / oper to a  
bredale.

## ÞE UERÞE STAPE OF PROUESSE.

The fourth step of prowess.

Ase þe holy gost makeþ his knyzt ziker uor to abide  
 þe tormens and þe zorþes þet hyeþ to comene. Alsuo  
 he him makeþ strang and þolyinde. uor to þolye  
 huanne hi comeþ. and þet is þe uerþe stape þet hi  
 clepieþ / pacience. be þise uirtue / þe guode ouercomp  
 alle his uyendes. þane dyeuel. þe wordle. and þet uless.  
 and al þet hi moze zigge and do. Vor þet is þe sseld  
 of gold / to him þet uor godes loue þoleþ / þet him  
 wriþþ of eche half / ase zayþ þe sauter. zuo þet no  
 strok / ne may him breke þe herte. þise uirtue non ne  
 heþ : þet ne heþ bi uonded. Vo[r] tribulacion : makeþ  
 pacience. Ase zayþ zaynte paul. ase þet uer : makeþ  
 þe tezele / hard. Wyþ-oute þise uirtue non ne is y-  
 proued. ne þet gold ne may by wyþ-oute uer y-clensed.  
 wyþ-oute pacience : non ne heþ uictorie. Vor huo þet  
 lyest pacience : he is ouercome. wyþ-oute pacience :  
 non ne comp to perfeccion. þerof we yzeþ uorbisne /  
 ate leste ine alle þe mestyeres þet me deþ mid hand.  
 Moche þoleþ þe coupe of gold of strokes of yzen / erþan  
 hi by yzet ope þet bord of þe kinge. and þe chalis er  
 ha by yblissed / and y-zet ope þane weued. Moche  
 þoleþ þe tonne of greate strokes / er me do þrin þet  
 guode wyn. Mochel is defouled mid þe uet of uolleres  
 þe robe of scarlet / erþan þet þe kuen his do an. And  
 ase uele mizt þou to þan vinde uorbisnes : ase þer byeþ  
 workmen at paris of alle mestyeres. Be þise uirtue is  
 strang þe man / ase þet ysen þet alle metals a-daunteþ.  
 Of grat pris ase þet gold / þet þe more hit is ine uere :  
 þe more hit is clene / and clyer / and trefable. ase þe  
 salamandre þet leueþ ine þe uere. and ase þe viss þet  
 ine þe trauailinde wetere : him baþeþ and norisseþ.

The Holy Ghost makes his knight strong and patient,

so that he may overcome all his enemies.

[Fol. 52. a.]

Patience must be acquired by trial, for the fire hardens the tile,

and gold is purified by it.

Patience is necessary to perfection.

The cup of gold bears strokes of iron ere it is set on the king's board.

The scarlet robe is oft defiled by the feet of the fullers ere the queen puts it on.

By this virtue is man strengthened,

as the salamander in the fire, or the fish in the water.

## ÞE VIFTE STAPE OF PROUESSE.

The fifth step of prowess.

þe vifte stape of þise uirtu is ycleped constance.

The fifth step is called constancy,

þet is a uirtue þet makeþ þe herte strang and stedeuest  
 ine god ase a tour yzet ope ane stronge roche / and ase  
 by which man is a traw yroted ine guod land / þet hit ne ssake uor  
 established as a nemne wynd / þet may come ne blawe / þet is ine no  
 tower, cas þet moze come / ne guode ne kueade. wyþ-oute.  
 and by which he þise uirtue / non ne comþ to ui[c]torie. uor huanne godes  
 secures victory, knyzt heþ ido zome prowesse : þanne him asayleþ þe  
 and overcomes dyeuel be ydele blisse. and þanne is þe batayle ine þe  
 vain-glory. herte þe stranger uor him-zelue to ouercome / þet he ne  
 ualle be ydele blisse : þanne alle þe uerste uondinge /  
 The devil over- ne wes. Huerof dauid zayþ ine þe sautere / þet þe  
 throws man by dyeuel'ouerþraup þe wel stronge of lefthalf be aduersité /  
 adversity or by and þe wel stronge a riȝthalf : be ydele blisse. þise  
 idle bliss. uirtue preyseþ moche seneke þet zayþ. þet þer ne is  
 uirtue bote þe ilke þet geþ uorþ proudliche be-tuene þe  
 one auenture and þe oþre / þet is be-tuene þe guode  
 Virtue consists in following a mean between good and evil. and þe kueade. and grat onworþnesse of on an of  
 oþer.

## þe ZIXTE STAPE OF PROUESSE.

The sixth step of  
 prowess.

The sixth step of  
 prowess is mag-  
 nificence.

This virtue Christ  
 calls perseuer-  
 ance,

by which the good  
 knight endures  
 to the end.

All other virtues  
 fight, but this  
 wins.

[Fol. 52. b.]

He who perse-  
 ueres to the end  
 shall be saved.

The virtue of the

þe xixte stape of prowesse / hi clepieþ / magnificence.  
 þise uirtue hi descriueþ þous. Magnificence is hi  
 ziggeþ of heze nyede y-blissede bleuinge. þise uirtue  
 oure greate filosofe Iesu crist clepeþ / perseuerance. be  
 huam þe guode godes kny[3]t þoleþ þe kuedes / and ylest  
 al to þe ende ine þo heze waye of perfeccion þet he heþ  
 ynome. Of þise uirtue zayþ zaynte paul. þet alle þe  
 uirtues yerneþ : ac þis wynþ þet zuord. alle hy vizteþ :  
 ac þis heþ þe uictorie and þe coroune. Alle wercheþ :  
 ac þis berþ away þane ssepe aneuen. Vor ase zayþ oure  
 lhord. huo þet bleþ al to þe ende : he ssel by borze /  
 and non oþer. More uorþ ne coupen þe filosofes lede  
 þe uirtue of prowesse. Ac þe deciplis of oure mayster  
 Iesu crist / guoþ ynoȝ more uorþ. Vor ase zayþ  
 salomon. huanne hi habbeþ al asummed / þanne uerst  
 ham pingþ / þet hit is al to aginne. þe uirtue and þe



prouesse of þe filozofes wes al uor þe uices to ouercome /  
 and to zeche þe uirtues. Ac þe prouesse of halzen uor  
 to ouercome þe uices and þe uirtues to zeche. and þerto  
 princípalliche uor to healde ri3[t]uolnesse / an treuþe  
 auoreye Iesu crist. He ne is na3t ri3tuol / þet ne yelt  
 þet ha ssel : be his mi3te. And uor zoþe mochel is  
 ri3tuol þing / and sceluol / þet ich yeue mi lif / and mi  
 dyeap / uor him þet his lif and his dyeap / yaf uor ous.  
 And asemoche ase he is worþ betere þanne ich : zuo  
 moche ich am yeldinde be ri3te ri3tuolnesse. ase zayþ  
 saynt anselm. þise ri3tuolnesse 'ich may wylny / ac ich /  
 ne non oþer / ne mo3e hier hit yelde / ne uolliche hit  
 paye' / ase we habbeþ be-uore y-zed. And þeruore is þe  
 zeuende stape of þise uirtue / þe ilke þet oure mayster  
 Iesu crist deþ þerto / huerto þe filozofes ne mi3te come /  
 þo he zede. 'yblessed byeþ þo : þet habbeþ hunger and  
 þorst of ri3tuolnesse.' þanne byeþ þo ari3t y-blissed /  
 þet þe zix stapes of prowesse byeþ ycliue / and habbeþ  
 hunger / and þorst / and grat wyl þe zeuende stape /  
 be hare my3te cliue.

old philosophers  
 was to overcome  
 vice,  
 but the prowess  
 of the saints  
 enabled them to  
 hold righteous-  
 ness and truth.

We owe our lives  
 to Christ who  
 died for us,

and his life was  
 more precious  
 than ours.

We may desire  
 to pay our debts,  
 but are unable to  
 do so.

Blessed are they  
 who hunger and  
 thirst after right-  
 eousness,  
 and who have  
 climbed the six  
 steps of prowess.

#### þe BO3ES OF PROWESSE.

Ine þise trawe ase ine þe oþren / we vindeþ zeue  
 bo3es. Vor ine zeue maneres of vi3t : þer comeþ zeue  
 maneres ouercomeinges. and be þise zeue ouercominges :  
 hi wynneþ zeue maneres of corounes. þet byeþ zeue  
 medes. huerof saynt Ion speķþ ine þe apocalipse. Vor  
 ase zayþ saynt bernard. 'Mochel is he fol / and ouer-  
 weninde / þet wyþ-oute ouercominge abit to habbe þe  
 coroune. and huo wyþ-oute vi3t : wenþ habbe þe  
 maystrie.' huerof zaynte paul zayþ. þet neure to  
 coroune ne ssel come : þet trieweliche ne vi3t. trewe-  
 liche / þet is to zigge : be þe laze of þe uelde of þe y-  
 prouede / þet wes y-woned to byenne þe ealde manere  
 at rome. þet þe ilke þet to þe uelde him dede / uor to  
 habbe los : ouercom alle þo þet þe mayster of þe uelde /

The boughs of  
 prowess.

In this tree are  
 seven boughs,  
 for in seven  
 battles there are  
 as many victo-  
 ries,  
 which gain seven  
 crowns.

He is a fool who  
 thinks to have the  
 crown without the  
 victory.

The custom in  
 former times at  
 Rome was this :—

He who desired  
 fame in the field,  
 had to overcome

all whom the  
master of the  
field sent against  
him.

This master is  
Christ, and he  
knows the might  
of each,

and suffers us  
not to be tried  
above our  
strength.

They that over-  
come shall have  
seven kinds of  
rewards.

The first fight.  
[Fol. 53. a.]

The first fight of  
the Christian is  
against deadly  
sin.

The bold heart  
finds it an easy  
task to gain the  
victory.

He that falleth in  
this fight hath  
more need of  
strength  
than he that is  
standing.

As the fish goes  
into the net will-  
ingly, so man  
goes into sin,

but he may not  
go out of himself.

The arms of pen-  
ance enable man  
to overcome in  
this fight.

Three points to  
be observed in  
true penance.  
1. Repentance of  
heart.

dede come ayen him. þe mayster of þe uelde /  
is Iesu crist / þet asayþ his newe knyghtes ase hit is  
ywrite ine þe boc of kinges. þes mayster is wel trewe  
ase zayþ zaynte paul. and kan uol wel þe miȝte of  
eehen / he ne þoleþ þet no vyend ous uondy ouer oure  
miȝte. ne non aduersari ous asayli / þet we ne moȝe  
ouercome : yef we willeþ mid his helpe. þet ine þe viȝt  
ous wext oure strengþe / ase zayþ zaynte pavel. Saynt  
Ion ase we habbeþ yzed / topartþ zeue ouercomei[n]gges.  
and zeue corounes. þet is to zigge : zeue maneres of  
medes / þet god be-hat to þan / þet ouercomeþ.

### þE UERSTE VIȜT.

þe uerste uiȝt þet þe cristene habbeþ : is a-ye  
dyeadlich zenne. ine þis viȝt neure ne is ouercome : þet  
nele to senne consenti. he ouercomp þane viȝt / þet is  
wel liȝt to ouercome to þe bolde herte. and lang and  
riotouse to þe sleauuolle / and to þe onlosti / þet byeþ  
slacke to godes seruice. þet ne byeþ ne wel chald be  
poer. ne wel hot : ine þe loue of god / ase zayþ saint  
Ion. þe ilke þet ualþ an is ouercome ine þise viȝtinge :  
heþ more strenger to done him-zelue to do arere / and  
him-zelue to werie. þanne þe ilke þet is stondinde. uor  
he ne heþ none miȝte him-zelue to arere : bote god  
him hyalde þe hand be his grace. Vor ase viss geþ in /  
be him-zelue and be his wille in-to þe nette : alsuo þe  
man geþ in / be him-zelue and be his wyll in-to  
zenne. Ac out ne may he naȝt guo : wyþ-oute oure  
lhordes helpe / þet him yefþ huanne he wyle / and þe  
armes of penonce / huerby he may ouercome his y-uo.  
þet is þe armure þet þe apostel zainte paul het to nime  
ine þise viȝtinge / uor man on-armed : ne is naȝt worþ  
ine viȝt. Nou sselt þou conne þet to þan þet þe man  
by wel y-armed uor to ouercome parfitliche zenne. hit  
behoueþ þet he habbe þri þing þet byeþ ine zoþe penonce.  
þe uerste þing is : uorþenchinge of herte. þe oþer :

ssrifte of mouþe. þe þridde : is ynoʒamendement be dede. Of þise þri þinges is y-hol : þe hauberk of penonce. Yef þe on of þise þri þinges fayleþ : þe armure is al uals / and he þet hit berþ : ouercome. Vorþenchinge : acseþ grat zorþe and greate zykinges of herte / uor þet he heþ y-wreþed his sseppere. And þe more þet me him heþ y-wreþed : þe more gratter ssel by þe zorþe.

2. Shrifft of mouth.  
3. Amendment in deeds.  
If one of these three things fail the armour is false.  
Repentance demandeth great sorrow and deep sighings of heart.

## OF ÞE UORÞENCHINGE OF KYNG DAUIÞ.

þous uorþuʒte þe kyng dauþ ase he zayþ ine þe sauter. 'Ich zuynke and trauayli in mine zykinges. and wille wesse eche niȝt mi bed and mine couche mid mine teares.' þe ilke þet god heþ y-wreþed be dyadliche zenne : he ssel zorþy mid dyepe herte / zuo þet þe herte melte al in-to tyeares / and in-to greate zorþes. and mid greate zikinges me ssel grede to god merci / ase his þyef / ase his manslaȝþe / ase his bezuykere : þet heþ ofserued þet gibet of helle. þe zenezere is godes þief. uor þe guodes of his lhorde þet ne hyeþ him bote ylend uor to wynne. þet byeþ þe guodes of kende / and of grace / and of hap. huerof him behoueþ / rekeninge / and scele yelde wel straytliche. He hise heþ folliche y-spended ine euele wones / and al ylayd to an hazard. Efterward he is moyrdrer of þe kinges doȝter. þet is of his oʒene zaule þet wes godes doȝter be grace. þet he heþ yslaze be dyadlich zenne. Efterward he is godes bezuykere. uor þe castel of his herte / and of his bodye / þet god him heþ ytake to loki : he heþ yolde to his yuo dyadlich / þet is þe dyeuel. Wel þanne he ssel grat zorþe habbe þet is in zuich poynt. and ofte mid his teares his bed wesse. þet is his inwyȝt. huerof þe uenimouse eddre of helle *sest geus*. zueche tyeares driueþ þane dyeuel uram þe herte : ase þet hote weter cacheþ þane hond out of þe kechene. Efter þe uorþenchinge ssel come þe ssrifte þet is þe guode chomberier þet clenzeþ þet hous and kest out al þe uelþe

Of the repentance of king David.  
David says in the Psalter, I will wash my bed with my tears.

The sinner (in deadly sins) shall so sorrow that his heart shall melt into tears,

and cry mercy to God as a thief and a murderer.

The sinner is a thief,

because he hath foolishly and evilly spent the gifts and graces of God.

He is a murderer of the king's daughter, that is, of his own soul.

He is a traitor to God, for he hath sold his soul to the devil.

Wherefore the sinner should wash his bed, that is, his soul.

After repentance shall come shrift, the good cham-

[Fol. 53. b.]

berer that cleanseth the house. mid þe besme of þe tonge. huerof spekþ dauid ine þe sautere. & *meditatus sum cum co[r]de meo & excercebar & scopebam spiritum meum.*

Of Shrift.

OF ÞE SSRIFTE.

There are six conditions of shrift.

1. That it be made wisely,  
(a) to take heed to whom one makes shrift,

and to seek a good confessor,

one who hath power to absolve and enjoin penance.

(b) Who that will wisely shrive him must think of his sins before he comes to confess them.

The sinner shall go into house, that is, his heart,

and there he shall remain and see all his defects,

and shall think of

Nou onderstand wel hier hou me ssel by yssriue / þerto þet be ssrifte by worþ to þe helpe of zaule. þerto behoueþ zix condicions. þe uerste is þet hi bi ymad wyslyche. þis wyt is ine tuo þing. þe uerste: þet me nime hede to huam he ssel him ssriue. Efterwar[d] huerof. Saynt austin zayþ. uor þet me deþ uor te bevely þane dyap of þe bodie: me ssel do uor to askapie þane dyap of þe zaule. þe zike uor to be-uly þane dyap / and uor to habbe helpe / zekþ blepeliche þane beste fisician and þane wyziste þet he may habbe. Alzuo zayþ saynt augustin / þet hou þet wille wysliche him be rede / and grace auoreye god uynde: he ssel zeche zuch ane confessour: þet conne bynde / and onbynde. þet is þet he conne wel y-knawe zenne / an þane zenezere wel rede. And þet he habbe power him to asoyli / and him penonce to anioynj be þe zenne. *Qui uult confiteri peccata sua ut inueniat gratiam: querat sacerdotem qui sciat ligare & soluere / &c.*

Efterþan huo þet him wisliche wyle ssriue / he ssel mid wylle þenche and his zennes auore þet he come to ssrifte / and al his herte zeche / and his inwyt / hou he heþ god / and his yblyssede moder / and his halzen ywreþed. and mid greate drede al his lyf beþenche / ase dede þe guode king ezechie / þet zayde þus. ‘Ich wylle beþenche alle mine yeres / ine biternesse of mine zaule.’ þe zenezere ssel guo in-to his house / þet is in-to his herte. nazt pasindeliche ase þe iogelour þet ne blefþ nazt blepeliche in his house. uor he ne heþ no worse hous þanne his oʒen. Ac þer he ssel bleue / and ysy alle his defautes huerof he ssel yelde rekeninge / and skele to god / an to his preste. þet is to his ssrifteuader. An ssel þenche of him-zelue ase þe ilke þet heþ day uor to

rekeny of his onderuongiſe and of his ſpendinges beuore his lhorde. þanne he ſſel him diligentliche þenche beuore / and izy þet writ : of his inwyȝt. þet he ne faly ine his rekeninge. Vor yef he faileþ at his rekeninge : god nele naȝt faly at his. Huanne me heþ diligentliche y-þoȝt of his zennes / and yzoȝe hou / and ine hou uele maneres he heþ god y-wreþed. and hou uelezyþe. and hou kueadliche he heþ yzeneȝed. and hou longe ybleft ine þe zenne. þanne ſſel he him of al haſteliche ſſriue.

the account to be rendered to God.

When he hath ſeen in how many ways he hath wrathed God, and how wickedly and long he hath ſinned, then ſhall he haſtily ſhrive him of all.

And þis is þe oþer condicion þet ſſel by ine ſſrifte. þe kyng dauid aros at midniȝt him uor to ſſriue aſe he zayþ ine þe ſautere. Onneape abod he ane monþe / ne alhuet half a yer. And þe wyſe ine oþre ſtede ine þe writinge zayþ þus. ‘Ne abyȝd naȝt þe to wende to god / ne zech naȝt to lenge / ne beuly. and naȝt ne uerſte uram daye to daye / uor þe abidinge is wel perilous uor manye ſkeles.’ *Non tardes conuerti ad dominum neque differas de die in diem. Subito. n[am]. ueniet ira illius / & in tempore uindictæ perdet te.* Verſt uor þe condicion of zenne. uor zenne is a uer berninde þet ne may naȝt by y-kueȝt bote be tyares of ſſrifte. And mochel ſſolde he by fol þet zeȝe his hous berne : þet nolde an haſte yerne to þe wetere. Efterward zenne is wel grat zikneſſe : and þe ſſrifte is þe medecine. And uorzoȝe he praiȝeþ lite his helþe / þet him-zelue yziȝþ zik al to þe dyape / and naȝt ne wilneþ zone to by hol. Efterward þe dyap þet is yredy / and oueral aſpiþ þane zeneȝere / him ſſel ſterie zone him to ſſriue. uor he not ne þane time / ne þane day / ne þe oure : huanne þe dyeap ſſel come. þet ofte ondernimþ þane zeneȝere huer he ne nimþ none hede. And uorzoȝe huo þet wyſte huet day he ſſolde ſterue : he hine wolde agrayþi aſe zone aſe he miȝte. Efterward yef þe zeneȝere y-ziȝþ wel þet peril huer hit is : uor he is ine þe priſone of zenne / ine þe þrote of þe lyone of helle /

2. Do not delay ſhrift.

Delay is very perilous for many reaſons,

[Fol 54. a.]

(a) Sin is a burning fire, and can only be quenched by tears of ſhrift.

(b) Sin is a great ſickneſſe, and ſhrift is the medicine.

(c) Death may overtake the ſinner before he has ſhriven himſelf.

(d) The ſinner is in great peril in the priſon of ſin, in the throat of the lion of hell.

(e) Delay may occasion the loss of everlasting life.  
[1 *heþ* ?]

(f) The mercy of God knocketh at the sinner's door to hasten him to shrift.

(g) He who delayeth shrift oft forgetteth his sins.

3. Shrive openly, clearly, and nakedly.

As the sick man must make known his sickness to the physician if he would recover,

so must the sinner show his sins for to have mercy.

4. Shrive wholly, confess thy sins, great and small.  
[Fol. 54. b.]

and of þe dragoun þet him wyle uorzuelþe / he wolde grede to god be ssrifte aze zone aze he miȝte. *Afterward* yef he yzeþe þe greate guodes þet he het<sup>1</sup> uorlore be his zenne / þe guodes eurelestinde / and þe guodes gostliche / his time / and him-zelue / þet al may habbe ayen be ssrifte : mochel ssolde he by fol bote yef he him hastede te habbe hit ayen. *Afterward* þe merci of god þet him abytt / and ssoþ at his dore / aze zayþ þe apocalipse : ha ssel him hasti to ssriue. Vor azemoche aze god abytt more þane zenezere : þe more he him smit þe more fellaker : huanne he him yziþ onlosti and sleauuol. Ase þe ssytere / þe more þet he draȝt his boze : þe harder he smit. And uorzope he heþ his ozene boze y-bent and adraze / ase zayþ þe sautyer / uor to slaȝe þane zenezere / bote yef he him ne wytye. *Afterward* þe ilke þet late ham ssriueþ / uoryet ofte his zennes / zuo þet onnyeaþe hit beualþ þet he by wel y-ssriue. uor he uoryet manye zennes / huerof he neure him ssel be-þenche. and zuo him ne ssel neure uorþenche / ne neure by ssriue. and þet is to him wel grat peril. *Afterward* huanne he is beuore his ssrifteuader / he ssel him ssriue openliche. þet is to zigge þet he ssel zigge his zennes clyerliche and nakedliche / zuo þet þe ssriuere izi openliche þe herte / and þe onderstondinge of him þet him ssrifþ. Vor þe zike ssel onwri his ziknesse. uor oþerlaker þe fizicien ne may naȝt wel werche. ne þe leche ne may naȝt werche mid þe zike / bote-yef he yzi his wonde. And þeruore zayþ boeice þe wyse / þet ‘yef þou wilt þet þe leche þe hele : hit be-houeþ þet þou onwri þine wonde.’ þanne þe truont þe ssel teche to by ssriue / þet sseweþ hare pouerté and hare ziknesse / and doþ þet uo[u]leste beuore / uor to habbe þe elmesse. Alzuo ssel þe zenezere onwri / and sseawy his zennes : uor to habbe merci. an þis is þe þridde condicion þet ssel by ine ssrifte. *Afterward* þe zenezere him ssel ssriue yhollyche / þet is þe uerþe condicion. Vor he ssel zigge alle his zennes / and greate and smale / and þe aboutestondinges of þe zennes.

þanne ssel he uerst yzy þe zeue dyadliche zennes / of  
 huychen we habbeþ aboute y-speke. and yholliche of  
 echen him ssriue be þan þet he him y-uelþ gelty. no þing  
 to hele / no þing wyþzigge. naȝt him to defendi. ne  
 nenne oþrenne wraye. And þus him ssrof dauip þet  
 zayde ine þe sautere 'Ich wylle me ssriue and ich wille  
 zigge alle mine zennes aye me.' naȝt of oþren / ne ayens  
 oþren ase doþ þe ypocrites / þet doþ þet uayreste wyþ-  
 oute / þet telleþ hire guodnesses / and wryeþ hare  
 kueadnesses. and wrayeþ þe oþre / and þerof þet hi  
 byeþ mest ham-zelue gelti. þet y-zyeþ þet mot ine þe  
 oþres eȝe / and ne zyzeþ naȝt þane refter ine hire oȝene  
 eȝe. Zuyche weren þe farizeus of þe godspelle / þet  
 zayde his guodnesses / And onworþede þane publycan  
 þet mildeliche byet his bryest ine þe temple / and him-  
 zelue demde beuore god / and zoȝte merci : and zede.  
 'Lhord god haue merci of me zenuolle.' And þus him  
 ssel deme þe zenezere be-uore<sup>1</sup> god / naȝt uor to lessi his  
 zennes / ac uor to mori and weȝe wyþoute lyeasinge.  
 Efterward þe ssrifte ssel by yhol / naȝt to-deld ine uele  
 ssriuere. Vor me ssel zigge al to onen. naȝ[t] o del to  
 onen / and þet oþer del to an-oþren. uor god ne takþ none  
 hede of zuiche tales. Efterward me ssel zigge naȝt  
 onlepiliche þe zennes / ac þe aboutestondinges alle þet  
 moreþ þe zennes. Vor þe zenne is gratter ine one manne :  
 þanne ine an-oþren. ase ine man of religion : þanne ine  
 ane seculer. and ine ane prelat : þanne ine ane loȝer.  
 ine ane greate lhorde : þanne in ane simple manne.  
 Efterward / hit is more zenne ine one stede : þanne  
 ine an-oþren. Ase in holi cherche / oþer ine oþer holy  
 stede. Efterward ine one time þanne in an-oþre / ase in  
 lenten / oþer in ane heȝe messedaye. Efterward huanne  
 me zenezep wytindeliche / me zenezep more ynoȝ / þanne  
 onknawyndliche. Efterwar[d] me ssel zigge þe condicion  
 of þe zenne. uor hit is more zenne ine wyfman yspoused /  
 þanne in ane sengle. oþer ine man / oþer ine wyfman of

Tell first the  
seven deadly sins.

Excuse not thy-  
self, nor accuse  
others.

Be not as the  
hypocrites, that  
hide their sins,

that see the mote  
in others' eyes,  
but see not the  
rafter in their own  
eyes.

The sinner shall  
not try to lessen  
his sins before  
God.

One must confess  
to one shriver,  
and not to many.

Confess not only  
thy sins, but the  
circumstances  
that increase  
them.

Sin is greater in  
one person than  
another—more  
heinous in one  
place than in an-  
other,

and worse at one  
time than an-  
other.

Tell the condition  
of the sinner,

<sup>1</sup> *bo-uore* in MS.

and whether the  
sin be an unnat-  
ural one.

Say how often  
thou hast fallen  
into sin, and 'how  
long thou hast  
remained therein.

Confess whether  
thou hast resisted  
sin,

and relate the  
cause, the man-  
ner, and the  
temptation.

Afterwards one  
shall pass on to  
the limbs where-  
with one hath  
sinned.  
(Shrift must be  
made of "ghostly  
and fleshly  
thoughts.")

[Fol. 55. a.]

Take heed first  
to the head,  
whereon one set-  
teth great value,  
as do ladies who  
curiously deck  
themselves out,

who make great  
horns of their  
hair,

and who wash,  
comb, and pore  
into mirrors.

Men are not

religion. ine ane preste oþer in ane dyakne. uor þe  
hezere þet byeþ þe hodes : þe gratte[r] is þe zenne.  
Afterward yef þe zenne is a-ye kende / oþer kendeliche.  
Afterward. hou ofte he heþ yualle into zenne / and hou  
longe he heþ y-bleued þerine. Afterward me ssel zigge  
yef he ne heþ nazt yuoʒte aye þe uondinge. oþer yef he  
heþ y-porchaced þe zenne. oþer yuoʒte ine þe uondinge.  
Vor þer byeþ some þet ne abideþ nazt þe uondinge / ac  
his porchaceþ / and zuo hi ualleþ. Afterward / þe  
cause and þe uondinge þet comþ to do zenne. me ssel  
zigge and alle þe oþre causes / and þe aboutestondinges  
þet moze mori þe zenne.

Afterward me ssel zigge and yerne by þe lemes  
huermide me heþ y-zeneʒed. Verst me ssel guo to þe  
herte / and zigge his þoʒtes huyche þet hi by / oþer  
ulessliche / oþer gostliche. Gostliche : ase aye þe  
byleue / oþer of ydele blisse / oþer of enuie. oþer of  
wreþe. oþer of oþre manere huerof þer is to moche. þe  
ulessliche belongeþ to lost / an to wylninges. zuo me  
ssel wel loki ine alle þise þoʒtes yef þer is consentinge /  
oþer lang bleuinge ine þe lostes / þet is oþerhuil ase  
mochē worþ : ase to consenti. And of alle zuiche þoʒtes  
he ssel him ssriue.

Afterward / me ssel nime yeme / yef me heþ y-  
zeneʒed be þe lemes of þe bodie. uor me kan zeneʒi ine  
uele maneres. Verst be þe heauede. hueran me zet ofte  
grat cost / ase doþ þise leuedis / þet zuo curiouseliche  
agrayþeþ hire heaueden mid preciouſe agrayþinges uor  
klene ydele blisse. uor to liki. and uor to draze zenne.  
Hueruore hi zeneʒeþ ofte kueadliche. and nameliche þo  
þet makeþ zuo greate hornes of hare here / oþer of oþren /  
þet hi sembleþ wel fole wyfmen. Ynoʒ þer is of ydel-  
nesse aboute hire heaued / to kembe / to wesse / ine  
trossinge / an ine sseweres pouringe. huerof god mochel  
him wreþeþ. Of þise ydelenesse / ne byeþ nazt quitte  
þe men þet doþ zuo grat payne ham to kembe and to



pouri ine sseaweres and ine hare here wel to croki an to  
bleue be strengþe / to þan þet hi habbe uayr dorilot /  
þet is ine tokne of kueadnesse / and of zuiche ydelenesse  
hi ssolle ham ssriue.

wholly free from  
this vice, for they  
also pore into  
mirrors, and take  
great pains to curl  
their hair.

Afterward me ssel yerne to þe vif wittes of þe bodie /  
huerby me zenezep<sup>1</sup> wel ofte. oþer be þe ezen ine fole zizþe.  
oþer be þe yearen ine folliche to hierie / and y-here bleþe-  
liche þe misziggeres. and þe blonderes. and þe scorneres.  
and þe lyezeres. and oþre folyes. Oþer be þe mouþe / ine  
folliche to spekene. ine to moche ethe / and to moche  
drinke. Oþer be þe nase / ine to moche him to liky in  
guode smelles. Oþer be fole takinges and inhoneste-  
liche / oþer ine him-zelue / oþer ine his wyue. þet he heþ.  
oþer ine oþren þet wors is / bi hit man / bi hit wyfman.

Look to the five  
wits of the body  
whereby one sin-  
neth: by the eye  
in foul sight, by  
the ears in foolish  
hearing, by the  
mouth in evil  
speaking, by  
the nose in de-  
lighting in good  
smells,  
by foul handling.

Alsuo he him ssel ssriue of mochel hede þet me deþ  
ine ssredinge to bedde and to regge / and hosiinge and  
ssoinge. and of alle oþre þinges þet he beþengþ. And  
þous is þe ssrifte y-hol huanne me zayþ alle þe lackes  
greate and smale. And þis is þe uerþe condicion: þet  
ssel by ine ssrifte.

Also shall one  
shrive him of a too  
great regard to  
clothing, to bed  
and back, hosing,  
shoeing.

þe vifte condicion zuo is þet me ssel by y-ssriue  
mildeliche. uor þe zenezere spekb to god þet yzizþ his  
herte. þanne þe ssriuere ne is bote þet yeare of god.  
and þet ha yherþ / he not naȝt ase man: ac ase god.  
And þeruore ssel þe zenezere him mildi ase moche ase  
ha may beuore god / and zigge his zennes mid greate  
drede. and ssel his zennes alle keste out touore him /  
ase zayþ þe writinge. Ase me helt uol a pot of wetere.  
huanne þet weter is y-sset: þer ne blefþ no colur. ase ine  
melk. ne smel ase ine wyn. ne smac: ase ine hony.  
Alzuo me ne ssel ofhyealde of þe zenne zepþe he hit heþ  
yzed ine ssrifte / ne þet colour / þet is þe kueade manere  
þet me heþ yhet / oþer ine speche oþer ine zizþe / oþer  
ine kueade uelazrede to uolzȝ / oþer ine oþre þinge þet  
heþ colour of zenne. Afterward me ssel lete þane smak

5. Shrift  
must be made  
meekly.

The shriver is an  
ear of God.  
Therefore shall  
the sinner confess  
his sins with great  
dread,  
and as water shall  
he cast them out.

He must let no-  
thing remain that  
has the colour of  
sin.  
Afterwards he  
must forsake the  
"smack" of sin,

<sup>1</sup> MS. *zenezep*

and never think  
pleasantly of his  
past sins.

[Fol. 55. b.]  
He shall think of  
his sins with great  
dread, sorrow, and  
shame.

He shall after-  
wards fly from  
the "smell," and  
listen no more to  
sinful speech.

6. Shrift must be  
made often, for  
many reasons.

a. To ensure  
greater purity of  
life.

b. For the abso-  
lution of "venial  
sins."

c. To drive away  
the devil.

d. To learn to  
shrive well, for  
practice makes  
perfect.

e. To prevent for-  
getfulness of our  
sins.

f. Because one  
knoweth not  
whether shrift  
has ever been well  
performed.

g. To get greater  
meed of God.

h. To bethink of  
sins unconfessed.  
[*Vifþingisdestor-  
beþ ssrifte.*]

Five things de-

of *zenne*. yef he ofhalt þane smak of *zenne* þet þengþ  
of þe *zenne* þet he heþ y-do / and him lykeþ wel ine  
þe þoʒte and is ypayd. Ac he ssel þenche of his *zennes*  
mid greate drede and mid greate zorʒe of herte / and  
him-zelue ssende ine him zelue / and habbe greate  
ssame to-uore god / and uest wil þet neuremo to *zenne*  
ne ssel wende ayen þaʒ me ssolde hine al to-heawe.

Afterward me ssel lete and be-uly þane smel. þer  
byeþ zome þet wel uorleteþ þe *zenne* : ac bleþeliche  
hi hereþ þerof speke. Ac he þet him wel uorþingþ :  
he ne ssel naʒt þerof yhere speke / þet he ne ssolde  
habbe wlatiinge.

þe xixte *condicion* þet ssel by ine ssrifte is / þet me  
ssel ofte by yssriue uor manie skeles. Verst / uor to  
zeche þe more grace of clennesses / ase þet line cloþ þet  
is y-huyted be ofte wessinge. Afterward uor þe *zennes*  
uenials huerine me ualþ ofte. and huo þet ofte him  
beuelþ : ofte he him ssel wesse. Alsuo ase hit behoueþ  
ofte þet ssip lhade out þet weter þet alneway geþ in.  
Afterward uor to cachie and uerri þane dyuel uram him.  
þe uoʒel him uerreþ bleþeliche uram þannes huer me  
brekþ his nest. and uram þannes huer me him benimþ  
his eyren. Afterward / uor to lyerni him wel to ssriue.  
uor wone : makeþ maister. ase hit sseweþ ine þise oþre  
creftes. Afterward / uor þet me uoryet ofte þe *zennes* /  
þeruore me ssel ofte by y-ssriue and telle. Afterward /  
uor þet me not yef me heþ wel yby yssriue / oþer uor-  
þenchinde. zuo me ssel ofte winne ayen / þet me heþ  
lesse ynoʒ y-do. Afterward / him-zelue þe more uor to  
bouʒe / and uor to habbe þe more mede of god. þeruore  
me acsede ane abbotte / hueruore he him ssrof zuo ofte.  
and he ansuerede / 'þeruore' he zede / 'þet ich habbe  
alneway drede / þet ich ne am naʒt wel y-ssriue. After-  
ward / ich me beþenche ofte of some þinges þet ich ne  
habbe naʒt yzed. and þeruore þet be þe ssrifte ich me  
arere alneway þe more milde.'

Nou hest þou yherd hou me ssel by y-ssriue. nou

þou sselst y-wyte þet vif þinges specialliche destorbeþ  
zope ssriffþe. stroyeth true  
shriff.

þe uerste is ssame. þet he ne dar naȝt zigge his  
zenne uor ssame / and þet deþ þe dyeuel / þet him zet  
beuore þe ssame / him uor to ssette þane mouþ. ase deþ  
þe þyef þet þraup þane little bal in-to þe hondes þrote  
þet he ne ssel naȝt berke. Vor of zuyche kende is þe  
ilke litel bal : þet makeþ þane hond domb huanne me  
hit þrawþ in-to þe þrote. Ac þe zenezere ssel þenche  
þet þe ssame þet me heþ ine þe ziggenge of þe zenne : is  
grat del of þe amendinge. Efterward he ssel bleþeliche  
drinke a lite of ssame : uor to beuly þe greate ssame.  
þet þe zenezeres abideþ ate daye of dome huanne ech of  
þe wordle ssel yzi his ozene zennen. þet oper þing is  
wycked drede uor to do greate penonce. þanne þe dyeuel  
deþ in-to þe eare of þe zenezere : ‘þou ne miȝt naȝt lete  
pine wones’ / zuich uolk is y-lich þe horse þet heþ drede  
of his ssede / and uorzope hit ne is bote ssed al þet me  
may do of penonce ine þise wordle / to þe zizþe of þe  
pine of helle / oper of purgatorie. þe þridde / kueade  
loue / þet þe dyeuel heþ zuo þane zenezere uorzoke /  
þet he loueþ zuo his lost / þet he hit nele lete. zuo  
þengþ þet uor naȝt he him ssriff. zuo he slepþ ine his  
zenne : ase ðeþ þet zuyn ine þe wose. þe uerþe þing  
is / hope of lang lif. þeruore þe dyeuel zayþ. ‘þou art  
yong man / þou sselst libbe longe / Arere þe / and do  
þi wyl / þou sselst wel come þer to þe to ssriue.’ Ac he  
ne zizþ naȝt þane dyap þet him wayteþ / and þet hine  
wile nime : rapre þanne he ne wene. Vor god þet  
behot uoryeuenesse to him þet uorþingþ : he ne behat  
him naȝt to-morȝe / ase zayþ saynt gregorie. þeruore  
þe dyeuel playþ ofte mid þe zenezere ase deþ þe cat mid  
þe mous þanne he his heþ ynome. and huanne he heþ  
mid hire longe yplayd : þanne he his eth. þe vifte  
þing is / wanhope huerine þe dyeuel deþ þane zenezere.  
Ac he ssolde þenche þet god uoryeþþ liȝtliche to ham /

1. Shame, which  
prevents confes-  
sion.

The devil acts  
like the thief who  
throws a little  
ball into the  
hound's mouth, to  
keep him from  
barking.

The shame of  
confession is a  
great part of  
amendment.

2. A wicked fear  
to do great pen-  
ance.

Some sinners are  
like the horse  
that is afraid of  
its own shadow.

3. Wicked love of  
sin, that maketh  
the sinner to sleep  
in his sin, as the  
swine in his filth.

[Fol. 56. a.]

4. Hope of long  
life,

whereby the sin-  
ner seeth not  
death,  
that will seize  
sooner than he  
weeneth.

The devil plays  
with the sinner  
as the cat doth  
with the mouse.  
5. Despair.

The sinner should  
think that God is

more willing to  
forgive than we  
to ask.

þet uorþingþ. and more is bleþelaker uor to yeue uor-  
yeuenesse : þanne we uor to aksi.

#### OF YNOȝBOTE.

Of amendment  
(penance).  
Amending must  
be made by fast-  
ing, alms, and  
prayers.

He must obey the  
shriner, as the  
sick man his phy-  
sician.

The sinner has  
to fight against  
sin.

1. And first  
against the death  
of sin,  
which may be  
overcome by pen-  
ance.

2. The second  
fight is a wrestling  
with one's own  
heart, as to pen-  
ance and what  
life to lead.

Some are over-  
come in this  
battle,

for they are as  
the weather-cock,  
that turneth with  
the wind.

3. The third

After þe ssrifte comp ynoȝbote / þet is þe amendinge  
þet me ssel do bi þe wille / and bi þe rede of þe ssriuere /  
þet ssel deme þe amendes be þe geltes. oþer ine uest-  
inges. oþer ine elmesse. oþer ine benes. oþer ine oþre  
þinges / ase be þan þet þe zenne aceseþ. And þe zike  
ssel bleþeliche bouȝe to þe fisicien uor to habbe helpe.  
And þet guode chi[ld] deþ bleþeliche þe heste of his  
uader gostlich uor þe guod of his zaule.

Nou hest þou yherd þe þri þinges þet heleþ þet  
hauberk of penonce huermide god armeþ his newe knyȝt  
uor to ouercome þet viȝt þet he heþ aye zenne. And he  
ssel ouercome þise viȝtinge : he ne heþ hede of þane  
oþrene dyap / ase zayþ sayn Ion. þe uerste dyap of þe  
zaule is þe dyap of zenne þet me ouercomeþ be penonce.  
huerby me askapeþ þane oþrene dyap þet is þe dyap of  
helle þet sterue ne may. þet is þe uerste boȝ of þe  
trawe of prouesse. Huo þet ouercomeþ þane viȝt / he  
ouercomþ ane oþrene. Huan þe man him uorþingþ of  
his zenne : þane com[þ] þer a newe wrestlinge to his oȝene  
herte huet penonce he ssel do / and huet lif he ssel lede.  
and tle þer byeþ zuyche þet ine þo viȝt byeþ ouercome.  
Vor ase god zayþ ine his spelle. nou [h]y leueþ / nou hi  
misleueþ. nou hi wylleþ / nou hi ne wylleþ. nou hi pro-  
posent / nou hit is betere. þeruore hi byeþ ase þe  
wederoc þet is ope þe steple / þet him went mid eche  
wynde. Ac huanne þe man serueþ god and strengþeþ  
his herte ine his guode wille. þanne if þe ilke viȝt ouer-  
come. an þanne makeþ him god strang and stedeuest  
ase a pos[t] ine his temple / þet is holy cherche / ase  
zayþ saint Ion. þis is þe oþer ouercominge and þe ssepe  
þet he him keþþ.

Efter þise wrestlinge comp þe þridde / þet þe man

heþ to his ozene ulesse / þet mochel him playneþ and  
 grocheþ / huanne hi<sup>1</sup> beginþ to uele þe harnesses and þe  
 smertnesses of penonces. and mochel ha vizt uor to  
 come ayen to his yealde wones. þet ules is þet kueade  
 wyf huerof spekeþ salomo. þet huo þet mest deþ hare  
 wil: þe worse him is. and þe more hi is ayen him.  
 And huo þet him let ouercome be his ulesse. he is ine  
 a wel zorzuol þreldome and wel vil. And þet wes  
 betokned ine samson þe stronge / þet uor-þan þet he  
 let him ouercome be ane wyfinanne: he uorleas his  
 her of his heauede huerinne wes his greate strengþe.  
 and þe ezen of his heauede: and þe strengþe of his  
 bodie. and uil into þe honden of his yuo / þet  
 him deden grinde ate querne ssamuolliche. Al þis deþ  
 þe dyeuel gostliche to þan þet him let ouercome be his  
 ulesse. Huo þet þerne vizt ouercomp<sup>1</sup> god him behat þe  
 huyte robe of chastetee and of innocence / ase zayþ þe  
 apocalipse.

wrestling is with  
 one's flesh,  
 [1 he 2]

which resisteth  
 penance.

[Fol. 56. b.]  
 He who is over-  
 come by his flesh  
 is in sorrowful  
 and vile thraldom,  
 and that was be-  
 tokened in Sam-  
 son the strong,  
 who lost the hair  
 and eyes of his  
 head, as well as  
 the strength of  
 his body.

[1 MS. ouercom3]

After þise uiztinge comp þe wordle and dame  
 fortune mid al hare huezel / þet asayleþ þane man a  
 riht half and a left half / þet byeþ tuo wel greate  
 viztinges huer moche uolk is ouercome a riht half and a  
 left half / ase zayþ þe sauter. Vor more is strang þe  
 uondinge þet comp of worþssipes / of riches / of  
 lostes: þet þe dyeuel byet / and deþ beuore: þanne by  
 þe ilke þet comp be aduerseté / ase of pouerté / of  
 zyncnesses þet god zent. And þe ilke þet ouercomp þane  
 uerþe vizt: þet is huo þet ulizþ and onworþeþ mid  
 herte þe worþssipe of þe wordle. god him behat worþ-  
 ssipe and heznesse ine heuene. Vor he him wyle do  
 zitte mid him ine his trone / ase zayþ þe apocalipse.  
 To him þet ssel ouercome þane vifte vizt þet is aleft-  
 half: þet is aduerseté of þise wordle: god him behat þe  
 manné þet is y-hed. þet is þe greate zuetnesse an þe  
 greate likinge of paradis / þet non ne him may benyme.  
 Vor be þe manne þet wes zuo zuete / þet ech uand

5. After this fight-  
 ing cometh the  
 world, and dame  
 Fortune with her  
 wheel.

He overcometh  
 this fight who  
 despiseth the  
 world's honour.

To him who shall  
 overcome aduer-  
 sity,

God hath pro-  
 mised the great  
 sweetness of Para-  
 dise.

6. The sixth fight  
is against the  
wickedness of the  
world,

against the limbs  
of Antichrist,

the destroyers of  
martyrs and  
Christian men.  
[<sup>1</sup> MS. *bouore*.]  
The limbs of this  
beast (Antichrist)  
are wicked princes  
and rulers.

He who trusts in  
God shall over-  
come this fight,  
and all his foes.

[Fol. 57. a.]

The devil assails  
the good man by  
vanity and pre-  
sumption.

Lucifer fell low  
on account of his  
pride.

Wherefore a man  
should be cau-  
tious,  
for the ship is  
often destroyed  
close by the  
haven.

zuych smac : ase he wolde. is onderstonde / þe greate  
zuetnesse / þet greate lost / þet god hordeþ / and  
wyteþ / to ham þet ouercomeþ þe aduersetes of þise  
wordle. þe zixte viȝt þet is wel strang / is a-ye þe  
kueades þet byeþ ine þise wordle / þet byeþ þe lemes of  
anticrist þet werreþ þe guode men be hare strengþe /  
ase deden ine ealde time þe tyrans þe martires / þe  
eretiks : þe guode cristene men / and ssolle do ine þe  
ende of þe wordle. þe lemes of anticrist þet ssolle werri  
zuo þe guode cristene / þet onneaþe ssl by eny þet dor  
by-knawe þet by *cristen* / uor þe strengþe of anticrist  
and of his lemes. þet is þet best þet sayn Ion yzeþ þet  
werrede þe halȝen huerof we habbeþ beuore<sup>1</sup> yspeke.  
þe lemes of þise beste ham sseaweþ nou ine kueade  
princes / and ine kueade ouerlinges / þet be hare greate  
couaytise / defoulent and be-uleaþ / and etheþ [h] are on-  
derlinges / zuo þet þe guode men þet byeþ onder ham  
habbeþ ynoȝ to þolye / and ynoȝ of zorȝes / and of  
greate misual. Ac þe ilke þet al nimþ ine þolmodnesse  
ase dede iob. and him lefþ al ine god : ouercomp þis  
viȝt. and to þan þet hit ouercomp / god him behat þet  
he him wyle yeue miȝte / ouer his yuo / ase zayþ zaint  
Ion ine þe apocalipse. Efter alle þise viȝtinges comp  
þe laste þet mest is strang. Vor þe dyuel þet mochel  
is kueduol / and sotil huanne he yziȝþ þet þe man is  
ycliue ope þane hel of perfeccioun. and he heþ alle þe  
uiȝtes beuore yzed ouercome. þanne he asayleþ him be  
ydele blisse and be presumption. Vor him þingþ þet he  
is a wel guod man / and wel mid gode / uor þet he heþ  
zuo moche y-do / and yþoled uor him. Hueruore he  
ualþ oþerhuil uram zuo heȝe : zuo loȝe / ase dede  
lucifer. And þeruore hit is grat nyed / þet þe man by  
wys / and ywer him uor to werie uram ydele blysse þet  
makeþ þe afterwarde. Vor ine þe ende / liþ ofte þe  
accombringe. and nyxt þe hauene : spilþ ofte þet ssip /  
þet geþ zikerliche ine þe heȝe ze. þeruore hit behoueþ

þet he agrayþi his zayl / þet is his onderstondinge to þe  
 hauene of helpe / þet is to Iesus crist / be þe wynde of  
 stedeuest loue / and of grat wylninge of god. þis is þe  
 ende of riȝtuolnesse / huerof we habbeþ aboue yspeke /  
 þet comþ of þe yefþe of strengþe / and of þe uirtue of  
 prowesse. aze þe guode kniȝt and orped / þet heþ guod  
 herte and hardi / and heþ y-by ine uele þrestes mid  
 grat wil / and grat hunger to ssewy his strengþe ine  
 tornemens oþer ine viȝtinges / him uor to alosi. and  
 uorzoþe huo þet heþ grat loue of god and grat hunger /  
 and grat wilninge of his helpe. he ouercomþ liȝtlyliche  
 þise laste viȝt. Vor he nele ne naȝt ne wylneþ ine þise  
 liue bote þet is to þe worþssipe and to þe blisse of god /  
 and helpe of his zaule. And huo þet þis uiȝt ouercomþ /  
 he winþ þe mede huerof saint Ion spek / huer þet oure  
 lhord zayde ine þe apocalipse / 'to him þet ssel ouer-  
 come. ich wylle him yeue to ethe of þe trawe of liue  
 þet is amidde paradys.' þet is Iesu crist þet yefþ lyf  
 eurelestinde / huerby alle þe halȝen libbeþ ine þe blisse  
 of paradys and byeþ alle uolle and uolued. And þet  
 is þe blissinge þet oure guode mayster behat ine his  
 spelle to his guode kniȝtes huanne he zede. 'yblissed  
 byeþ þo þet habbeþ hunger and þorst of riȝtuolnesse' /  
 þet is of god to serui and to louie / uor hi ssolle by  
 uolued of þe frut of þe trawe of liue. þet is þe ende  
 and þe guodnesse of þise uirtue þet is yeleped prowesse  
 huerto ous lede þe yefþe o strengþe.

Let the soul be  
 guided by the  
 wind of sted-  
 fast love.

The good knight,  
 desiring to exhibit  
 his skill and cour-  
 age, obtaineth re-  
 nown in the tour-  
 nament.

He who over-  
 cometh this last  
 fight

shall receive the  
 gift of everlasting  
 life,

and be filled with  
 the fruit of the  
 tree of life.

#### OF ÞE YEFÞE OF RED / AND OF UIRTUE OF MERCI.

Ase þe holy gost yefþ strengþe and wyl of greate  
 þinges to onderuonge : alsuo he yefþ red / huerby me  
 comþ to guode heauede and to guode ende of þet me  
 nimþ an hand. þet is a grat grace þet þe holy gost  
 yefþ / þet is yeleped þe yefþe of red. huerby þe man heþ  
 grat bezyinge / and grat beþenchinge in þet he nymþ  
 an hand. And þet he ne by to hastif ine his niminges.

Of the gift of  
 counsel and of the  
 virtue of mercy.

The gift of coun-  
 sel is a great  
 grace of the Holy  
 Ghost,  
 it guideth man  
 aright.

Hasty counsel is followed by repentance.

This grace sheweth itself in three ways.

1. To seek good advice.

Folk fall, says Solomon, for want of counsel.

Beware of false advisers, and ask no counsel of fools. Seek advice of the old and experienced.

Rehoboam lost a great part of his kingdom through following bad advice.

He who hath this gift

is not easily led astray by the counsel of others,

but followeth only good advice,

Vor ase zayþ þe filozofe / 'greate þinges byeþ y-do / naȝt be strengþe of bodie ne be armes : ac be guod red.' And anoþer zuo zayþ þet hette socrates / þet 'of hastif red : hit uorþingþ eft[e]rward.' and þeruore zayþ salomon. 'Ne do naȝt wyþ-oute guod red. and efter þe dede hit ne ssel naȝt þe uorþenche.'

þis grace him sseweþ ine man ine þri maneres. Verst to zech bleþeliche guod red. þous redde tobye / his zone. 'Vayre zone' zayþ he / 'zech euremo red of wyse men.' And salomon þus zayþ. 'þer no guod red ne ys : þet uolk to-ualþ / and is al onzauwed. ac hi is wely -holpe huanne þer is moche guod red wyþinne.' 'Ac loke' þe zayþ þe wrytinge 'uram kueade rederes. and ne akse no red at foles / uor hi ne louieþ / bote þet ham likeþ. naȝt þet payeþ god.' Alsuo tekþ þe wrytinge / þet me ssel zech red ate yealden / and naȝt mid þe yonge þe ne byeþ naȝt yproued ine nyedes. Ac mid þe yealde þet habbeþ yzoze and yproued þe þinges / þet is þet wyt / and þet red. Vor þan þet roboam salomovnes zone / uorlet þane red of þe yealden guode men / uor þane red of yonge : he uor-leas þet gratteste del of his kingdome.

Efteward / huo þet heþ þise yeffe / he onderzekþ þe redes þet me him yefþ / and þengþ mid greate beþenchinge : þet is grat bezyinge : yef me him ret wel / and treweliche / naȝt liztliche yleue to þe rede / ofer to þe ziggenge of one manne / ne of tuaye / hou moche þet hi by his priues / and his urendes. Huerof seneke zede. þet 'wys man exameneþ þe redes / and ne yleþ naȝt liztliche. uor þe ilke þet yleþ liztliche : uint ofte þet me him gyleþ / and misret.' Efterward / huo þet þis yeffe heþ / he boȝþ to guod red þanne he hit heþ yuounde. Vor naȝt he zekþ red / þet ne heþ no wyl to do laȝe. Huerof salomon zayþ. þet 'hit þingþ to þe fole þet he is ine rizte waye. Ac þe wyse zayþ. on red is to zigge. uor þe wyse bouȝþ to guod red / þet



þe folles onworþeþ.' þe meste profitable red þet me may  
 habbe / is þe red of oure guode maistre Iesu crist þet is  
 þe wysdom of god þe uader of huam comp al guod red  
 [and] ous brengþ uram heuene / þe ilke þet is þe angle of  
 red / ase zayþ þe writinge. þet is þet red þet he ous yefþ  
 ine his spelle huanne he zede. 'yef þou wylt by parfit :  
 guo and zel al þet þou hest / and yef hit þe poure uor  
 godes loue. an com efter me / and þou sselþ habbe grat  
 hord ine heuene.' Yziȝ and þench huo yefþ þane red.  
 uor þet is ase zayde þe wysdom of god þe uader. þe  
 angel of red / þet is zoþ god / and zoþ man / þet com  
 ine erþe þe uor to rede / and þe uor to teche þane way  
 and þane riȝte peþ to guonne into paradis. þet is þe  
 peþ of pouerté / huerby let þe holy gost þo þet he alizt  
 of þe yefþe of red. Zoþ hit is þet ine oþre manere /  
 and be oþre waye hi moȝe ham soui. ase be þe waye of  
 þe hestes of oure Lhord Iesu crist loki : ase ine  
 spoushod / oþer ine wodewehod / and ine riches of  
 þe wordle huanne me his uzeþ wel. Ac þe holy gost be  
 þe yefþe of red / let and draȝþ uorþ more riȝtuolliche  
 and more zikerliche be þe peþe of zoþe pouerté / huer-  
 by me onworþeþ and deþ onderuot þe wordle and alle  
 couaytise / uor þe loue of god.

which fools de-  
 spise.  
 The most profit-  
 able advice is that  
 of our good Mas-  
 ter, Christ.

He is the angel of  
 counsel,  
 true God and true  
 man ;  
 who came on to  
 the earth to teach  
 man the way to  
 Paradise,

by the path of  
 true poverty.

þes yefþe of red bestrepp þe zenne of auarice and of  
 couaytise / and zet a wel uayr trau / þet is þe uirtue of  
 merci / þet is zorȝe and þolemodnesse of oþremanne  
 kuead / and of oþremanne misdede. þet trau heþ zeue  
 stapes huerby hit wext and profiteþ.<sup>1</sup> þet byeþ þe zeue  
 þinges þet moche ledeþ man to merci / and to habbe  
 þolemodnesse of oþre manne kueade. þet uerste þing  
 þet ssel man sterye to merci : is kende. uor ase zayþ þe  
 boc þet spekeþ of kende of bestes. 'no uoȝel ne eth of  
 oþren yef he is of his kende.' Efterward þe ilke zelue  
 boc zayþ. þet 'on mere draȝþ uorþ þet colt of an oþre  
 huanne hi is dyad.' Efterward me heþ moche yzoȝe and

This gift of coun-  
 sel destroyeth  
 auarice and covet-  
 ousness, and pro-  
 motes sorrow and  
 patience.

The tree of mercy  
 hath seven steps,  
 [Fol. 58. a.]

for there are  
 seven things which  
 lead to mercy.

1. Nature.

No fowl eateth  
 another of its own  
 kind.

<sup>1</sup> MS. *porfiteþ*

The wolf protect-  
eth 'for-cast' chil-  
dren from other  
beasts,  
wherefore a man  
should pity the  
sin of another of  
his own kin.

## 2. Grace.

We are all limbs  
of one body, and  
one limb natural-  
ly bears with an-  
other.

We are all bought  
with one price,  
with the blood of  
Christ.

We are all child-  
ren of one Father,  
by belief and by  
grace.

## 3. The Scriptures exhort us to be merciful.

The oil feeds the  
fire in the lamp.  
The lamp is  
mercy.  
As the oil up-  
riseth in the  
lamp above all  
other fluids,  
so does mercy  
above all other  
virtues.

When mercy fail-  
eth the love of  
God faileth.

yproued / and is ine þo boc yuonde. þet þe wolues  
drazeþ uorþ þe children þet byeþ uor-kest / and wereþ  
his uram opre bestes. Wel ssel þanne a man habbe  
pite / and þolemodnesse of þe kueade of þe opre þet is  
him anlich ine kende. þet alle we byeþ of one kende /  
and of one ssepþe. and to one uorbisne ymad / ase we  
habbeþ y-zed be-uore. þe oþer þing þet ssel man draze  
to merci / and to þolemodnesse of opre manne kuead /  
þet is grace. uor alle we byeþ lemes of o body / þet is  
of holy cherche be grace. and o leme heþ kendeliche of  
anopren : þolemodnesse. Efterward alle we byeþ wiþ-  
bozt of one zelue pris. þet is mid þe blisuelle blode [of]  
Iesu crist þet he ssedde uor ous ine þe rode / ous uor  
to wiþ-begge uram þe dyape eurelestinde. Huanne  
godes zone wes þanne zuo reuþeuol / zuo uol of merci  
auoreye ous : wel ssolle we habbe reuþe / and þole-  
modnesse þe on of þe opre. helpe / and soucouri þe on  
þe oþer. Efterward / alle we byeþ children of [on] uader  
and of moder be byleau and be grace. uor we byeþ  
godes children and of holy cherche. and þe on broþer  
ssel helpe þe opren : þanne he yziþ his niede. uor ate  
niede : me yziþ huet þe urend is. þe þridde þing þet  
ssel moche man sterie to merci : is þe heste of þe holy  
writinge. þet redeþ and hoteþ þe workes of mersi aboue  
alle opre workes. Huerof þe wise salomon zayþ / 'y-  
wyte þe' zayþ he / 'þet þin heued ne by nazt wiþoute  
oyle.' Vor be oyle is y-uorþed þet uer ine þe lompe.  
and ine lompe is onderstonde merci þet ssel by euremo  
ine þine heuede / þet is ine herte. And al ase þe oyle  
op arist ine þe lompe / alle þe opre woses : alsuo merci  
alle þe opre uirtues. An alsuo ase þe oyle norisseþ and  
lokeþ þet uer ine þe lompe. and huanne hit faileþ : þet  
uer is y-kuenct. alzuu huanne merci fayleþ : þe loue of  
god faileþ : ase saynt Ion zayþ. 'Huo þet yzeþ his broþer'  
zayþ he ' habbe niede and mezayse / and he [ne] him yefþe  
[sset] þe dore of his herte' / þet is to zigge / 'huo þet ne

heþ reuþe and him ne helpþ yef he may / hou is' he  
 zayþ / 'godes loue ine him?' / ase yef he zede / þet ne  
 may naȝt by. Vor þe oyle of merci is y-faled ine þe  
 lompe of his herte.

God's love is not  
 in him that help-  
 eth not his  
 brother in his  
 need.

Afterward þe guode tobie toȝte his zone / and zayde  
 þus. 'Vayre zone bi merciul as þe miȝt. yef þou hest  
 ynoȝ of guode : yef largeliche. and yef þou hest lite :  
 of þo litle yef gledliche.' And oure Lhorde Iesu crist  
 zayþ ine his spelle. 'guo zayþ he and zel al þet þou  
 hest / and yef hit þe poure.' þet is þe uirtue þet þe holy  
 writinge ret. more generalliche. Vor þet is þe uirtue  
 þet god mest is mid ypayd ase zayþ þe writinge.  
 Huer-of god zayþ be þe profete. 'ich wille he zayþ  
 merci : and naȝt sacrifice.' and saint austin þus zayþ /  
 þet 'þer ne is no þing þet makeþ man zuo by beloued  
 mid god : ase pite.' Vele men makeþ to god sacrefices /  
 of uestinges / of peregrinages / of ssarpnesses of bodye /  
 ac uor to do elmesse / hi byeþ straitte and wrechchen.  
 Efterward þer byeþ manie men to huam god heþ large-  
 liche y-yeue of timliche guodes. and makeþ sacrefices  
 naȝt to god : ac to þe dyeule / oþer to þe wordle / in  
 þet hi despendeþ folliche hare guodes ine ydelnesses  
 uor bost of þe wordle ac uor to yeue uor god : hy byeþ  
 harde ase an [di] aymont.

The good Tobie  
 taught his son to  
 be merciful and to  
 give willingly.

Christ said, "Go  
 sell all that thou  
 hast, and give it  
 to the poor."

[Fol. 58. b.]

As God saith, "I  
 will have mercy  
 and not sacrifice."

Some men are  
 willing enough to  
 fast and perform  
 pilgrimages, but  
 sparing of their  
 alms.

Many men so  
 foolishly spend-  
 ing their money  
 offer sacrifices to  
 the devil.

Efterward ase merci likeþ to god alsuo hit ne likeþ  
 noþing to þe dyeule. Vor þet is þe armure huer-by he  
 is þe rapre ouercome / ase zayþ a glose ope þe sautere.  
 Vor he ne may naȝt þolye þane guode smel of þe ilke  
 smerieles namore þanne þe boterel þanne smel of þe  
 vine. Zuych smel ne miȝte naȝt Judas þolye þo þe  
 magdalene smerede Iesu cristes uet mid þe precious  
 smerieles. Vor him þoȝte þet hit wes þing uorlore. and  
 he betere louede þet zeluer ine his porse be his couay-  
 tise. Of zuiche uolke is lhord a dyeuel and mayster.  
 þet is ine helle. þet is y-cleped : ssette-pors. þet an  
 hermite y-zeȝ / þet zede þet he hedde þet mestier uor to

Mercy is dis-  
 pleasing to the  
 devil,

for it is the  
 armour whereby  
 he is soon over-  
 come.

He cannot endure  
 the smell of the  
 ointment of  
 mercy.  
 Such smell Judas  
 could not abide.

The lord of the  
 unmerciful is the  
 devil, who is a  
 very "shut-  
 purse."

ssette þe porses of þe wrechehen / þet hi ne ssolle by open to do elmesse.

4. The liberality of our Lord. God giveth liberally to all, for the sun shineth upon the good and the evil,

wherefore we should be kind and courteous to one another.

The son should be like the father.

The merciful are God's sons.

5. The honour of God. He who honours God will do good to the poor.

The poor are the little household of our Lord.

He who honours the poor, honours God,

as was seen by St Martin, who gave his mantle to a poor man. [Fol. 59. a.]

6. The dread of doom. Doom without mercy shall be to those who do not the works of mercy.

þe uerþe þing þet ssel man sterie to merci / is þe greate largesse of oure lhorde / þet yefþ largeliche to allen / be þet / þet hy byeþ. ase zayþ saint Iacob. and makeþ þe zonne ssine ope þe guode / and ope þe kueade / ase he zayþ ine his spelle. Vor þazne huo þet is zuo large to ous. uor he ous yefþ al þet we habbeþ of guod : we ssolle by large and cortoyes / þe on / a-ye þe oþre / and helpe þe on / þe oþre. uor þus he ous hat ine his spelle þo he zede. 'byeþ uol of merci ase youre uader is.' þe zone ssel by ylich þe uader oþer he is onkende be zaynte peter. And þeruore zayde þe wyse ine þe writinge. 'by merciul and reuþeuol to þe uaderlyese / ase hire uader / and hire moder. and þous þou sselst by godes zone.'

þe vifte þing þet ssel man sterie to merci / is : worþssipie god. Vor ase zayþ salomon. þe ilke worþssipeþ wel god oure lhord : þet deþ guod to þe poure. uor þet me ham deþ : me hit deþ to god / ase him-zelf hit wyt-nesseþ ine his spelle. 'þet þou hest y-do he zayþ to onen of mine poure : þou hit hest y-do to me.' þe poure byeþ þe little mayne of oure lhorde. yef þou worþssipes þe pouere þou worþssipes god. Vor huo þet worþssipeþ þe mayné : he worssipeþ þe lhordes sergont. and huo þet deþ ssame to þe mainé : he deþ ssame to þe sergond. Of pisen we habbeþ uayre uorbysne ine mine lhorde sant martin to huam god him ssewede þe niȝt efterward þet he todelde his mentel to þe poure / and wes beuealde ine þe mentle / and zede. to his angles. 'Martin yet nou y-primsened me heþ yssred mid þise cloþe.'

þe zixte þing þet ssel moche sterie ane man to merci : is þe dred of dom. Vor ase zayþ saint iacob. 'dom wyþ-oute merci / ssel bi do to þan : þet ne deþ workes of merci.' Vor ase god zayde in his spelle. 'Huazne me comp to þe dome / þe dom ssel by yeue aye

þo þet ne habbeþ y-do þe workes of merci.' uor god  
ham wile do þet dyaue eare. and þerof hit ne is no  
wonder / to þan þet anhaste makeþ ham dyaue to þe  
poure / ase hit sseweþ ine þe godspelle. ine þe uorbisne  
of þe riche manne / þet onworþede þane lazre. uor þet  
he him wernde his elmesse : god him wernde ane drope  
of weter / þer he wes ine uere of helle. Alsuo to þe  
fole maydenes þet ne hedde non oyle ine hire lompen /  
god ham ssette þe gate of þe sposayles / and ham zede.  
ich not huo y[e] byeþ. zuo þet hy bleften wyþ-oute. þus  
he ssel do ate day of dome to wrechchen and to þe  
couaytous / þet ne ssolle habbe þe ledinge of me[r]ci /  
þet let þe zaules in-to paradis / and ham makeþ way to  
comene to-uore god. ase zayþ þe wrytinge. ase me  
makeþ way and ondeþ þe gate bleþeliche to þan þet  
brengþ uayr present. Vor-zoþe arizt accorsed ssel by þet  
uram reuþe went þane reg at þo daye. Vor god ssel  
yeue dom wel dreduol / þet ssel by zuo uest and zuo  
stable / and uor alle time y-confermed / ne neure ine  
none time wyþcleped. þes dom yzed beuore / ssel he  
do ase king. þanne ssel he keste his greate manzinge  
as þe heze bissop an souerayn pope. Vor king he is :  
and bissop / ase zayþ þe wrytinge. Vor he nom kende  
of man of kinges kennd / and of bisssoppes. þe ilke  
amanzinge sel by ope alle þo uolke / þet ssole by a left-  
half / non ne worþ uorbore. þet ssolle by þe kueade  
huiche he ssel miszigge uor hare on-trewþe. and þus he  
ssel ham zigge. 'Guoþ ye acorsede in-to þe greate uere  
eurelestinde ine helle þe stinkinde / and þyesterness of  
ssed / þet is agrayped to þe dreduolle dyuele / and to  
his uelazes / þet habbeþ ymad his messages.' A. allas /  
þes dom þaz hit by wel ssort : uor-zoþe hit ssel by wel  
zorzuol and hard. Huanne he his ssel wreke out of his  
uelazrede. Mochel is to drede zuo harde to-deling.

God will turn the  
deaf ear to the  
unmerciful.

This Christ show-  
ed us in the par-  
able of Dives and  
Lazarus.

The covetous  
shall not find the  
way to Paradise  
at doomsday,

but cursed shall  
they be that turn-  
ed their backs on  
mercy.

Christ shall give  
doom as a king,

and cursing as a  
high bishop and  
sovereign pope,

for He took the  
nature of man, of  
king, and of  
bishop.  
This cursing shall  
be upon all on the  
left hand.

"Go," he shall  
say, "ye accursed,  
into everlasting  
fire, prepared for  
the devil and his  
fellows."

This doom shall  
be short but sor-  
rowful.

þe zeuende þing þet ssel moche man sterie to merci :  
\*is a zed þet betere makeþ frut ine lhene land / þanne hit

7. The seed of  
mercy beareth  
good fruit.

Mercy multiplieth  
temporal riches.

St Germain had  
given all his  
money to the  
poor,

except three pence  
retained by one  
of his deacons,  
who was told to  
give them also to  
the poor.  
The deacon gave  
only two pence  
away.

[Fol. 59. b.]  
St Germain dis-  
covered the fraud  
by receiving two  
hundred instead  
of three hundred  
pence from a rich  
knight.

A rich gentleman  
was robbed by  
thieves of all that  
he had,  
and he complain-  
ed to John the  
Almoner, who  
ordered his stew-  
ard to give him  
fifteen pounds of  
gold,  
but the servant  
gave only five.  
A gentle widow  
sent John five  
hundred pounds,

and he told his  
servant that if he  
had given the  
15 pounds, our  
Lord would have  
sent him 1500  
pounds by the  
good woman,

do ine uette. Hou merci multiplieþ þe timliche guodes.  
hyer-of we habbeþ uele uayre uorbisnen. huerof ich  
wille hier zome telle. Me ret of saint germain of  
ancerne. þet þo he com uram rome / ate out-guoinge  
of melane he acsede at onen of his diaknen yef he  
hedde eny zeluer. and he ansuerede þet he ne hedde  
bote þri pans. uor say[n]t germayn hit hedde al yeue to  
pouren. þanne he him het : þet he his ssolde yeue to  
þe poure. uor god hedde ynoȝ of guode huerof he hise  
uedde uor þane day. þe dyacne mid greate pine and  
mid greate grochinge yeaf þe tuaye pans / and ofhild  
þane þridde. þe sergont of ane riche kniȝte him  
broȝte ane his lhordes haf tuo hondred pans. þo  
clepede he his dyacne and him zede / þet he hedde  
benome þe poure ane peny. and yef he hedde yeue  
þane þridde peny to þe poure : þe kniȝt him hedde  
yzent : þri hondred pans.

Afterward me ret ine þe lyue of Ion þe amoner þet  
wes zuo cycleped uor þe greate elmesses þet he dede.  
A riche ientilman wes y-robbed of þieues / zuo þet him  
naȝt ne blefte. He him com to playni to þe uorzede  
manne. and he him zede his cas. he hedde greate  
reuþe þerof. and het his desspendoure þet he him yeaue  
uyftene pond of gold. þe spendere be his couaytise ne  
yeaf bote vyf. An haste a gentil wymman wodewe  
zente to þe uore yzede Ion / uif hondred pond of gold.  
þo he clepede his spendere / and him acsede hou moche  
he hedde y-yeue to þe kniȝte. he ansuerede : vyftene  
pond. þe holy man ansuerede : þet nay. he ne hedde  
bote vyf. and huanne he hit wiste / þe ilke zelue þet  
his hedde onderuonge / zuo zayde to his spendere. þet  
yef he hedde y-yeue þe vyftene pond þet he hedde y-  
hote : oure lhord him hede yzent be þe guode wyfman :  
a þouzond and vyf hondred pond. And huanne he  
acsede ate guode wyfman þo he hedde hise cycleped  
hou moche hi hedde him y-lete / hi andzuerede / þet

uerst hi hedde y-write ine hare testament / þet hi him  
let a þousend and vyf hondred pond. Ac hi lokede  
afterward ine hare testament and hi yzeþ þe þousend  
pond defaced of hire write / and zuo ylfde þe guode  
wyfman / þet god wolde þet hi ne zente bote vif  
hondred.

which was the sum  
she had at first left  
him in her will,  
but the 1000  
pounds was after-  
ward found de-  
faced.

Afterward saint gregori telp þet saint boniface  
uram þet he wes child / he wes zuo piteuous : þet he  
yaf ofte his kertel and his sserte to þe poure uor god.  
þaþ his moder him byete ofte þeruore. þanne be-vil  
þet / þet child yzeþ manie poure þet hedden mezeyse.  
he aspide þet his moder nes naȝt þer. an haste he yarn  
to þe gerniere / and al þet his moder hedde y-gadered  
uor to pasi þet yer : he hit yaf þe poure. and þo his  
moder com and wyste þe ilke dede : hy wes al out of  
hare wytte. þet child bed oure lhorde : and þet garnier  
wes an haste aluol.

St Boniface show-  
ed great kindness  
to the poor, for  
which he was  
often beaten by  
his mother.  
On one occasion,  
his mother being  
absent, he emptied  
the garner for the  
poor,  
and his mother  
was nearly out of  
her wits, but sud-  
denly, at the  
prayer of the  
child, the garner  
became full.

Afterward þer wes a poure man ase me zayþ. þet  
hedde ane cou / and yhyerde zigge of his preste ine his  
prechinge / þet god zede in his spelle þet god wolde  
yelde an hondreduald al þet me yeaue uor him. þe  
guode man mid þe rede of his wyue / yeaþ his cou to  
his preste þet wes riche. þe prest his nom blepeliche /  
and hise zente to þe opren þet he hedde. þo hit com  
to euen : þe guode mannes cou com hom to his house  
ase hi wes y-woned / and ledde mid hare alle þe prestes  
ken al to an hondred. þo þe guode man y-zeþ þet /  
he þoȝte þet þet wes þet word of þe godspelle þet he  
hedde y-yolde. and him hi weren yloked beuore his  
bissoppe aye þane prest. þise uorbisne sseweþ wel þet  
merci is guod chapuare. uor hi deþ wexe : þe timliche  
guodes.

A poor man hear-  
ing that agift to  
God is required  
a hundred-fold,

gave his cow to a  
rich priest, who  
took it home with  
him, and placed it  
among his other  
cows.  
At eventide the  
good man's cow  
came back, bring-  
ing with her an  
hundred cows be-  
longing to the rich  
priest.

Mercy is good  
chaffer and mul-  
tiplieth temporal  
goods.

#### OF ÞE GUODNES OF ELMESSE.

Nou hest þou y-hyerd þe boȝes of þe trawe of merci.  
ac uor þan þet moche uolk byep / þet hare elmesse þet

Of the goodness  
of alms.

[Fol. 60. a.]  
Many bestow  
alms wrongly  
and uselessly.

Alms should be given to the needful, and should be made pleasing to God.

In almsgiving three things are to be considered.

1. A man must give of what belongs to him, and not of that pertaining to another.

Alms given of theft, toll, robbing, usury, are not pleasing to God.

He who maketh sacrifice to God of the goods of the poor, is as he who slayeth the child before his father. That is not gift which one taketh readily and the other loseth weepingly.

2. Look to whom thou shalt do good.

Give to the good and not to the shrew and the sinner,

that is to say, as the reward of their wickedness, as one giveth to ribalds and minstrels.

Nevertheless alms may be given them on account of their poverty.

hy doþ : hi lyezeþ / and hare oþre guodes. uor hi ne doþ naȝt ase hy ssolde. þeruore ich þe wyle sseawysortliche / hou me ssel maky elmesse : to þan þet hi by behofsam. and þet hi liky god.

þanne huo þet ssel do elmesse : hel ssel loki þri þinges. Verst : huerof he deþ elmesse. uor he hit ssel do of his oȝene / and naȝt of oþremanne. and þerof þet he heþ of guode wynnyng and trewe. god ne heþ hede of kueade yefþes. ac he his loueþ trewe and guode. Elmesse þet is y-do of þyefþe. of tol. of robbing. of gauelyng. oþer of oþre kueade gaderinge : hit ne likeþ noþing god. Huerof þe writinge zayþ. ‘þou ne sselt naȝt maky none sacrefice to god of oxe / ne of ssep / þet by spotty. uor god heþ grat wlatyng / of zuych sacrefice.’ and þe wyze zayþ in þe writinge. ‘þe ilke þet makeþ sacrifice to god / of þe guodes of þe poure : he deþ ase þe ilke þet sslaȝt þet child be-uore his uader.’ And saynt austin þus zaiþ. ‘huet yefþe is þet’ he zayþ. ‘þet þe on nimp gledliche / and þe oþer hit lyst wepindeliche :?’ and þeruore ssel ech loki huerof he deþ elmesse.

Afterward he ssel loky to huam he hit deþ. þanne þe writinge zayþ. Loke to huam þou sselt do guod. do guod to þe guode. þet is to þan : þet þou wenst by guod. and ne yef naȝt to þe ssrewe. ne ne loke naȝt þane zenezere. þet is to zigge : þet þou ne sselt naȝt yeue to þe kueade / be þe scele of his kueadnesse. ase doþ þo þet yeueþ þe ribaus / and menestrals / uor hare wykkednesse.<sup>1</sup> ne oþerlaker hi nolden ham yeue naȝt. þet is wel grat zenne ase ziggeþ þe halȝen. Ac huo þet ham yefþ / naȝt uor hare kueadnesse : ac uor reuþe / and uor þolemodnesse of hare pourehede / and of hare wyues / and of hare children. yef hi hise habbeþ. oþer of hire uader / oþer of hire moder. oþer uor oþre guode skele / ase his uor to wyþdraȝe uram zenne : he deþ

<sup>1</sup> MS. *wylkednesse*.



wel. þanne elmesse y-yeue to þe poure. and more to ham þet byeþ riȝt poure of herte / and of wyl. þet habbeþ ylete uor god þet hi hedden / oþer þet hi miȝte habbe. þet þo þet ne byeþ naȝt poure of wyllē : ac poure of nyede : wel ich habbe þe eft / y-zed. And alneway me ssel ham blepeliche yeue / and nameliche to þe poure ssamueste. and to þe uaderlease. an to wyfmen wodewen. and to oþre nieduolle / þanne me yziȝþ þe nyede / and me hit moȝe do. and zuo me is y-healde to þe oncouþe / aboue alle oþren me is y-hyalde : to uader and to moder / huanne me y-ziȝþ hare nyede. Vor þe kende hit tekþ / and god hit acseþ / and hat.

Give alms to the poor, and especially to the poor of heart, to the fatherless, to widows, and other necessitous persons.

Me ret of þe heyrone þet he draȝþ uorþ his uader and his moder huanne hi byeþ ealde / and ne moȝe ham naȝt porchaci. þeruore kende tekþ þet me ssel guod do to uader and to moder. and huo þet hit ne deþ : he is onkende. and zenezep a-ye kende / and a-ye god. þet hat to worþssipie uader and moder / and þeruore hit is wel riȝt þet hit misuallē to him and to hare þet deþ harm uader oþer moder / ase hit is manye ziȝe yuallē.

Above all shall one help his parents in their need.

[*a uorbisme.*]

Nature teacheth us to do good to our father and mother.

[Fol. 60. b.]

Afterward me ssel ysy hou me ssel do elmesse / and þe manere his uor to yeuene. Vour *condicions* be þe writinge ssolle by ine elmesse. þe uerste is þet me hise yeue gledliche and mid guod herte. uor god lokeþ more þe herte : þanne þe honden. Huerof saynt gregorie zayþ. þet god ine his sacrement ne lokeþ naȝt hou grat þing me yeue / ac mid huet herte. ase hit sseweþ wel in þe godspelle of þe poure wyfman þet ne hedde bote tuaye uerþinges þet hi offrede to þe temple. Huerof oure lhord zayþ / þet hi hedde more y-layd : þanne alle þe oþre þet hedden y-layd greate þinges. Vor more likeþ oþerhuil to god an alfpeny þet a poure yefþ gledliche uor god : þanne a riche man yeaue an hondred marc grochindeliche and mid zorȝe of herte. and þeruore zayþ þe wyse ine þe writinge. ‘make’hezayþ ‘uayre chiere’

3. Consider how to give alms, and the manner of giving them.  
1. Give gladly and willingly.

God looketh not to the gift, but to the heart of the giver,

and He is better pleased with the poor man's half-penny than the rich man's hundred marks.

There are some  
so discourteous to  
the poor,

that they accom-  
pany their alms  
with many twit-  
tings and up-  
braidings.

2. Give thy alms  
soon and hastily.

Say not to thy  
friend, "Go, and  
come again to-  
morrow."

Make no delay,  
when thou hast  
it in thy power to  
give.

"Nothing," says  
Seneca, "is so  
dearly bought  
as what one hath  
by delay."

Give thy offerings  
to God while thou  
livest,

for death waiteth  
for none.

Give thy alms  
for the love of  
Christ.

and glède ine alle þine yefþes.' And zaynte paul zuo zayþ þet 'god loueþ moche þane yeuere þet is gled and corteys.' And zome þer byeþ zuo uyleyne to þe poure huanne hi ham yeueþ enye elmesse / an haste his misziggeþ uoulliche / and his clepyeþ truons / and ham ziggeþ zuo uele atuytinges / and of folyes er þan hi ham aȝt yeue / þet wel is worþ þet zeluer. þe ilke elmesse / ne payþ naȝt god. and þereuore zayþ þe wyse ine þe writinge. 'bouȝ þin eare he zayþ 'to þe poure / wyþ-oute zorȝe / and him ansuere mildeliche.'

þe oþer þing þet behoueþ ine elmesse is. þet me hit do zone and hasteliche. þerof salomon zayþ. 'ne zayt to þine urende / guo / and com ayen to morȝe / and þanne ich wylle þe yeue : huanne þou him miȝt an haste yeue.' And ine anopre stede he zayþ. 'ne leng naȝt þine yefþe uram þe nyeduolle.' þet is to zigge / 'ne make him naȝt abyde : huanne þou miȝt an haste yeue.' þet is aye uele riche / þet makeþ grede þe poure þet hebbeþ to done mid ham. and zuo moche his doþ abide / zuo uele ȝiþe hit behoueþ ham bidde and bezeche / beuore er hi wylleþ aȝt do / þet to moche hy ham zelleþ þe guodnesse þet hi ham willeþ do. Vor ase zayþ senekes. 'No þing ne is zuo diere y-boȝt : ase þet me heþ be biddinge.' And þis is þet me zayþ ine atwytinge. 'Dyere ha bayþ : þet byt.' And þous ssel ech man wel do zuyf[t]liche uor his zaule þerhuyle þet ha leueþ / and hol. þanne þe wyse zayþ ine þe writinge. 'Vayre zone ' he zayþ 'do guod of þinen : yef þou hest huerof. and offre to god worþi offringe þerhuyls þet þou leuest. Vor þe dyap ne abyȝt naȝt.' And ine anopre stede he zayþ. 'do guod to þine uriende : to-uore þe dyape.' þet is to þine zaule / to huam þou sselȝ do guod to-uore þine dyape. oþer to þine trewe urende / þet is Iesu crist to huam þou sselȝ guod do to-uore þine dyape / doinde elmesses uor þe loue of Iesu crist to his poure. Vor þet me deþ þe poure :

me dep̃ hit to him. ase he zayþ̃ ine his spelle. þanne  
þe elmesse þet me yefþ̃ ine lyue / and ine helpe / more  
is worþ̃ : þanne þe ilke þet is y-do efter þe deape. Alsuo  
ase þe lanterne þet me berþ̃ be-uore þe manne / him let  
bet / and more zikerlaker / þanne þe ilke þet me berþ̃  
behynde þe regge. And þeruore ous amonestep̃ sainte  
paul þet we do guod / þerhuyle þet we libbeþ̃. H[u]anne  
a riche man ssel come to ane toune / oþer to ane cite.  
he zent his messagyers be-uore<sup>1</sup> uor to nime guod in.  
oþer oþerlaker he miȝte wel fayly : guod in uorto habbe.  
þe guode forriers þet nimeþ̃ and agrayþ̃ þet hous of  
paradys to þe riche manne : byep̃ þe elmessen þet ha  
dep̃ ine his liue. þe elmessen þet byep̃ y-do efter þe  
dyape : byep̃ ase þe hewe recreyd þet late comþ̃ hom.  
zuo þet þe lhord is oþerhuil euele y-herberzed.

þe þridde condicion þet ssel by in elmesse is / þet  
me ssel yeue largeliche be þan þet me heþ̃ huerof. þe  
wyse zayþ̃. 'yef to god / be þan þet he heþ̃ þe y-yeue.'  
And thobye zayþ̃ alsuo. 'be þine miȝte by reuþeul /  
and merciul. Yef þou hest moche guod : yef large-  
liche. and yef þou hest lite : yef þerof bleþeliche / and  
corteisliche.' þanne ech ssel yeue efter his miȝte / and  
be þet / þet god him heþ̃ y-yeue. Me vint of ane  
kinge. to huam a poure acsede ane peny. he hym  
ansuerede / þet zuich a lite yefþe ne wes nazt uor ane  
king. And of alisondre me ret. þet [he] yaf ane cite / to  
onen of his sergons. an huanne þe ilke hise wolde uor-  
zake. uor þet / grat þing him þozte / to nime zuych  
yefþe. Alisondre ansuerede and zayde. 'Ich ne loky  
nazt þet belongeþ̃ þe to nimene : ac me to yeuene.'

þe uerþe condicion is / þet þe elmesse by y-do mid  
wille / and mid condicion. þet me ne zeche none ydele  
blisse / ne þet me ne onworþi þe poure. to huam þet me  
hit yefþ̃. ne uor elmesse þet me dep̃ ine dyadlich zenne.  
me heþ̃ presumpcion uor to by y-borȝe. Zom uolk þer  
byep̃ / þet yef hy doþ̃ elmesse : hi willeþ̃ þet alle hit

[Fol. 61. a.]

Alms given in  
life-time are  
more worthy than  
those given after  
death.

A lantern carried  
before a man is  
better than one  
borne behind his  
back.

[1 MS. *be-uore*]

Our alms are our  
good forerunners,  
that prepare for  
us the house of  
Paradise.

3. Give liberally.

If thou hast  
much, give  
abundantly ;

but if little, give  
gladly and cour-  
teously.

Each shall give  
"after his  
might."  
Alexander gave a  
city to one of his  
servants, who  
would refuse it  
on account of  
the greatness of  
the gift.  
The king said to  
him, "I consider  
not what is proper  
for thee to take,  
but for me to  
give."

4. Give willingly,  
and with a pure  
mind.

Some folks give  
alms and desire  
that all should

hear of their  
charity.

Christ hath com-  
manded us to  
give our alms  
secretly and  
without ostenta-  
tion.

Good works may  
be done before  
the folk, for good  
example's sake,

so that God may  
be glorified.

The alms-giver  
must not despise  
[Fol. 61. b.]  
the poor reci-  
pient.

Some folk despise  
the poor,  
and speak largely  
and proudly to  
them.

[a tokne bet iob  
wes king.]  
Job was not  
ashamed of poor  
men.

The fellowship of  
the poor

wyte. Ac þe wyse zayþ / þet me do þe elmesse in-to  
þe greade of þe poure. Vor ase zayþ saynt gregorie.  
'hit is y-noȝ to þe guode manne / þet yef he hit zent / of  
huam he onderstant his ssepe to habbe.' And þeruore  
zayþ oure lhord ine his spelle. 'Huanne þou dest elmesse.  
ne wyte naȝt þi left hand : huet deþ þi riȝt hand. zuo  
þet þin elmesse by y-hed. and þi uader of heuene þet  
izyȝt þin hedinge : hit þe halt.' þet is to zigge. þanne  
þou sselst do elmesse : loke þet ydele blisse. þet is to  
onderstonde be þe left half. ne by naȝt y-mengd. Ac  
do his in riȝte wone / and riȝte onderstondinge. þet is  
onderstonde by þe riȝt half. Ich ne zigge naȝt þet me  
ne ssel do þe guode workes oþerhuil to-uore þe uolke /  
uor to yeue guode uorbysne / hueruore god by yhered :  
and y-þonked. Vor þus him zayþ oure lhord ine his  
spelle. þet we maki oure guode dedes to-uore þe uol-  
kerede / þeruore þet god by y-hered and y-glorefied naȝt  
uor þe los of uolke ase deþ þe ypocrite. and þeruore  
zayþ saint gregorie / þet me do his workes aperteliche /  
þet þe onderstondinge bi riȝtuol bezide.

Afterward huo þet wyle do elmesse / he hit ssel zuo  
do / þet he naȝt ne onworþi þe poure to huam þet he  
hit deþ. þeruore zayþ þe profete. 'Ne onworþe naȝt' he  
zayþ 'þi uless. þet is þe poure þet is ilich þe / and of  
zuiche kende of uless and of blod ase þou art. and of  
zuiche wose.' Zom uolk byeþ þet onworþeþ þe poure /  
and ne dayneþ naȝ[t] to speke to ham. and yef hi spekeþ :  
gratliche and proudliche hi spekeþ. Zuo ne dede naȝt  
iob / þet zede / þet [he] ne onworþede neure þe guinde /  
vor þet hi weren naked. ac rapre ham yaf clopinge /  
and mete and drinke. þe holi man þaȝ he were king /  
and heȝ man / ne hedde none ssame of þe poure / ase  
doþ zome greate lhordes of þise wordle. þet wel doþ  
elmesse to poure / ac alneway his habeþ ine onworþ[þ]nesse  
uor hare pourehede. And yef hi weren riȝtuolliche  
milde : hi ssolden betere louie þe uelaȝrede of poure

men / þet byeþ poure uor god. þet hise moze wel edefie  
 be uorbisnes and be wordes / þet of manie riche men hi  
 habbeþ aboute ham / huer þer ne is bote covay[ti]se /  
 ulaterie / yelpinge / and ham makeþ lete moche wel to  
 done / and makeþ ham moche kuead to done / be hare  
 euele rede.

is often to be  
 preferred to that  
 of rich men.

Afterward þer byeþ som uolk þet dop yno3 elmesse /  
 ac alnewey hi ne leteþ na3t to done hare greate zenne.  
 þe ilke elmesse ne ssel his na3t ber3e. Vor yef hi  
 sterueþ ine zuich stat : hire elmesse ne ssel ham na3t  
 wytie / þet hi ne ssolle by uor-lore. þanne zuich uolk  
 byeþ ase þe ilke þet of one half makeþ þet hous / and  
 of oþer half he hit brekþ. And þeruore zayþ þe writ-  
 inge. 'Yef þou wilt kueme god : haue uerst reuþe /  
 and merci / of pine zaule. uor huo þet is kuead and  
 ontrewē to him : to huam ssel he bi guod and trewe ?'  
 zayþ þe writinge : ase yef he zede. [he] ne may na3t<sup>1</sup> by  
 guod and trewe to oþren : þet to him-zelue is kuead.  
 And þeruore saint austin zayþ. 'Huo þet wile ri3tuol-  
 liche do elmesse : he ssel beuore aginne at himzelue.  
 uor he ssel more louie his o3ene zaule : þanne anoþres :  
 uor god.' Non ne wolde zigge þet yef he were reuþeuol /  
 and uol of merci / þet ne ssolde habbe reuþe of his  
 moder poure and zik. hou moche he hedde reuþe of  
 oþren. Alzuo ich zigge / þe ilke þet ne is na3t reuþeuol  
 ne uol of merci / þet ne heþ pité of his zaule : huarne  
 he wot þet hi is zik to þe dyape / þet is ine dyadlich  
 zenne.

Some folk give  
 enough alms, and  
 yet forsake not  
 their preuailing  
 sins,

Alms alone will  
 not save a man.

If thou wilt please  
 God, have first  
 mercy upon thy  
 own soul.

[1 MS. naþt]

Let alms be pre-  
 ceded by repent-  
 ance.

He is not merci-  
 ful that hath no  
 pity on his own  
 soul, that is sick  
 unto death.

Nou ich habbe þe y-no3 y-ssewed of þe trawe of  
 merci. þe stapes. þe bozes. and þet frut. þet comp ine  
 þise wordle / and ine þe oþre. of þe frut of þise trawe  
 ous spekþ dauip ri3t wel ine þe sautere / þer he zayþ  
 þous. 'ybyssed byeþ þo þet ham yeueþ to þe poure /  
 and to þe nieduolle.' þet is to zigge : þet ne abit na3t :  
 al-wet þe poure him bit / ac rapre him yefþ wyþ-oute  
 aksinge. Vor me wes ywoned to zigge / and zoþ hit

Blessed be those  
 that give to the  
 poor and needful,  
 without delay,  
 and without soli-  
 citation.

is. þet to mo[c]he bayþ / þet byt. Ne þe ilke ne heþ  
 [Fol. 62. a.] herte to yeuene : þet ne yefþ er me acsi. þe ilke deþ  
 wel þet yefþ to þe poure þet acseþ. ac he deþ bet : þet  
 yefþ wyþoute aksinge. And of þan zayþ þe sauter.  
 The merciful shall be blessed,  
 'Y-blissed is þe ilke þet onderstant to þe poure.' and  
 hueruore is he y-blissed ? he zayþ efterward ine þe ilke  
 uers. þet god him wyle deliuri in þe kueade daies of his  
 and shall be de-  
 livered from his  
 foes at the day of  
 doom.  
 yuo. þet ssel bi ate daye of dome þet ssel by hard and  
 kuead to þe wickede / þet ssolle by y-damned / uor þe  
 workes of merci / þet hi ne habbeþ naȝt ydo. þanne  
 þe demere ssel ham zigge at þo daye. 'guoþ ye<sup>1</sup> acorsede /  
 The unmerciful shall be cursed  
 [1 MS. þe]  
 and driven from  
 God's presence,  
 in-to þe uere of helle / mid alle þe dyeulen / þet you is  
 y-diȝt uram þe ginyngge of þe wordle. Vor ich hedde  
 hunger / and þorst / ye ne me yeaue mete / ne drinke /  
 ich wes zik / þou ne come naȝt to me.' And þus he  
 ssel ham attwyte : þe workes of merci / þet hi naȝt  
 and shall be given  
 over to their foes,  
 the devils.  
 habbeþ y-do. and þeruore hi ssolle bi betake at þo  
 daye : to hare yuon. þet byeþ þe dyeulen of helle. Of  
 huam þe rewþeuolle / and þo þet doþ ham to þe poure /  
 and to þe workes of merci. ssolle bi betake at þo daye /  
 The merciful shall inherit the  
 kingdom of hea-  
 ven,  
 and ssolle by do in-to sayzine of þe riche of heuene / ase  
 zayþ oure lhord ine his spelle. Vor he ssel zigge to þan  
 [1 MS. þe]  
 þet habbeþ y-do þe workes of merci / 'comeþ þe<sup>1</sup> yblissede  
 of mine uader / onderuongeþ þe riche of heuene / þet  
 is to you y-dyȝt / uram þe ginyngge of þe wordle. Vor  
 þet ye habbeþ y-do to mine poure : ye hit habbeþ me y-  
 do.' Grat worþssipe god ham ssel do / þanne he ham  
 þonkeþ / of þe workes of merci. and he ham ssel y[e]ue :  
 þet lyf wyþoute ende. And þeruore he zayþ ine his  
 and for their alms  
 shall obtain  
 mercy.  
 They shall have  
 everlasting life,  
 spelle. 'Yblissed byeþ þe merciulle : uor hi ssolle  
 habbe merci.' uor þet hi habbeþ ylengd / þet lyf of þe  
 poure be hare elmesse. Wel hit is riȝt / and skele / þet  
 god ham yeue þet lyf wyþoute ende / þet is / and ssel  
 by wyþoute ende. and þeruore þet hi habbeþ y-het  
 reuþe / of Iesu cristes lemes ine þe erþe / and hise  
 habbeþ y-loked / and y-conforted ine hare nyede. Hit

is wel skele þet me do ham ate ende merci / and þet me  
his deliuri of alle kueadnesse / of alle nyede. and þet  
ssel he do / huazne he ssel yeue þe blisse eurelestinde /  
mid merci his let uorþ / and his ssel herbergi.

and Christ shall  
"harbour" them  
for ever.

þe yefþe of onderstondinge. and of þe uirtue of  
CHASTETE.

The gift of under-  
standing, and of  
the virtue of  
chastity.

Holy Writ ous tekþ / tuo maneres of liues. huerby  
me comp to þe liue wyþ-outende. þe uerste is yhote  
workuol [actiue] / uor þet hi is ine zuynch of guode  
workes / and makeþ man onderstonde to þe profit of  
him-zelue / and of his emcristen. þe oþer is y-hote  
resteuol [contemplatiue]. uor þet hi is reste / of workes  
wyþ-oute / and ne dep him naȝt bote to god uor to  
knaue / and louie. hueroe hy his ydel of nyedes  
wyþ-oute / and ase aslepe. Ac hi is awaked wyþine to  
þenche of god / and him louie / and naȝt ne wylni :  
bote him to habbe / and uor him / alle oþre þinges /  
dep ine uorȝetinge. Vor hi is of al y-robbed / and y-  
piȝt ine god. and wylneþ uor to by to-deld uram þe  
dyadliche bodye : uor to by alneway mid Iesu crist /  
ase zaip zainte paul.

There are two  
modes of life,  
whereby one  
cometh to the  
life without end.  
The first is active  
—a life of good  
works.

The second is  
contemplative—  
a life in which  
the soul seeks to  
know only God,  
and to forget all  
else,

and desires to be  
separated from  
the mortal body,  
and to be with  
Christ.

þe uerste lif is ine þe viztinge / ine þe uelde of  
guode workes / huer þe knyȝt lierneþ / ham proueþ /  
and alosep. þe oþer his reste wyþ god ine þe chombre of  
clene inwyȝt. þe uerste onderstant to uede god / mid  
þe mete of guode workes. þe oþer onderstant to by  
yued / and yueld of god be zoþe confort gostlich. þanne  
þe uerste is be-tokned be marþen / þet wes bisy uor to  
uede oure lhord / ase zaip þet godspel. þe oþer is be-  
tokned be Marie / þet hire zette ate uet of Iesu crist /  
and lheste his wordes. þe uerste is way / and inguo-  
inge' to þe oþren. Vor non ne may come to þe liue  
restuolle : bote he by uerst wel y-proved ine liue by-  
zye / ase zaip sain gregorie. þe yefþes / and þe uirtues  
huerof we habbeþ y-speke aboue be-longeþ / to þe uerste  
liue þet is ycleped workuol. þe tuo laste huerof we

The first life is in  
fighting in the  
field of good  
works.

[Fol. 62. b.]  
The other is rest  
with God in the  
chamber of a pure  
conscience.

Martha is a type  
of the first life,  
and Mary of the  
second.

The gift of understanding and wisdom belongeth to the life contemplative.

To this life belong also a right knowledge of God and a stedfast love.

The gift of understanding given by the Holy Ghost,

is a light and a grace of brightness which enables man to know his Maker, and those spiritual matters pertaining to the help of the soul.

This gift is called light, for it cleanseth the understanding of the darkness of pride and of spots of sin,

and enables man to know clearly and surely God his Creator.

The sick eye may not see clearly, neither may man's understanding perceive spiritual truths without being first purified by the Divine light.

ssolle speke mid þe helpe of gode and of þe holy gost. þet is to wytene / þe yeffþe of onderstondinge / and þe yeffþe of wisdom : belongeþ to þe opre liue þet is y-hote restuol. þet lif is ine tuo þinges / ase we habbeþ aboue y-zed. þet is to wytene / ine rihte knowlechinge of god / and ine stedeueste loue. þe loue of onderstondinge leth to stedeuestnesse of rihte knaulechinge. þe yeffþe of wysdom / leth to stedeuestnesse of loue.

Nou we willeþ zigge uerst of þe yeffþe of onderstondinge / be þan þet þe holy gost wile ous teche. þes yeffþe þet is y-hote yeffþe of onderstondinge / ne is oþer þing / be þe halzen / and bi þe maistres / bote a lyzt and a grace of brihtnesse / þet þe holy gost zent in-to þe herte / huerby onderstondinge of man is arered uor to knawe his sseppere / and þe gostliche þinges þet ne moze naht by y-zoþe bodilich ine alle þe þinges þet belongeþ to þe helpe of zaule. mid skele kendelich ne onderstondinge of man of him / ne uor him / ne may come. þes god is y-cleped lyzt. Vor he clenzeþ þe onderstondinge of man / of piesternesse of prede / and of spottes of zenne. Vor ase þet lyzt bodilich deþ away piesternesse and makeþ brihtliche izy þe þinges bodilich : alsuo þis lyzt gostlich clenzeþ þe onderstondinge of man / al to þan þet he moze brihtliche ysy / and þet he moze knawe brihtliche and zikerliche / ase me may y-knawe ine þise dyeadliche liue god his sseppere / and þe sseppinges gostliche / ase bieþ þe angles / and þe zaulen. þet belongeþ to þe helpe of zaules. ase byeþ þe articles of þe beleaue / huerof we habbeþ beuore y-speke ine ane stede be him-zelue. þis knawynge nis bote in inwyrt wel yuayred / and wel yclenzed. Vor ase þe zike eze ne may naht wel yzi brihtnesse. alsuo þe onderstondinge of man ase moche ase in him is / ne may ysy / ne knawe þe þinges gostliche / bote he by wel yclenzed / of alle lac of uelpe / be zoþe byleaue / þet clenzeþ þe herten / ase zayþ þe writinge. Ac þe



yefþe of þe holy gost / huerof we spekeþ hier / uol-  
makeþ þise uayrhede / and þise clennesse ine herte / to  
þet his holy zaule / þet is y-clenzed / and alizt / mid  
þise lizte of onderstandinge : miȝte ysy and knawe  
god / and al þet him is niede / and guod to his yborz-  
inge / and þet is þe blissinge / huerof god spekeþ ine  
his spelle / þo he zede. 'yblissed byeþ þo : þet byeþ  
clene of herte / uor hi ssolle ysy god ine him-zelue ase  
he is be byleauē alyȝte / and y-strengþed be þe yefþe  
of onderstonndinge.' Vorzoþe efter þe dyeape / ine  
paradis hi ssollen yzy him / al aperteliche / wizage /  
to visage.

The Holy Ghost  
enlightens the  
soul.

The clean of  
heart shall see  
God as He is, by  
belief through  
the gift of under-  
standing.

[Fol. 63. a.]

þanne zayþ zaynte paul. þis yefþe deþ away alle  
uelþe of herte / and hire clenzeþ parfitliche of alle  
lackes / and specialliche of þe lacke of þe zenne of  
lecherie. Vor huo þet is be-uelde mid þo lac : he is  
riȝtuolliche yblent / and heþ ylore þe eȝen of þe herte /  
skele and onderstandinge / zuo þet he ne may y-knawe  
his sseppere / ne þinges þet wendeþ to þe helþe of  
zaule. Ac is ase best þet ne heþ wyt ne skele ine him.  
þanne dauip zayþ ine þe sautere. þet man to huam þet  
god heþ y-do zuo grat worþssipe þet hine made to his  
ymage and to his anliknesse huerby he may y-knawe  
god and habbe / þet he ne heþ y-do none beste : heþ  
zuo uoryete his sseppere / an þe guodnesse þet he heþ  
him y-do / þet he is become ilich to fole bestes / þet  
ne habbeþ none onderstandinge. þe zenne þet mest  
makeþ man ilich to uoule bestes / and to uelþe : is  
zenne of lecherie. huerof we habbeþ be-uore y-zed þer  
we speke of zenne. þe yefþe þanne of onderstandinge /  
þet is of erþe specialliche / to þo uelþe bestreþþ of þe  
herte þe zenne of lecherie / an he tekþ uayrhede and  
clennesse / huerof wext a wel uayr traw. þet is þe  
uirtue of chasteté / huerby me comþ to þo greate  
blissinge þet god be-hat to þan þet lokeþ clennesse of  
herte : huanne he zede. 'yblissed hi by þe clene of

This gift puts  
away all filth of  
the heart, but  
especially lechery.

For who is defiled  
with this sin has  
lost the eyes of  
his heart,

and is no better  
than a beast.

Lechery makes a  
man like to foul  
beasts.

The gift of under-  
standing strips  
the heart of this  
sin.

Blessed are the

pure of heart,  
for they shall see  
God.

herte uor hi ssolle zzy god.' uor þet hi ssolle habbe þe  
ezen of herte wel yclenzed and wel alizt of þe yefþe of  
onderstandinge.

Of the seven steps  
of chastity.

### OF ÞE ZEUE STAPES OF CHASTETÉ.

I. A clean con-  
science.  
Without an un-  
defiled mind  
there is no chas-  
tity pleasing to  
God.

He who consents  
to evil thoughts  
is not chaste,  
though he be  
far from the  
deed.

Three things tend  
to produce purity  
of heart.  
The first is to  
hear joyfully the  
word of God.

The second is  
true shrift, which  
is the laver in  
which one shall  
oft wash.

Bear in mind the  
story of Naaman's  
washing in Jor-  
dan seven times.

Jordan signifies  
the stream of  
judgment, and  
betokens shrift,  
in which man  
shall judge him-  
self with great  
sorrow of heart,  
and repentance,  
so that a stream  
of tears run from  
his eyes.

þys traw wext and profiteþ / and clifþ ase doþ þe  
opre to-uore yzed / be zeue stapes. þe uerste stape is  
clene inwyt / þet is þe rote of þise trawe uor wyþ-out  
clene inwyt : no chasteté ne lykep to god. þis chasteté /  
þis clennesses / þis purté / acseþ þet me loki þe herte  
uram euele þoztes / þet hi nazt ne *consenti* / and of  
kuede wilni[n]gges. Vor huo þet *him consenteþ* to kueade  
wylles / and to þe kueade þoztes of his herte : he ne is  
nazt chast. þaz he by uer uram þe dede. uor be þe  
*consenting* wyþ-out more : he ssolde by uorlore yef  
he sterf þerinne.

þri þinges moche byeþ worþ to loki þe clennesses of  
herte. þe uerste is / bleþeliche y-hyere þe wordes of  
god / and his spellen. Huerof oure lthord zayþ ine his  
spelle / to his deciples. 'ye byeþ' he zayþ 'alle clene / be  
þe wordes þet ich you habbe yzed.' Vor godes word is  
ase a uayr ssewere / ine huam me yziþt alle þe lakkes of  
þe herte. þet oper þing is zoþe ssrifte þet is þet lauor /  
huer he *him ssel* ofte wesse. þe writinge zayþ ine þe  
bok of kinges. þet elyseu þe profete het to naaman þet  
wes mezel / þet he *him wesse* ine þe flom Jordan zeue-  
ziþe uor to by clene of his euele. And þo he þer wes  
ywesse : þo wes he al klene and al hol of his euele. þe  
flum iordan þet is ase moche worþ : ase stream of dom /  
and be-tokneþ ssrifte. huer man ssel *him-zelue* deme  
mid greate zorþe<sup>1</sup> of herte / and mid greate repentonce /  
zuo þet o stream of tyeares : yerne be þe *condut* of þe  
ezen. and zuo þe mezel ssel bi al hol and clene. þet is  
þe zenezere / yef he *him wesst* zeuezyþe / þet is to

<sup>1</sup> MS. *zorþe*

zigge / of alle his zennes. And þeruore zayþ saynt bernard. 'loue ssrifte : yef þou wilt habbe uayrhede. Vor ssrifte ne is nazt wyþ-oute uayrhede.'

[Fol. 63. b.]

þet þridde þing is / beþenchinge of Iesu cristes pine. Vor no uondinge / none euele þoztes ne moze bleue ine herte : þet ofte recordeþ þane dyap and þe pine of Iesu crist. Vor þet is þe armure þet þe dyeuel dret mest ase þe ilke be huam he wes ouercome / and be huam he lyeas his miȝte. þet is ous betokned in þe writinge of þe eddre of bres þet Moyses be þe heste of oure lhorde arerede ope þe pole zuo heȝe : þet al þet uolk hise yzeȝ. And alle þo þet his yzeȝe : weren y-held of þe prekiynges of þe eddren. þe eddre of bres arered ine þe pole : be-tokneþ þet body of Iesu crist y-hanged ine þe rode. þet wes þe eddre wyþ-oute uenym huerof wes y-mad þe triacle of oure helpe / to ham þet byeþ y-smite / and enuenimed of þe prekiynges of þe uenimous eddre<sup>1</sup> of helle / þet is þe dyuel. Loke be zoþe belyaue ine þe eddre of bres. þet ys to zigge / þet he þenche of þe pinen of Iesu crist. and anhaste he ssel by hol / and by y-uryd of þe uondinges of þe dyeule.

The third thing is a remembrance of Christ's passion,

for that is the armour most dreaded by the devil.

This is betokened in the Scriptures by the adder of brass.

The adder denotes the body of Christ.

[<sup>1</sup> MS. *eddras*] Look by true belief to the brazen serpent, that is, to death and passion of Christ.

þe oþer stape huerby þis traw clyfþ and profiteþ. is to loki þane mouþ uram uoule wordes / þet wendeþ to ribaudye and to onclennesse. uor be zuych blest and be zuych wynd : is ofte aquyked þet uer of lecherie. Huerof þe writinge speķþ. þet 'word of fole wyfman / is berninde ase uer.' An zaynte paul þus zayþ. þet 'þe kueade wordes of fole wyfmen : amerreþ guode þeawes.' And þeruore huo þet wyle loki chasteté : hit behoueþ þet he him loki uram zuyche wordes. Vor huo þet bleþeliche hise zayþ / oþer bleþeliche his yherþ : he sseweþ wel þet he ne is nazt chast. Vor þer ne may go oute of þe uete : bote zuych ase þer is inne. Yef þe wordes byeþ uoule and lodliche / þet is apert tokne þet þe uoulhede and þe lodlichhede byeþ ine þe herte. Vor

II. Keep the mouth from foul words,

which oft kindle the fire of lechery.

Evil words of foul women mar good virtues.

He who will say and listen to foul words is not chaste.

If the words be loathsome, it is sign that there is filth in the heart.

be þe mochelhede of þe herte : þe mouþ spekeþ. þet  
zayþ our lhord ine his spelle.

III. Guard all the  
wits of the body—  
the eye from foul  
sights,  
the ear from foul  
words,  
the hands from  
wicked handling,  
&c.

These are the  
five gates of the  
city of the heart,  
whereby the  
devil oft goeth  
into the heart.

Samson, David,  
and Solomon were  
overcome through  
not guarding  
these gates.

St Gregory says,  
"The tower of the  
heart may not be  
taken unless the  
gates be open to  
the devil's host."

[Fol. 64. a.]

Philosophers of  
old fled into  
deserts to pre-  
serve their chas-  
tity.

The bodily wits  
are as a horse  
without a bridle,

but a chaste  
heart restrains  
them with the  
bridle of reason.

IV. Let the flesh  
be governed by  
the spirit.

The lusts and  
pleasures of the  
heart mar chas-  
tity.

þe þridde stape is wel to loki alle þe wyttes of þe  
bodye / ase þe ezen uram fol zyþe. þe earen / to hyere  
fole wordes. þe honden ura[m] wyckede takinges. þe  
nase : uram to moche lostuolle smelles. þane mouþ  
uram to lostuolle metes / and ine guode smackes. þise  
byeþ þe vif gates of þe cité of þe herte / huerby þe dieuel  
geþ in ofte ine þe vif þerles of þe house / huerby þe  
dyeuel ofte geþ in-to þe herte / ase zayþ þe profete.  
Vele guode men and stronge habbeþ by y-nome and  
ouercome / þe þan þet hi ne lokede naȝt wel þise gates.  
And yef þou wylt habbe uorbisnes : þenche þet non ne  
wes strengre þanne samson fortin. ne wiser þanne  
salomon. ne more milder þanne dauid. and alneway  
uillen be wyfmen. Ac uorzoþe yef hy hedden wel  
yemd þe gates : þe uyend ne hedde naȝt ynome zuo  
greate casteles. Vor ase zayþ saint gregorie. 'þe tour of  
þe herte ne may naȝt by nome bote þe gates by opene  
to þe ost of þe dyeule.' Huerof yealde filozofes hem  
uledden in-to uerre stedes in-to dezert. þeruore þet hi  
ne miȝten zy / ne yhere / ne uele / þing huerby þe  
strengþe of hire workes uledde away / ne huerby hi  
ssolden lyese hire chastete. þe opre þeruore þet hi nere  
ine zenne to þenche of filozofie / hy presten out hare  
ezen of þe herte / þet hi ne zezen þing þet ham miȝte  
wyþdraze uram hire contemplacion. þanne þe bodiliche  
wyttes byeþ ase þet hors þet yernþ wyþ-oute bridle zuo  
þet hit deþ ualle his lhord. Ac þe herte chaste / ham  
ofhalt mid þe bridle of skele. Nou ich habbe þe yzed  
þane skele.

þe uerþe stape is ssarpnesse of liue to do his uless  
onderuot þet is wrang to þe goste / ase zayþ zaynte  
paul. Vor huo þet wile quenche þet uer of lecherie :  
he mot do away þe aliztynges þet norisseþ zuych ver.  
þet bieþ þe lostes and þe cysces of þe herte / þet berneþ

and alizteþ þet uer of lecherie / and amerreþ chasteté.  
 þanne saint bernard þous zayþ / þet chastete spilþ þe  
 lostes. þe writinge zayþ / þet Ieremies brechgerdel /  
 rotede beside þe wetere. Vor chasteté / þet is onder-  
 stonde / and betokned be þe brechgerdle : þet uor-  
 rotede / ine þe wetere of uoule lostes. And þeruore /  
 huo þet wyle him loki uram berninge : he ssel do a-  
 way þe ilk brondes / be wyþdrainges of mete / and of  
 drinke / and be ssarpnesses of his bodie. Huer-of þe  
 writinge zayþ. þet þe children þet weren y-norissed  
 mid greate metes / nolden nazt ethe of þe lostuolle  
 metes / weren y-borþe ine þe fornayse of babyloyn.  
 huerby is onderstonde : zenne of lecherie / þet is  
 yquenct mid uorberinge of mete and of drinke / and be  
 ssarpnesse of lyue. Ac þe greate metes / and þet  
 stronge wyn / alizteþ and norisseþ lecherie / ase oyle  
 oþer grese alizteþ and st[r]engeþ þet uer.

þe vifte stape is be-uly kueade uelazrede and þe  
 enchesons of zenne. Moche uolk byeþ y-ualle ine  
 zenne be kueade uelazrede þet nazt elles ne hedden  
 yualle. Ase þe leuayne zoureþ þet doþ and hit draþþ to  
 smac : alsuo þe queade uelazrede amerþ þet guode los  
 of þe manne. A roted eppel amang þe holen : makeþ  
 rotie þe yzounde. yef he is longe þer amang. A quic  
 col berninde ope ane hyeape of dyade coles : hit his  
 zet alle auer. Huerof þe sauter zayþ. ‘þou ssel by holy  
 mid þe holy. and poure mid þe poure.’ ase yef he zede.  
 ye f þou wilt loki þine kleznesse and þine chasteté :  
 beuli þe uelazrede of þe kueade. Vor yef þou louest þe  
 uelazrede of þe queade : þou ssel by zuch ase hi byeþ.  
 Vor huo þet loueþ uelazrede of fol : hit behoueþ þet he  
 by fol. þet zayþ þe wyse ine þe writinge. Alsuo be-  
 houeþ him beuly þe encheysones of zenne / ase speke  
 priueliche to wyfinan in stede suspecton : wyþ one.  
 Vor þet yefþ ofte encheysoun to zenezzy huanne me heþ  
 þane time and þane stede. Huer-of we redeþ ine þe boc

Jeremiah's girdle  
 that became rot-  
 ten beside the  
 Euphrates,  
 denotes chastity,  
 which is marred  
 by foul lusts ;  
 and therefore we  
 must put the sin  
 away, by fasting,  
 and by penance.

The children who  
 would not eat of  
 “ lustful meats,”  
 were preserved  
 in the furnace of  
 Babylon.

Great meats  
 nourish lechery,  
 as oil or grease  
 keep up the fire.

V. Avoid the fel-  
 lowship of the  
 wicked,

for it mars a  
 man's good fame.

A rotten apple  
 will spoil a great  
 many sound  
 ones.

If thou lovest the  
 company of the  
 wicked thou shalt  
 be such as they  
 are.

Avoid the very  
 appearance of  
 evil, and go not  
 into temptation.

The story of  
Amon, king  
David's son.

Avoid those things  
that lead to  
lechery.

[Fol. 64. b.]

Lot was com-  
manded not only  
to leave Sodom,  
but all its  
bounds.

So one must for-  
sake lechery, and  
the temptation  
leading to it.  
The moth flieth  
about the candle  
until it is burnt.

VI. Be occupied  
with good and  
honest works.

The devil tempt-  
eth the idle man.  
Idleness is the  
mistress of much  
wickedness.

[<sup>1</sup> steppe ?]

"Wherefore,"  
says St Jerome,  
"let the devil al-  
ways find thee  
employed."

Sodom fell into  
sin through pride,  
idleness, and  
plenty.

of kinges. þet amon þet wes dauþ is zone : huanne he hild his zoster / on : to one / priueliche ine his chombre / he hise uorlay. Josepes lheuedy þo hy uand alone him / hi wolde do him zenezi mid hire. ac he him uledde / ase wys / and hise uorlet. þeruore zayþ zainte paul. beuly fornicacion. þet is to zigge / þe encheysons þet moze lede to zenne of lecherie. Vor me ne may naȝt betere ouercome zenne of lecherie / ne loki chasteté : þanne to by-uly þe encheysones of zenne. þeruore þe angle zede to lot / þet he ssolde guo out of þe cité of sodomme / and alle þe boundes. Vor hit ne is naȝt ynoȝ to lete þe kueade uelazrede ne þe zenne : bote he ne lete þe markes of zenne. þet is to zigge : þe encheisons of zenne. Me couþe zigge. zuo longe geþ þet pot to þe wetere : þet hit comþ to-broke hom. and zuo long ulizþ þe ulindre aboute þe candle : þet hi bernþ. Alsuo me may zuo moche zeche þe enchesouns of zenne / þet me ualþ. þanne huo þet wyle him loki / uram berninge he ssel him wyþdraze.

þe xixte stape is / to by ine nyedes of guode workes and oneste. Vor þe uyend þet neure ne / slepþ / huanne he uint man ydel and sleawol guod uor to done / he him deþ ine his niedes / and deþ him stempe <sup>1</sup> liȝtliche in-to zenne. þanne þe writinge zayþ / þet idelnesse / þet is to zigge / sleuþe and onlosthede wel to done / is maystresse of moche quead. And þeruore zayþ zaynte paul. 'Ne yef naȝt' zayþ he 'stede to þe viende.' þet is to zigge : ne by naȝt ydel / þet þe uiend ne uinde stede þe uor to uondi. Vor he is ydel of guod workes : þet yefþ stede to þe zaule hire uor to uondi. þeruore zayþ saint gerome. 'Do alneway zome þinges of zome guode workes / zuo þet þe dyeuel þe uynde alneway workinde. uor huo þet is ydel / he him ne may naȝt longe hyalde þet he ne ualle in-to zenne.' þanne þe profete zayþ. uor þet wes þe zenne of sodome / þet prede. ydelnesse. and plenté. þet is to zigge / þet hi ethen / and uorzuolze /

and nazt ne dede. huer-by hy uillen in-to þe uoule  
 zenne þet nazt ne is to nemni. alsuo deþ moche uolc  
 þet lyeseþ hare time / and hine bezetteþ ine ydelnesse /  
 and ine to moche of metes an drinkes / and ine fole  
 pleþes. ine childhedes / ine liþthedes / ine zonges / ine  
 karoles / and ine tables / in ches / and ine oþre fole  
 gemenes. Ine zuyche liþthedes wasteþ hare time. and  
 þeruore hi ualleþ liþ[t]liche ine moche uoul zenne / and  
 ofte in-to þe pette of helle. þet is ate pricke of þe  
 dyape / huerof he <sup>1</sup> ne nimþ none hede.

Much folk lose  
 their time in idle-  
 ness, in meats,  
 drinks, foul plays,  
 childishness,  
 levity, songs,  
 carols, tables,  
 chess, and other  
 foul games,  
 and so fall into  
 sin.

[<sup>1</sup> M.]

þe zeuende stape is guode benes to god / þet moche  
 is worþ to ouercome alle zenne / and nameliche zenne of  
 lecherie. þanne saynt ambroyse zayþ. 'holy bene is a  
 guod sseld / a-ye alle þe berninde gaulockes of þe  
 dyeule.' and ysidre zayþ. þet / þet his remedie aye alle  
 zenne. to him þet yernþ to holy benes / an haste  
 huanne þe vyend asayleþ þe herte. Vor wone to bidde :  
 aquenchþ alle þe asaylinges of zenne. Holy bene is wel  
 miþ[t]uol auoreyegod. uor hi is y-ssored / mid uour þinges  
 ase mid uour poss[t]es.

VII. Offer good  
 prayers to God.

Holy prayer is a  
 good shield  
 against lust.  
 It is powerful  
 before God, for it  
 is shored with  
 four things, as  
 with four posts.

þe uerste is rihte beleaue huer-of zayþ oure lhord ine  
 his spelle. 'In al þet þou acsest ine þine benes / haue  
 guode beleaue / and uest hope ine god : and þou sselþ  
 habbe / þet þou acsest.' Saint Jacob zayþ. þet me acsy  
 to god / ueste bileue / wyþ-oute drede. uor huo þet  
 dret : he is ase þe waze of þe ze / þet þe wynd let hider  
 and þider. And þeruore he þet geþ ʒerninde / and  
 talyinde / ne þengþ nazt aye god. þe oþer þing þet  
 ssel by ine bene is hope uor to habbe þet me byt.  
 Huer-of þe sauter zayþ. haue guode hope ine god / and  
 he þe wile do þet þou him acsest. And þeruore zede he  
 ine ane oþre stede. 'Lord haue merci of me : uor min  
 herte hopeþ ine þe.' Grat hope ous yefþ him uor to  
 bidde / zuo þet he ne zayde nazt / ine behotingge / þo  
 he zede ine þe godspelle. 'huo þet acseþ : he nimþ. and  
 huo þet zekþ : he viut. and huo þet clepeþ : god him

1. The first is  
 true belief.  
 Have a good  
 faith and hope,  
 and thy prayers  
 shall be answered.

He who is with-  
 out faith is as the  
 wave of the sea,  
 driven by the  
 wind.

[Fol. 65. a.]

2. Have good  
 hope to have what  
 thou askest for.

Ask wisely, diligently, and perseveringly,

and God shall hear in haste thy prayers.

Some ask more than is proper for them, as did the apostles John and James,

who were reproved by our Lord for their presumption.

Let no man be overweening like the Pharisees,

[1 *fariseu* ?]

but let him pray meekly before God.

Take heed to the poor beggars, how they exhibit their evils in order to excite pity.

So shall one show meekly before God his lacks and sins.

Other folk pray for temporal gifts,

but God will not give thee a pear or an apple as one doth to a child.

openep.' þet is to onderstonde / huo þet acseþ / wysliche. huo þet zecþ / diligentliche. and huo þe[t] clepeþ / bleuindeliche. Huanne þise þri þinges byeþ ine hire skele. wyt. diligence. and perseuerance : god ham y-herþ an haste. wyt : þet þou acsi wisliche. Moche uolk acseþ / þet ne byeþ naȝt y-herd / uor hi makeþ kueadliche hire acsinge. Huerof saint Jacob zayþ to þan þet ne wyteþ huet hi acseþ. 'þou acsest' he zayþ 'to god ofte / ac naȝt ne onderua[n]gst.' zome akseþ to heȝ þing / more þanne ham behoueþ / ase dede þe tuaye apostles saint Jon / and saint Jacob. þet acsede þet on of ham zete ane þe riȝthalf of oure lhorde ine his regne / and þe oþer ane his lefthalf. Hi ne acsede naȝt wisliche ac raþre hit þoȝte grat presumcion. And þeruore he ham ansurede oure lhord hardliche and ham zede. 'Ye ne wyteþ huet ye acseþ.' þanne huo þet wile wysliche bidde god / yef he him lokeþ uram presumpcion / oþer þet he ne wene greате þinges of him-zelue ase dede þe farisen<sup>1</sup> þet yalp ine his benes / and onworþede þane pubblycan. Ac mildeliche me ssel to god bidde / and him-zelue deme beuore god þet yziȝþ þe herten of þe uolke. and wot hare eueles / and hire lacks / and wot huet ham is nyed / betere þanne ham-zelue conne. Nim hede to þe poure truons / hou hi sseweþ hire eueles / and hare defautes / uor to maki þet uolk / to habbe þe more reuþe of ham. Alsuo me ssel do to-uore god / mildeliche ssewy his lacks / and his zennes þere recordy / uor to habbe grace and uoryeuenesse. þe oþre byþ þet ne conne acsi bote þinges libbinde and little / ase byeþ þe guodes of time. God þe wyle wel gratter þinges yeue. He nele þe yeue pere / ne eppel / ase me deþ ane childe. ac greате þinges he wile þet þou him acsi. þinges þet þe by profitable / to helpe of zaule / ase his grace and his blisse. Vor huo þet acseþ to god riches / worþssipes / heȝnesses / oþer dyeaþ of his yuon : he zent to gode uoule benes. and þeruore he ne



hierþ his naȝt. þeruore zayþ zaint austin. 'Ne onderstand naȝt' he zayþ 'of god uor greate þinges / þe guodes þet he yefþ / alsuo wel to þe kueade / ase to þe guode.' he wyle zigge. me ne ssel naȝt hyealde uor greate þinges / þe guodes pasinde þet god yefþ / alsuo and more yet to þe kueade : þanne to þe guode / and þeruore his yefþ god to þe wyckede : þet þe guode lierni to onworþi þet he yefþ to þe kueade / ase zayþ zaynt austin. 'Huanne þou bist þanne god' / zayþ saynt ambroyse / 'acseþ grat þing / þet byeþ þo þet euremo ilesteþ wyþ-outende / naȝt þe þinges pasinde. Vor þe ilke bene ne comþ naȝt to gode.' þeruore ous tekþ oure guode mayster Iesu crist / uo[r] to acsi wysliche. and ous sseþþ oure acsinge þo he zede. 'Yef þou acsest eni þing to mine uader / ine mine name : he hit þe wile yeue.' Yef he hit acseþ mid þe name of Iesu crist / þet acseþ þet behoueþ<sup>1</sup> to helpe of zaule. Vor Iesu / is asemoche worþ : ase helpe. And huet þing ssolle we þanne acsi : he ous tekþ ine his spelle þo he zede. 'Verst ocseþ godes riche / and his riȝtuolnesse. and alle þise timliche þinges : þou sselt habbe to auontage.' Vor ase me can zigge / 'to þe meste niede : me ssel alneway yerne.' We habbeþ niede of tuo þing. of gostliche guodes / and of timliche guodes. Ac wel more nyede we habbeþ of gostliche guodes. and þeruore we ssolle his uerst and principallliche bidde. and god his wile ous yeue / and ous wile do auontage of þe opre guodes / þet byeþ þe timliche guodes. We ne ssolle naȝt maki of þe opre [seconde] guodes principals / ase doþ þe couaytouse / þet ne zecheþ oper lif / bote þet / þet ham faileþ / and ham ascapeþ wille hi nolle hi. Ac þe riche of heuene is þet lif eurelestinde : we ssolle bidde be ofseruings of guode workes. And þet is þet god zayþ. 'biddeþ uerst godes riche / and his riȝtuolnesse.' þet is / do guode workes / huerby me may come to þo riche þet neure ne ssel faili. an huo þus hit bit : god deþ him

He desires us to ask what is profitable to the soul. Temporal gifts are bestowed upon the evil as well as upon the good,

wherefore the good should not set great store by them.

[Fol. 65. b.]

We must ask all things in the name of Jesus.

Jesus signifies help.  
[1 MS. *bohoueþ*]

"Seek first," says Christ, "God's kingdom and his righteousness," &c.

We should yearn for the greatest gift,

for we have more need of spiritual than of temporal gifts.

Wherefore let us pray for life everlasting,

and power to do good works, whereby one may come to God's kingdom.

The covetous men  
of this world are  
never satisfied.

auontage of þe timliche guodes. uor he hise him yefþ  
to his wone ynozliche. uor naȝt ne lackeþ to ham þet  
louieþ god / and dredeþ / ase zayþ þe writinge. Ac þe  
couaytouse of þe wordle : þe more þet hi habbeþ / þe  
lesse hi habbeþ. huo þet mest heþ of mayné / and mest  
him faileþ<sup>1</sup> of mete. and þet mest heþ hors : mest him  
fayleþ gromes and stablen. And sain[te] Ierome zayþ.  
þet 'to þe wreche fayleþ : þet he heþ / and þet he neþ.'

Nou þenche þanne huanne þou woldest bidde god  
and acsi wisliche / and diligentliche / þet is ententif-  
liche / and perseuerantliche : and he þe wille y[e]ue :  
þet þe hest niede to þi profit / an to helpe to þine  
zaule.

3. Let there be  
devotion of heart  
in thy prayer.

Say thy prayer in  
thine heart,

and put out all  
fleshy and foul  
thoughts.

We pray truly  
when we think of  
nought else.

What good is it  
to move the lips,  
while the heart is  
dumb ?

The voice of  
prayer is but  
chaff and bran.  
The devotion of  
the heart is the  
corn and flour of  
wheat.

þe þridde þing þet ssel by ine bene : is deuocion of  
herte / þet is to arere þe herte to god / wyþ-oute þoȝte  
ine oþre stede. þanne oure lhord zayþ / 'huanne þou  
sselt bidde god / be-tuene þine tep.' þet is to zigge / ine  
þine herte. ssete þe dore ope þe. þet is to zigge : do out  
alle þoȝtes ulessliche / uoule / and wordleliche / and  
zuo bide þine uader of heuene ine halke. Saynt  
ciprian þous zayþ. þet alle þoȝtes ulessliche and  
wordleliche me ssel diȝte uram þe herte / þet wyle god  
bidde. zuo þet his herte ne þenche to oþre þinge : bote  
to þet he ssel bidde. 'hou' zayþ 'he / wenst þou / þet  
god þe y-here / huanne þou ne hierst nat þi zelue?'  
And ysidre zayþ. 'þanne / we biddeþ zopliche / huanne  
we þencheþ nawerelles.' And saint augustin zayþ.  
'Huet is hit worþ to sterie and to beate al day þe  
lippen / huanne þe herte is al domb?' zuyche difference  
ase þer is be-tuene þe cheue and þe corn / be-tuene  
bren and flour of huete / betuene þe uelle and þe beste :  
zuyche difference is betune þe rearde of þe bene / and  
þe deuocioun of þe herte. God ne is naȝt goth<sup>2</sup> to uede  
mid leaues. alsuo þe bene þet is y-wriȝe ine leaues of  
wordes / wyþ-oute deuocion of herte / ne likeþ naȝt to

<sup>1</sup> MS. *saileþ*

<sup>2</sup> *got ? = goat*

god / ac rapre him mis-payþ / and him<sup>1</sup> went þet yeare /  
 þet he hit ne yhiere. uor he ne onderstant naȝt zuiche  
 speche. Huo þet bit god wyþ-oute deuocion of herte :  
 he speķþ to god patroyllart. ase þe ilke þet speķþ half  
 englis and half urenss. he speķþ to god mid mouþe :  
 ac þe herte speķþ oþre speche / huanne he þengþ  
 elleshuer. þanne hit þe þingþ þet zuych uolk / þet zuo  
 biddeþ god : him scornep. ase he þet wile scornj ane  
 dyaue : he waggeþ þe lippen onlepiliche and makeþ  
 semblont to spekene : and naȝt ne zayþ. To zuiche  
 uolke makeþ god þet dyaue eare. Ac þe bene þet  
 comp / of þe dyepnesse of þe herte : þo yherþ oure  
 lhord. Vor ase zayþ þet godspel. 'god is a gost. and  
 þeruore huo þet wile by yhiere of god : hit him behoueþ  
 þet he bidde ine goste / and in zoþe.' Dauip ous tekþ  
 to bidde god deuoutliche ine þe sautere / þo he zede.  
 'lhord mj bene bi ydiȝt beuore þe : ase þet stor.' þet  
 stor huanne hit is ope þe uere smelþ zuete. alsuo deþ  
 þe bene : huanne hi comp of bernide herte of þe loue  
 of god / smelþ wel zuete to-uore god. operlaker þe bene  
 ne comp naȝt beuore god / bote hi come of þe herte.  
 ase þe messenger þet none lettres ne brengþ / oper þet  
 ne is naȝt wel yknaue : ne comp naȝt liȝtliche touore  
 þe kinge. bene wyþ-oute deuocion / is messagier wyþ-  
 oute lettres / and wyþ-oute knowlechinge. huo þet  
 zuych messenger zent to cort : euele ha deþ his niedes.  
 Vor ase me zayþ communliche. huo þet fol zent : fol  
 abyȝt. Huo þet wyle þanne zoþliche bidde god : he  
 ssel to god grede mid dyepe herte / ase dede dauid þet  
 zede ine þe sautere. 'lhord god yhyer mine bene and  
 mine rearde þet ich grede to þe / mid þe dyepnesse of  
 herte.' þe hete of loue : is þe gredinge of herte / þet  
 zayþ saynt augustin. þe ilke rearde and þe ilke gred-  
 inge / him likeþ. naȝt rearde uor to telle tales. Saint  
 gregorie zaiþ. þet zoþliche bidde god : is biter zobb-  
 inge of uorþenchinge. þet is to zigge / of zorþe / and of

[1 MS. *Men*]

[Fol. 66. a.]

He who prays  
 without devotion,  
 addresses God as  
 one that speaketh  
 half English and  
 half French.

Such folk scorn  
 God as one  
 mocks a deaf  
 man.  
 To such God  
 turneth the deaf  
 ear.

God is a spirit,  
 and must be  
 prayed to in the  
 spirit.

Prayer of a fer-  
 vent heart is  
 like the incense  
 on the fire.

Prayer without  
 devotion is a mes-  
 senger without  
 letters of recom-  
 mendation.

Prayer to God  
 with a deep  
 heart.

Prayer consists  
 of bitter out-  
 pourings of the  
 spirit,

- and not of smooth words, repentonce of herte / keste to god. nazt wordes afaited and y-sliked ueleuold. Zuych gredinge cachep þe þyeues / þet byeþ þe dyeulen þet ous wayteþ ous to robbi. and þeruore ssolle we ofte grede to god / þet he ous loki uram þo þieues. Alsuo ssolle we strangliche grede to god / þet he ous loki uram þo þyeues. and uram þe uer of couaytise / and of lecherie / þet he ous yeue þet weter of tyeares uor to quenche zuich uer / þet hit ne berne oure herten. Alsuo ssolle we grede aye þe foles of euele þenchinges / þet ouerguop ofte þe herte. þet þe herte ne spille be grauntinge. þeruore gredde dauip to god ine þe sauter. þet zede. lhord / y-wyte me uram þe peril of weteris / þet is niez y-guo in-to mine herte. And þe deciples of oure lhorde þo hi yzezen þe tempeste of þe dyape ope ham gredden. 'Sire / y-wyte ous / uor we spilleþ.'
- We should pray God to preserve us from  
1. the thieves of hell,  
2. covetousness,  
3. evil thoughts.
- Vor þo þri þinges þet ich habbe hier y-zed / me ssel ofte grede to god / þet he ous wytie uram þise þri perils / of þe þyeues of helle / uram þe uere of couaytise. of foles and of kueade þoztes / and uram uond[n]gge.
- Nou ssel þou conne / þet ine eche time / and ine eche stede : miȝt þou bidde to god. ac specialliche and more deuouteliche me ssel him bidde at cherche / þane zunday / and ine festes þet bieþ iset god uor to bydde. herie / and worþssipie. and þeruore me let of bodiliche workes of þe woke / uor betere to onderstonde to bidde god. serui / herie / and worssipie. þer byeþ tuaye manere benes / on þenchinde ine herte / þet me may oueral bidde. an oþer ine speche of mouþe. þet me ssel bidde ine oneste stedes / nazt ine longaynes ase doþ þe ypocrites / þet ham sseaweþ wy[þ]-oute / and nazt wiþ-ine. and alsuo þer bieþ oþre þet gredeþ hare benes zuo lhoude þet þo þet byeþ y-hende / byeþ desstorbed of hare deuocion be ham / and þenchep zuych ich am. And þeruore to zuichen zayþ god.
- Such prayer drives away the thieves, that is, the devils.
- God gave the water of tears to quench the fire (lust) of our hearts.
- The peril of sin is like the peril of waters,  
and the tempest of death.
- Pray specially to God on Sunday in church.
- [Fol. 66. b.]
- We forsake the works of the week in order to serve God better on that day.  
Some pray to be seen of men.
- and others pray so loud as to disturb those near them.

Vorzoþe ich zigge to yow : ye habep onderuonge youre mede. Yef god het / zuo straytlic[h]e loki þane zeterday / ine þe yealde laze / þet he made. ane man / to stene / to-uore al þe uolke / uor þet he hedde y-gadered / a lite wode / þane zeterdey. huet ssel he do / of þan / þet doþ / greate zennes / þane zonday / and ine festes / and wastep þane time in ydelnesse / and ine folies. and worse doþ ine festes : þanne in opre dazes. Vorzoþe hi ssolle by more y-pined / and more y-damned ine þe opre wordle : þanne geus / þet breken hare zeterday. Vor þe zonday is more holy : þanne þe zeterday.

If a man was stoned for gathering wood on the Saturday,

what shall be done to him who commits great sins on the Sunday ?

For the Sunday is more holy than the Saturday.

Also byep þe festes principals / þet byep yzet ine holy cherche / uor god to bidde / and þonki / serui / herie / and worþssipie. of þe greate guodnesses þet he þe heþ y-do / ase holy cherche recorderþ. Ine zuyche festes ase at cristesmesse / his beringe / hou he wes y-bore / of þe mayde. At yestre / his oparizinge / hou he aros uram dyape / to liue. Ate assencion / hou ha steaz to heuene / ine zizþe / of alle his apostles. At lokes / hou he zente þane holy gost : ope his apostles.

The great festivals are set apart for worshipping God.

Christmas reminds us of Christ's birth, Easter of his uprising, Ascension of his going into heaven, Whitsuntide of the descent of the Holy Ghost.

Alsuo þer byep yzet þe festes of halzen / ine holy cherche / uor to worþssipie / an uor to serui god / and herie / and his halzen / of þe miracles þet he dede uor ham. uor to uestni oure beleaue. And þeruore / we ssolle þe festes of halzen loki / and bidde / þet hi ous helpe auoreye oure lhord Iesu crist / þet zuo moche his worssipeþ / ine heuene / and ine erþe. þanne zenezep he wel kueadliche / þet ne lokep þe festes. Vor he dep aye godes heste. and of holy cherche.

There are the feasts of saints, which must be observed.

Let us pray that they help us before God.

Ac zome mizte zigge. 'lyeue sire / me ne may nazt alneway bidde god / ne by at cherche. huet kuead is hit / yef ich guo playe. and solaci. þer-huile þet ich me solaci / an playe : iche ne þenche none manne kuead.' To þan ich wille ansuerie liztliche. uor al þane time / þet þou bevest in fole gemenes / in ydelnesse /

Some might say, "One cannot always be praying, nor be in church."

All time not given to God is lost time.

He loseth a great thing that loseth his time,

for he loseth the good that he might do in that time,

[Fol. 67. a.]

Be occupied in good works, for time is short, and we know not when we shall die.

Another may say, "If all days are to be mass days and holy, how then should we sow, reap, mow, &c.?"

The answer I leave to those better able to answer it than I.

When at church a man should remember that the place is holy.

It is a house of prayer.

and ine nides / þet ne byeþ naȝt i-diȝt to god : þou his lyest. Vor þou sselȝ ywyte / þet al þane time / þet þou ne þengst naȝt a god : þou hise sselȝ rekeni uor naȝt. þet zayþ an halȝen. þet is to onderstonde / huanne þou ne þengst / bote to ydelnesse of þinge / þet ne is ydiȝt / ine none maner to god. And uorzoþe he liest grat þing / þet liest his time / zuo zayþ senekes. uor he lyest þe guodes þet he ssolde do / ine zuo moche time / ase he lyest ine þe playes / and ine ydelnesse. and þet ne is naȝt wyþ-oute zenne / to liese þane time / in queade wones. Vor god wile acsi rekeninge / ate daye of dome. þis zayþ saint anselm. And þeruore me ssel alneway wel do / and wel bezette þane time / ine guode workes / ase moche / ase me may / þer-huile þet he leueþ. uor þe time is ssort / ase zayþ þe writinge. ne non ne wot / hou longe he hit ssel habbe. uor non ne wot / huanne he ssel sterue / ne huanne he ssel paci.

An oþer may zigge. 'Yef hit were suo / þet alle dazes ine þe yeare were messedazes / and y-hote hyealde be holy cherche. hu o þanne ssolde eryl / and zawe. ripe / and mawe. and oþre erþliche workes to done / huer-by men ssolle libbe?' þerne ansuere ich lete to ham : þet betere conne ansuerie / þanne ich. Huo þet wyle þanne loki þe festes / ase he ssel : he him ssel loki to done þing / þet to gode ne is naȝt likinde / ne to his halȝen. and wel to bezette þane time / in god to bydde / herie / and þonki of his guode. y-here his sermons / and onderstonde to alle guode workes. Alsuo / huanne at cherche / man him ssel habbe / wel oneste / and do worþssipe / an reuerence / to god. and to his halȝen / uor þe stede is holy / and is y-zet / to bidde god. naȝt uor to iangli / uor to lhezze / ne uorto truffly. þanne oure sire zayþ. 'Min hous / is hous of bene.' and þeruore me ne ssel oþer þing do / ne zigge : bote þet huoruore hit is y-zet. þis zayþ saynt austin. þe ilke þet ssel come to-uore þe kinge ine his chombre / uor zome

grace to bidde / he him loki wel to zigge þing / þet  
 naȝt ne liki þe kinge. Wel more he him ssel loki / þe  
 ilke þet comþ to cherche / þet is godes chombre / and  
 godes hous / to done / and to zigge / to-uore god / and  
 to-uore his angles / þing þet him ne liki. God nele  
 naȝt þet me maki his hous marcat / ne boþe / huerout  
 he wreke / þo þe zyalde / and boȝte / ine þe temple. uor  
 he nele / þet me maki uorewerdes / ne noyses / ne  
 nyedes seculeres / þerinne. ac raþre wile / þet me on-  
 derstonde / to bidde god deuouteliche / and him herie /  
 and þonki of al his guode. þer me ssel wyþ-clepie his  
 herte to him / and do al out / alle seculere niedes.  
 yemere þoȝtes. and þenche an his sseppere / and ane  
 his guode guodnesses þet god him heþ y-do. and him  
 deþ communliche. recordi his zennes / and his lackes /  
 and him-zelue mildi / to-uore god / and bidde uoryeue-  
 nesse / and grace / him to loki uram zenne. and  
 bleuinge ine guode liue / al to þe ende. þere ssolle þe  
 greate lhordes / and þe greate lheuedyes uoryete hare  
 blisse / hare miȝte. hare dingneté. and hare heȝnesse.  
 and þenche þet hi byeþ beuore hare demere / þet ssel  
 his zette to skele / of þe guodes þet he ham het y-do.  
 of þe dingneté / huer he his heþ y-zet. hou hi hit  
 habbeþ y-used. and ham ssel yelde be hare ofgoinge.  
 þeruore hi ssollen þer / ham moche mildi to god / naȝt  
 glorifie hare heȝnesse / ne of hare uayre diȝtinge / ne of  
 hare uayre robes / to þe uorbysne of kinge dauþ / þet  
 hedde uoryete his dingneté / þo he bed god / and on-  
 worþede him-zelue / touore him. 'Ich am' he zede 'a lite  
 worm / and no man.' and ine þet / he bekneu / his  
 þolemოდnesse. his pourehede / and his uoulhede. Vor  
 ase þe worm is uoul / and lite / þing onworþ / and wext  
 al naked / of þe erþe / al-suo is man / uoul þing of  
 him-zelue. uor huanne he yede / in-to þe exil of þise  
 wordle : naȝt he ne broȝte : ne naȝt ne ssel bere away.  
 al naked he com : and al naked he ssel guo. þanne

It is God's cham-  
 ber and God's  
 house, and we  
 should say before  
 Him only what  
 is pleasing to  
 Him.

Wherefore pray  
 devoutly, and  
 thank God for  
 all His gifts to  
 thee,

and think of His  
 goodness to thee.

Pray for forgive-  
 ness, and for  
 grace to live  
 holily.

In church great  
 lords and ladies  
 should lay aside  
 their dignity,

and, like David,  
 humble them-  
 selves before  
 God.

Man is like a  
 worm,

naked and worth-  
 less,

[Fol. 67. b.]

filth, a sack full  
of dung, and  
meat for worms.

Great ladies  
should take pat-  
tern by Queen  
Hester,

and should leave  
their fine robes  
at home.

God is disgusted  
with those who  
rejoice in these  
things, and desire  
to please fools.

God is pleased  
with a mild  
heart and a pure  
conscience.

Women should  
come to church  
with clean cloth-  
ing and not  
dressed above  
their station.

They should be  
meek and shame-  
faced.

They should not  
be too busy about  
decking their  
heads with gold  
and silver,  
for at church

saint bernard zayþ. 'huet is man / bote uelþe / and a  
zech uol of donge / wermene mete?' He is wel uoul an  
stinkinde zed ine þe byetinge.<sup>1</sup> a zech uol of donge ine  
his liue. mete to wermes / ine his dyape. Alsuo þe  
greate<sup>2</sup> lheuedyes / þet comeþ zuo idiȝt mid gold / mid  
zeluer / mid stones of pris / and mid robes of grat cost /  
to cherche be-uore god / hy ssolden nime uorbisne of  
þe quen hester / þet dede of hire coustouse robes / and  
hire oþre agrayþinges / þanne hi com to cherche / to  
bidde god / and hire to loȝy / and bekneu hare poure-  
hede to-uore god / and zayde to god. 'Ihord þou wost  
þet ich hatie þe toknen of prede / and þe blisse of  
agrayþinges / and of ioȝaus / þet me behoueþ do / ope  
mine heauede ine grat wlatiynge.' Vorzoþe / and zuo  
heþ god grat wlatiynge / to ham / þet ine þise þinges  
habbeþ blisse / and ham agrayþeþ / ham uor to ssewy /  
and to paye þe foles. God ne heþ naȝt to done mid  
zuyche payinges / ine his cherche. ac of milde herte /  
and of clene inwyȝt. Zainte pael tekþ riȝt wel / hou  
þe guode wyfmen / ham ssolle agrayþi / huazne hi  
comeþ to cherche / to bidde god. He zayþ þet hi ssolle  
habbe clenliche cloþinge / wyþ-oute to moche. þet is to  
onderstonde : be þan þet þe wyfman is. Vor þet / þet  
is to moche ine one wyfman / ne is naȝt to moche ine  
anopre. More behoueþ to ane kuene / þanne behoueþ  
to ane borgayse / oþer to ane simple wyfman. Efter-  
ward he tekþ / huiche byeþ of simple zizþe. þet is to  
zigge / milde / and ssamueste / naȝt þe bolde / ne þe  
naȝt ssamueste / ase byeþ þe fole wyfmen / þet guoþ  
mid stondinde nhicke<sup>3</sup> / ase hert ine launde / and  
lokeþ azide / ase hors of grat cost. Efterward / he  
nele naȝt þet hi bi to bysi / of hare heaueden to agrayþi  
mid gold / and mid zeluer / and mid preciousse stones.  
And he wile yet eft / þet at cherche / þet hi habbe /

<sup>1</sup> For 'beyetinge.'

<sup>2</sup> MS. *gretate*.

<sup>3</sup> MS. reads *niheke*



hare heaueden 'y-wreȝe / zuo þet non ne bi ine kuede  
 þoȝtes uor ham. and þet hi ne yeue none enchesoun /  
 to þenche quead / to ham / þet hise ysyep. Ac hi  
 ssollen bi ydiȝt<sup>1</sup> ase he zayþ / ase guode wyfmen / þet  
 sseawep þe guodnesse of hare herten / be guode dedes /  
 and þeruore zayþ saynt Ambroyse. 'Huo þet wyle by  
 yherd ine his benes: he ssel do away uram him / alle  
 toknen of prede / and he ssel bouȝe to god / be zoþe  
 boȝsamnesse / uor to sterie god to merci.' Vor ase he  
 zayþ. 'prouduol cloþinge / ne wynþ naȝt of god. ac yefþ  
 encheisoun / euele to deme / of þan oþer of hire: þet hit  
 berþ.'

their heads should  
be covered.

[1 MS. *ydiȝt*]

He who desires  
his prayers to  
be heard, must  
put away all  
tokens of pride.

Nou ich þe habbe y-ssewed / þri þing / þet ssol by  
 ine bene. beleaue. hope. and deuocioun. Ac to þan þet  
 þe bene / by parfitliche licuol to gode / and worþi to  
 bi y-herd: hit behouep / þet uerþe þing. þet is þet him  
 behouep / tuo wyngen / þet hit bere touore god. Þise  
 tuo wyngen / byep: uestinge / and elmesse. þeruore /  
 þe angle zayde to tobye. þe bene is guod: huaune hi  
 heþ mid hire / elmesse / and uestinge. and wyþ-out  
 þise tuo þinges: bene ne may naȝt / vly to gode. ac  
 zenne amerþ and him wiþdraȝþ ayen. þeruore þou sselt  
 y-wyte / þet ine tuo maneres is bene amerd / ase zayþ  
 ysaye. Vor þet me ne let naȝt euele to done. And  
 þeruore / þet me nele uoryeue / his misdedes / ne his  
 euele ywyl. Vor alsuo ase þe smeryeles / ne is naȝt worþ /  
 to hele þe wonde / ne non oþer þing / þer-huile þet / þet  
 yzen is þerinne: alsuo hit ne is naȝt worþ / ne naȝt ne pro-  
 fiteþ þe bene / to him þet hit zayþ: þer huile þet he is /  
 ine dyadlich zenne. ne ase longe ase he heþ / quednesse  
 ine his herte. And þeruore zayþ þe profete. 'Arere we  
 oure herten / and oure honden to god / þet ophebbep  
 oure benes be guode workes.' And þe apostel tekþ /  
 þet me arere / clene honden ine bene. þe clene  
 honden / þet byep þe clene benen / þet byep y-do ine  
 clene inwyt. Vor God ne yherþ naȝt þe bene / þet

Two wings are  
needed to bear  
the prayer to  
God.

They are fasting  
and alms.  
Without these it  
will not fly to  
God.

[Fol. 68. a.]  
In prayer there  
must be no ill-  
will in the heart.

Therefore saith  
the prophet,  
"Raise we our  
hearts and our  
hands to God that  
upheaveth our  
prayers by good  
works."  
The clean hands  
are the clean  
prayers.

God will not  
listen to prayers  
from a filthy  
soul, that is, from  
those with bloody  
hands.  
They have bloody  
hands who ill-use  
the poor.

They eat bloody  
morsels, for  
which they shall  
pay hard scot  
in the other  
world.

He who will be  
heard, must not  
come before God  
empty-handed,

but must bear a  
present of good  
works.

We read in the  
gospel that the  
gate was shut  
against those  
maidens whose  
lamps were  
empty.  
God hears those  
that have their  
lamps full of  
oil,

that is, whose  
hearts are full of  
pity.

Prayer thus

comþ of inwyt uol of uelþe / and of zenne. þanne he  
zayþ be þe profete. ‘Huanne þe multepliest þine benes :  
ich nelle none y-here. uor þine honden byeþ al bloody.’  
Huo byeþ þo / þet habbeþ þe honden blodi : bote þo /  
þet be-uleaþ þe poure uolk / þet byeþ onder ham / and  
benimeþ ham hire guodes be strengþe? Hy habbeþ hare  
honden al uol of blode / of þe poure. uor hi benimeþ  
ham hare lyf / and hare sostinonce / be hare couaytise  
and be hire roberie. and makeþ þe greate to mochel-  
hedes / and eteþ þe blodi snoden. Huerof hi ssolle  
paye hard scot / ine þe oþre wordle / bote þe writinge  
ne lyeþe / þet zayþ. þet god wyle acsi / þet blod of þe  
poure : of hare honden. þanne hit behoueþ þet hi  
yelde : oþer þet hi hongi. Vor ase me zayþ : ‘oþer yelde :  
oþer hongi.’ And þeruore god ne yhyerþ naȝt zuich  
uolk / uor hi ne byeþ naȝt worþi. Huo þet wyle þanne  
by yherd : ne come naȝt beuore god / mid zuorde  
adraze / and mid blodi honden / ne ydel honden. þet is  
to zigge : in wyl to zenezi / ne mid lac of ontreuþe / ne  
ydel of guode workes. uor þus zayþ oure lhord ine his  
spelle. ‘þou ne sselst naȝt sseawy þe / beuore me : ydel-  
honded.’ þe ilke comþ to-uore god / mid ydele honden :  
þet comþ him to bidde / wyþ-oute makiyng of presont  
to god / of guode workes. uor ayens þan / ha sset his  
gate : þet him bit / and naȝt ne brengþ. Of þisen we  
habbeþ ane uorbisne / ine þe godspelle / þet zayþ. þet  
þe gate was y-sset / aye þe fole maydines / þet hedden  
hare lompen ydel. and god ham zede. ‘ich ne knawe you  
naȝt.’ þet is to zigge : ‘ich not huο ye byeþ.’ Vor god ne  
knaup bote þo : þet him trewliche seruþ / þet habbeþ  
hare lompen uol of oyle : ase hedden þe wyse maydenes.  
þet is to zigge : þet habbeþ hare herten uol of pite / and  
hit sseweþ be guode dedes. Zuich uolk he y-herþ / and  
to zuiche uolk he openeþ his gates / uor he onderuangþ /  
bleþeliche hare benes.

Nou ich zigge þanne / þet bene þet is yssored mid /

þise uour poss[t]es / ase ich habbe beuore yzed : ys wel  
 miztuol be-uore god. uor he ssel habbe lyztliche of him / al  
 þet he heþ niede / by hit to þe bodie / by hit to þe zaule /  
 ase-wynnesseþ þe writings. þanne saint Iacob zayþ. þet  
 mochel is worþ bene of guod man. uor hi is worþ uor to hele  
 þe zike / of bodie / and of zaule. Huerof him-zelf zede.  
 yef he is ine zenne : hit ssel him by uory[e]ue. þe  
 writinge zayþ. þet Moyses ouercom amalek / and al his  
 ost / naȝt be uizt : ac be his holy biddinges. uor ase  
 zayþ an holy man. more is worþ an halȝen / and may  
 biddinde : þane uele þousond of zenezeres : uiztinde.  
 þe bene of a guod man / openeþ þe heuene. hou ssolde  
 he / bote ouercome þe wyckede ine erþe. A guod ald wyf /  
 porchaceþ more of heuene / ine one-lepi oure biddinde :  
 þanne ssolde do / a þouzond knyȝtes / of þe londe in lang  
 time / be hare armes. And þeruore hit is guod / to zeche  
 þe benes of guode men. and specialliche of men of re-  
 ligion / þet byeþ to-gydere / god uor to serui / and uor  
 to bidde uor ham / þet doþ ham guod. Vor yef þe bene  
 of ane guode manne / is moche worþ be-uore god / ase  
 zayþ þe writinge : more is worþ / and may : þe bene /  
 of uele guode. Vor ase zayþ an halȝen. Hit ne may  
 naȝt by / þet þe bene of uele guode men : ne is y-herd.  
 þe benes of a couent / byeþ rapre yherd of þe abbote :  
 þanne þe bene of one moneke. alsuo yherþ god rapre þe  
 benes of þan þet byeþ to-gidere him uor to serui. þanne  
 he zayþ ine his spelle. 'yef tuo of ous / oneþ ham to-  
 gidere / me uor to bidde : Al þet hi biddeþ / mine  
 uader : [he] ham wile do.'

shored with  
 these four posts  
 is powerful before  
 God.

The prayer of a  
 good man is able  
 to heal the sick-  
 ness of soul and  
 body.

Moses overcame  
 Amalek by  
 prayer.

. [Fol. 68. b.]

The prayer of a  
 good man openeth  
 heauen.

Wherefore it is  
 good to seek the  
 prayers of good  
 men.

The prayers of  
 many are more  
 effective than the  
 prayers of one  
 man.

The prayers of a  
 convent to the  
 abbot are sooner  
 heard than the  
 prayer of one  
 monk.

#### þe ZEUE BOȝES / OF CHASTETÉ.

Nou ich habbe yzed þe zeue stapes / huer-by clifþ /  
 and wext / and profiteþ / þet trau of uirtue / and of  
 cha[s]teté. Nou behoueþ to zigge / of þe boȝes / of  
 þise trawe / þet byeþ zeuen. be þe zeue states / of þe  
 stapes of uolke / þet byeþ ine þise wordle.

The seven boughs  
 of chastity.

The seven  
 boughs of chastity,  
 are seven states  
 of men in this  
 world.

The first state is of those that are whole of body, and have well kept their maidenhood. In marriage one shall observe chastity of heart and of body. Children should have good guardians,

lest they be married by foolish companions.

Children should be chastened and taught while young to practise good manners.

Such form as the shoe takes at first it evermore keeps.

The other state is of them that have lost their chastity.

[1 So in MS.]

[Fol. 69. a.]

Even in this state chastity should be observed by having a fast purpose to abstain from sin, and the flesh

þe uerste stat / is of þan þet byeþ yhole of bodie / and habbeþ wel yloked hire maydenhod. Ac alneway / hi ne byeþ naȝt y-bounde þerto / þet hi ne bi ine mariage. Ine þet stat / me ssel loki chastete / þet is clenness of herte / and of bodie. þeruore þe children of riche men / ssolle habbe guode lokeres / and oneste / þet hi by be-zide ham / and þet hi bi diligent ham wel to teche / and loki uram zenne / and uram kueade uelaȝrede. Vor þe fole uelaȝredes / amerreþ ofte children. and hare te[c]hinge. þet kueade uolk / þe wordes of kueadnesse / of ribaudie / þe fole takinges / and inhoneste ine zenne of lecherie. and oþerhuil of þo lecherie / þet is aye kende. þerof anopre time we habbeþ yspeke ine þe chapitle of uices. an þeruore hit ne behoueþ naȝt to reherci. uor þe ilke kende ne is naȝt uayr. And þeruore me ssel þe children chasti / and wel teche / and bi bezide ham þerhuile þet hi byeþ yonge. And wonye his to hyealde þe guode techinges. Vor ase zayþ salomon. 'þet child lyerneþ ine his yeȝeþe : he hit wyle healde ine his elde.' And þe filozofe zayþ. 'Hit ne is naȝt lite þing / to wonie guod / oþer kuead / ine his yeȝeþe.' Vor ase me zayþ. 'Huo þet tekþ colte endaunture : hyalde hit wyle þerhuyle hit ilest.' Zuiche fourme ase þe sso takþ ate ginnyng : he halt eumor ine þet stat. þanne heþ chasteté nyede of guode lokinge. uor oþerlaker hy ssel zone by uorlore.

þe oþer stat is of ham þet bieþ naȝt clene of bodie / and habbeþ hare chasteté uorlore / and hare maydenhod / er þan hy weren euerte <sup>1</sup> ymarissed / ne y-bounde mid bende. huo may ham wyþnyme uorte bi y-marissed. and alneway hy byeþ y-ssriue and uorþenchinde of hare zennes. Ine þo stat me ssel loki chasteté. Vor huo þet is ine þet stat : he ssel habbe uest porpos / and wyl / þet neure mor ne ssel ayen yerne to þe zenne of his bodye. ac rapre he him ssel loki be his miȝte. wyþ-oute þet / þet he him mo e marissi yef he wyle. And huo

þet wyle ine þet stat loki his chasteté : hit behouep þet he defouly and chasti his uless be hardnesse of uestinges / and be penonces. þis is þe oþer boʒ of þise trawe.

should be rendered chaste by severity of fasting, and by penances.

þe bridde is of ham þet byep y-bounde be mariage. ine þo stat me ssel loki chastete / out-ynome þe dede of spoushod. Vor hi ssolle loki hare bodi þe on to þe oþre klenliche and treweliche / wyþ-oute do onriȝt : þe on to þe oþren. and þet acseþ þe laze of spoushod. þet þe on bere to þe oþren laze and trewþe of his bodie. Vor þerhuyle þet hy byep y-uestned to-gidere be spoushod þe on to þe oþre / hi byep o body / ase zayþ þe writinge. and þeruore ssel þe on louye þe oþren / ase him-zelue. Vor ase hi byep on body. hi ssolle by on herte be trewe-loue / ne nanmore ham to-dele / be herte ne be bodie þerhuile þet hi libbeþ. þeruore hi ssolle loki hare bodyes clene. and chastliche out-ynome þe dede of spoushod. and þeruore zayþ zay[n]te paul. þet þe wyues ssolle louie hare lhordes / and worssipie. and deuouteliche by chast and sobre. chaste to loki hare body uram oþren þanne of hare lhordes. sobre ine mete and ine drinke. uor to moche drinke / and to moche ethe : is grat aliztinge to þe uere of lecherie. Alsuo ssel þe man loki his body clenliche þet he ne yeue hit naȝt to oþre wyfmen / bote to his. Spoushod is a stat þet me ssel wel klenliche / and wel holylyche loki uor manie skeles. uor hit is a stat of greate autorité. uor god hit made ine paradis terestre ine þe stat of clennesse. erþan man hedde y-zeneȝed. And þeruore me ssel hit holyliche loki / uor þane skele þet god hit made / and uor þane stede huer hit wes ymad. Efterward / hit is a stat of greate digneté. uor god wolde by bore of wyfinan yspoused. þeruore þe mayde marie made of spoushod hire mentel : hueronder wolde by godes zone bi y-conceyued / and y-bore. Under þo mentle wes y-hole uram þe dyeule / þe priuite / and

The third state comprehends those bound by marriage. They should keep their bodies in purity and truth, the one towards the other. For man and wife being bound by marriage are one body,

wherefore they shall be of one heart by true love.

Wives shall love their lords, and be chaste and sober.

Chaste in their bodies and sober in meat and in drink.

The man shall not give his body to other women.

Marriage is a state of great authority, and was ordained in Paradise.

It is a state of great dignity.

For God was born of an espoused woman.

Under her mantle  
was the secret  
of the soul's help  
hidden from the  
devil.

It is a holy state,  
being one of the  
sacraments ;

so what was before  
deadly sin, be-  
came no sin in  
marriage.

He hath great  
merit who may  
do the deed of  
marriage without  
sin.

The deed of  
spousehood may  
be sinless first  
when one desires  
to beget children  
to serve God.

Secondly, when  
the one yieldeth  
to the other his  
debt when he  
asketh it.

[Fol. 69. b.]

The one hath a  
right in the  
body of the  
other.

Thirdly, when it  
is done to keep  
away lechery from  
his wife.

In this there is  
no sin, but rather  
merit.

þe red of oure scele / and of oure helþe. þeruore þanne  
me ssel hit worþssipie and clenliche loki. Efter þet me  
ssel hit loki holyliche / uor his holynesse.<sup>1</sup> uor hit is on of  
þe sacremens of holy cherche. and betokneþ þe spoushod  
þet is be-tuene holy cherche : and Iesu crist and betuene  
god / and þe zaule. þanne þet stat of spoushod is zuo  
holy and suo honeste : þet þe dede þet wes dyadlich zenne  
out of spoushod / is wyþ-oute zenne ine spoushod. and  
naz onlepliche wyþoute zenne : ac hit mai by to merite  
uor to wynne þet lif wyþ-oute ende. And þou sselst  
ywyte þet ine þri cas me may do þe dede of spoushod  
wyþ-oute zenne. and he mai habbe grat merite ase to þe  
zaule.

þe uerste cas is huanne me deþ þe ilke dede ine  
wylle uor to habbe child to serui god. uor ine zuiche  
onderstondinge wes uerst spoushod yzet. þe oper cas  
is : huanne þe on yelt to þe oþre his dette / þanne he  
hit akseþ. and þerto ssel sterie dom : þet yelt to echen  
his riȝt huanne he hit akseþ and bit be mouþe / oþer be  
tokne ase doþ þe wyfmen þet byeþ ssamuest zuich þing  
uor to acsi. þe ilke þet uorzakþ þane oþrene þet acseþ :  
zeneȝeþ.<sup>2</sup> uor he deþ him wrang of his oȝene þinge. uor  
þe on heþ riȝt ine þe bodie of þe oþre. Ac he þet acseþ  
þet he ssel : he deþ wel and ariȝt. huanne he hit deþ ine  
þo onderstondinge he ofserueþ auoreye gode. uor riȝt  
him diȝt þerto / and nazt lecherie. þe þridde cas is  
huanne me hit acseþ his wyue of þo dede / uor to loki  
hire uram zenne. nameliche huanne he yziȝþ þet hi is  
zuo ssamuest / þet hi nolde neuremo acsi hare lhorde of  
zuiche þinninge. and yleþþ þet hi ssolde ualle bleþeliche  
in-to zenne / oþer liȝtliche bote yef me hire ne acsede.  
Huo þet ine þo onderstondinge / yelt / oþer acseþ zuiche  
dette : he ne zeneȝ[eþ] nazt / ac rapre ofserueþ auoreye  
god. uor pite him stereþ þet to done. Ine þise þri cas /  
ne is no zenne ine þe dede of spoushod.

<sup>1</sup> MS. *holynesse*

<sup>2</sup> MS. *zeneȝeȝ*

Ac ine oþre cas me may zenezi / oþer liztliche / oþer dyadliche. and specialliche ine þri cas. þe uerste is. huanne me ne zekþ ine zuich dede: bote þe lecherie and his lost. and ine þo cas me may zenezi / liztliche / and deadliche. Liz[t]liche / huanne þe lost ne paseþ naȝt þe markes / ne þe zetnesses of spoushod. þet is to zigge / huanne þe lost is zuo y-led mid scele / þet þe ilke þet is ine þet stat nolde naȝt þet þing do: bote ine his wyue. Ac huanne þe lecherie and þe lost is zuo *grat* ine his wyue þet scele is y-blent / and ase moche wolde do he ine hire: þaȝ hy nere naȝt his wyf: ine þet cas is þe ilke *zenne* dyadlich. uor zuich lecherie geþ ouer þe markes of spoushod. huerof god *him* wrepeþ ofte to zuiche uolke / and yefþ oþerhuil *grat* miȝte to þe dyeule ham uor to slea / ase me zayþ of saren<sup>1</sup> raguelis doȝter / þet wes yonge tobies wyf. þet hedde y-het zeue housboundes / þet alle were y-slaȝe of þe dyeule: þe uerste niȝt þet hi wolden ligge by hire. þeruore þe angel zayde to tobyen þet hise ssolde habbe to wyue. 'Ich þe wyle zigge' he zayde / 'ine huet uolc þe dyeuel heþ myȝte / ine þan þet doþ out god / zuo out of hare harten / and of hare þoȝtes. þet ne yeueþ ham naȝt / bote to hare lecherie to uoluelle / ase an hors deþ. oþer a mule.' and þeruore ham benimþ god oþerhuil hare frut / zuo þet hi ne moȝen habbe no child. Yet hi moȝe zenezi dyadliche ine anoþre manire. þet is to wytene / huanne þe on deþ aye kende / and oþerlaker þanne kende of man acseþ / ne laȝe of mariage acseþ / ne oueryernþ. zuich uolk zeneȝeþ more *gratliche* / þanne oþre beuore yzed. Ac þo þet in hare spoushod lokeþ þe drede of oure lhorde / and lokeþ klene hare spoushod ase hit is yset. zuych uolk payeþ god.

þe oþer cas huer me may zenezȝ be spoushod / is huanne man geþ to his wyue ine time þet he ne ssolde naȝt guo. þet is huanne hi is ine þe ziknesse þet wyfmen habbeþ *communliche*. zuo þet he his naȝt ne spareþ

On the other hand, one may sin in three cases. The first is when one seeketh only to satisfy lusts.

The sin is venial if it is temperate,

otherwise it is deadly.

With such sin God is exceedingly wrath.

[<sup>1</sup> *sareu* ?]

The devil hath power over those who give themselves up to their lusts,

as a horse or a mule.

Those that in marriage have the fear of our Lord, please God.

The other case of sin in "spousehood" is when a man goeth to his wife in a time that he should not go.

God hath forbid-  
den this improper  
fellowship,  
for in such state  
are oft begotten  
the crooked,  
blind, lepers,  
deaf, dumb, &c.

[Fol. 70. a.]

Also they shall  
abstain from the  
deed in holy  
times such, as in  
great and solemn  
feasts,

and in times of  
fasting appoint-  
ed by the church.

[2 like *bete* in MS.]

Also when the  
woman lieth in  
childbed, or is  
near her time.

Kings, earls, and  
barons, have at  
such times their  
chambers to them-  
selves,  
or they go to  
their castles,  
and therefore  
they have such  
fair children.

The elephant  
will not dwell  
with his wife  
while she is with  
child.

huanne he wot þet hi is in zuich stat. zenezep gratliche  
and uor þan þet god uorbyet / þet man ne habbe uelaz-  
rede mid his wyue. ine zuich stat / and uor þe peril of  
his children. Vor ase zayþ saint gregorie. ine zuych  
stat byep ofte beyete þe crokede / þe blynde / and þe  
mezels. þe dyaue / þe doumbe / þe ssornede<sup>1</sup> / þe scallede.  
and men and wyfmen þet habbeþ opere zyknesses in hare  
bodie þanne hi comeþ to manhod ase goutes / and beles.  
and opere ssrewede eueles. þeruore þe wifman ssel wel  
zigge to hire lhorde huanne hi ys ine zuych stat / þet he  
abyde. and hi alsuo abyde: þerhuile hi is ine þe ylke  
stat. Alsuo hi ssollen to-gidere spari uram þe dede of  
spoushod: ine holy times / ase ine greate festes and  
solemnnes / to yeue ham-zelue þe betere god uor to serui.  
Alsuo in times of uestinge of holy cherche hi ssolle abide  
mid þo dede. nazt uorþan þet hit by zenne zuych þing  
to done ine zuiche time. and ine zuiche onderstondinge  
me may hit do. Ac operhuil hit is þet me ssel abide /  
þet me moze hit do wyþ-oute zenne: uor betere<sup>2</sup> to habbe  
of god þet me him bit / ase zayþ saynt austin. Alsuo ine  
time þet þe wyfman lyþ a chi[l]dbedde / oper nye; uor  
to childi. he ssel him loki uram þe dede of spoushod /  
uor onestete / and uor peril þet miȝte by. þeruore þise  
kinges / erles / barouns / and opere lhordes habbeþ hare  
chambren be ham-zelue uram hare wyues ine zuiche  
time. oper hi wendeþ to yzy hare kasteles / oper hare  
opre stedes. and þeruore hi habbeþ zuo uayre children  
and zuo cliene<sup>3</sup> of bodye. Me uint ine þe boc þet speķþ  
of kende of bestes. þet þe elifans nele nazt wonye mid  
his wyue: þerhuyle þet hi is mid childe. and man be  
scele ssel bi more antempred þanne a best. and þeruore he  
ssel more him-zelue ine þo stat þolye / and ine þo time.  
Ac alnewey / ich ne zigge nazt þet yef he deþ þe dede  
of spoushod ine þo time be guode cause / and ine guode  
onderstondinge / huerof god is demere yef hit is zenne.

<sup>1</sup> Looks like *ssorned* in MS.

<sup>3</sup> MS. *chene*



þe þridde cas is / huerine me may kneadliche zenezi  
 ine his spoushod : is. ine holy stede. uor ine holy stedes  
 ase ine cherchen þet byeþ apropred uor god to bidde and  
 hym seruy. me ne ssel naȝt do þe dede of spoushod uor  
 worþssipe of þe stede. And huo þet ine zuyche stede  
 ne lokeþ him naȝt þo dede uor to do : he zenezeþ uor þe  
 scele of þe stede þet godes uless and his blod byeþ  
 y-sacred inne. uor zuich þing mai by zenne in one stede /  
 and ine one time : þet ne is no zenne ine oþre. þe<sup>1</sup> uerþe  
 stat is of ham þet habbeþ yby ine spoushod : ac dyap  
 heþ to-deld þe on uram þe oþere. And þe ilke þet is  
 ybleued ine lyue he ssel him loki chastliche ase longe  
 ase he is ine þe stat of wodewehod. þet is a stat þet  
 zaynte paul prayzeþ moche / þet zayþ to wodewon. ‘huo  
 þet guod is : he him hyealde ine þet stat. and yef hit  
 him naȝt ne lykeþ : he him wyui. Vor betere and  
 more holy þing is to wyui : þanne him-zelue berne.’ þe  
 ilke bernþ / þet to zenne graunteþ. Vor he zet his  
 herte be wyllle and be wilninge to þe uere of lecherie.  
 Ac more hit were worþ him to wyui / þanne himzelue  
 of zuiche uere uorberne. and þet is to onderstonde of  
 ham þet byeþ ine þe stat of simple wodewehod. naȝt of  
 þan þet byeþ ine þet stat y-bounde be heste þet ne moȝe  
 naȝt ham spousy / wyþ-oute deadlich zenne / efter þe  
 beheste. Ac alneway yef þe beheste is simple / þet is  
 to zigge / huanne hi is do priueliche / and wyþ-oute /  
 solemneté. þaz hit by zuo þet ha zenezi dyadliche / þet  
 efter zuych ane beheste him spouseþ : alneway he may  
 bleue ine his spoushod / yef þer ne is non oþer destorb-  
 inge. Ac he ssel do penonce / uor þe beheste. Ac  
 huanne þe beheste is solemþne / ase be hand of prelat /  
 oþer be profession of religion. oþer be holy ordre / þet  
 me heþ onderuonge / ase sudyakne / oþer dyakne / oþer  
 prest. þanne þo<sup>2</sup> spoushod ne is naȝt. ac rapre hit be-  
 houeþ / to dele þo / þet ine zuiche manyre / comeþ to-  
 gidere / uor hi ne moȝe naȝt by soued ine zuych stat.

The third case is  
 when the deed is  
 done in holy  
 places,  
 that are set apart  
 for the service of  
 God.

[1 MS. þer]

Chastity shall  
 be observed in  
 widowhood.

It is better to  
 marry than to  
 burn.

He burneth that  
 consents to sin.

They who are  
 bound by vows  
 to remain widows  
 cannot marry  
 without deadly  
 sin.

[Fol. 70. b.]

If the behest is a  
 private one,  
 its violation  
 demands pen-  
 ance.

If the behest be  
 solemn, as by the  
 hand of a pre-  
 late,

[2 We may read  
 þe ȝ]  
 the sin is deadly,  
 and the marriage  
 must be dis-  
 solved.

The turtle dove  
teacheth us to  
keep the state of  
widowhood.

Three things  
belong to this  
state.

1. The fellowship  
of suspected per-  
sons should be  
avoided.

St Paul reproves  
young widows for  
being idle,

and fond of  
gossiping in  
the houses of  
others.

2. God should be  
devoutly served,

as one readeth  
of Anna, the  
good widow who  
served God in the  
temple day and  
night.

3. Sharpness of  
meats by which  
lust may be  
quenched.

The heart is  
drowned in the  
water of lusts of  
this world.

The clothing of  
widows should  
be humble.

They should  
imitate the ex-  
ample of Judith,

To loki þet stat of wodewehod / me ssel sterie þe uorbisne of þe turle. Vor ase zayþ þe boc / of kende of bestes. efter þet þe turle heþ ylore hare make : hi ne ssel neuremo / habbe uelazrede / mid oþren. ac alneway hi is one / and be-ulyzt / þe uelazrede of oþren.

þri þinges belongeþ moche / to ham þet byeþ ine þe stat / of wodewehod. þe uerste is him-zelue kepe / and priueliche bi ine his house. nazt uor to uolzþ þe uelazredes suspiciouses. þerof we habbeþ uorbisne of Iudit / þet wes wodewe / and hi wes a uayr wyfman / of huam me ret ine þe writinge. þet hi hild hare ine hare boure be-sset mid hare maydenes. Huerof zaynte pael wyþ-nimþ þe yonge wyfmen wodewen / þet were ydele / and bysye to guonne / an to comene / ganglinde / and to moche spekinde. ac bisset hy ssollen by ine hare house / and yeue ham guode workes to done / ase saynte paul tekþ.

þe oþer þing is / yeue ham to bidde god. and bleþeliche bi at cherche ine deuocion / and ine tyares / ase me ret ine þe godspelle of saint luc. þet þe ilke guode wodewe / þet hette anne / þet hy ne to-delde hire nazt / uram þe temple. and seruede god nigt / and day. ine benes and ine uestinges.

þe þridde þing is / ssarpnes of metes. Vor ase zayþ saint bernard. þys spilþ ine lostes. alsuo ase he spilþ ine þe wetere / þet zuo longe he may by þer onder : þet he lyst þet lif. Non ne may habbe his heaued. þet is his herte / longe ine þe wetere / of lostes of þise wordle / þet he ne ssel lyese þet lyf / þet is þe grace of þe holy gost. be huam þe zaule leueþ ine god. To þo stat belongeþ : ase loze cloþinge. nazt proud / ne bisiuol / to þe uorbisne of iudit. þet let hire uayre robes / and hare riche agrayþinges / þo hire lhord wes dyad. and nom cloþinge of wodewehod / onworþ / and loz / and more wes toene of weþinge / and of zorþe : þanne of goye. and of ydele blisse. þeruore þet hi ledde chasteté / and hi

hit wolde loki al hare lif. Hy hire ssredde mid þe here / and ueste eche daye. and hi wes uayr / and yong / riche / and wys / ac guodnesse of herte / and loue of chasteté : hit hire dede do. And þus ssel libbe : þet wyle loki chasteté ine þo stat. þis is þe uerþe boȝ of þise trawe.

who clothed herself in hair and fasted each day.

### þE VIFTE BOȝ OF CHASTETÉ.

þe uyfte boȝ of þe trawe of chastete : is maydenhod. and þet is þe uifte stat / of ham þet lokeþ / and habbeþ alneway lokinge / and byeþ alneway ine wylle / to loki al hare lyf / hare bodyes yholliche / wyþ-oute enye corrupcion / uor þe loue of god. þis stat is moche to alowe / uor his dingneté / uor his uayrhede / and uor his guodnesse. Vor his digneté : uor þet stat makeþ þane þet hit wellokeþ / anlyke to þe angles of heuene / ase ziggeþ þe halȝen. Ac þos moche habbeþ þe maydines more þanne þe angles. uor þe angles libbeþ wyþoute ulesse : ac þe maydines habbeþ ouercominge of hare ulesse. and hit is grat wonder þet hi lokeþ zuich ane fieblene castel / ase hare fyeble body / aye zuych ane strangne uend / ase is þe dyeuel of helle / þet alneway zeeþ ginnes / huerby he may nime þane castel uor to robbi þet tresor of maidenhod. þet is þet tresor / huerof oure lhord / spekeþ ine his spelle / þo he zede. þet 'þe kingriche of heuene / is anlycened / to þe tresor / þet is y-hed / ine þe uelde.' þet trezor y-hed ine þe uelde : is maydenhod y-hed ine bodie / þet is ase a ueld / þet me ssel eryl / mid penonce / and zawe mid guode workes. þet trezor is anlikned / to þe kingriche of heu[e]ne / uor þet lif of maydines / is anlykned to þe liue of heuene / þet is þet lyf of angles. Huer-of oure lhord zayþ ine his spelle. þet ine þe oprisinge / ne ssel by non spousynge / ase þer is hyer. ac hi ssollen by ase þe angles of heuene.

The fifth bough of chastity.

The fifth bough of the tree of chastity is maidenhood (single life).

[Fol. 71. a.]

This state is much to be praised for its dignity, beauty, and its goodness.

For its dignity—for those in this state are like to the angels.

The devil is always trying to take the castle for to steal the treasure of maidenhood.

Christ speaks of it as the treasure of the field.

The field is the body, which should be eared with penance and sown with good works.

Afterward þet stat is to praysy / uor his uayrhede. For its beauty—it

is the fairest  
state on earth.

Solomon associ-  
ates brightness  
with chastity.

Sinless  
chastity is fair  
and bright above  
other virtues.

[1 MS. *likende*]

Maidenhood is  
the white robe  
wherein a spot is  
sooner discovered  
than in any other  
cloth.

It should be pre-  
served from filth,  
blood, and fire.  
The filth is the  
covetousness of  
the world.

None may please  
God who seek  
to please the  
world, that is,  
God's foe.

[2 So in MS.]

One sign of  
pleasing the  
world is the  
decking of the  
body.

[Fol. 71. b.]

Fairness without  
is often gained  
by the loss of  
purity within.

uor þet is þe uariste stat þet is ine erþe / madenhod  
clenliche yloked. Huerof salomon zayþ ine his boc of  
wysdome. 'O.' zayþ he / 'huet is uayr chasteté / kenrede  
mid briȝtnesse.' he zet riȝt wel briȝtnesse mid chastete.  
uor þanne is uayr c[h]asteté / and maydenhod / huanne  
hi is briȝt be guode liue / and oneste. Ase þe briȝt-  
nesse of þe zonne makeþ þane uayre day : alsuo þe  
briȝtnesse of grace / and of guode liue : makeþ þe  
maydenhod uayr / and likinde<sup>1</sup> to god. Huerof saynt  
Ierome zayþ / þet mochel is uayr and briȝt / to-uore  
þe oþre uirtues / maydenhod. huanne hi is wyþoute  
lac / and wyþoute uelþe of zenne. Vor huo þet is yhol  
of bodie / and uoul ine herte : is ase þe berieles yhuited /  
þet is uayr wyþoute : and wyþ-inne uol of stench.  
Maydenhod is þe huite robe / huerinne þe spot is uouler  
and more yzyenne / þanne in anoþer cloþ. þet ssel by  
wel yloked uram þri spottes. uram hor. uram blod. an  
uram ver. þise þri spottes be-ueleþ moche þis huite  
cloþ. þe spot of hor : is þe couaytise of þe wordle / þet  
ne ssel naȝt by ine his herte / þeþ wyle queme god ine  
þe stat of maydenhod. uor non ne may y-queme god /  
and to his yuo / ase zayþ sainte gregorie. And þe ilke  
him sseweþ / þet he ne is naȝt godes vrend : þet wyle  
kueme þe wordle / þet is godes uend. þeruore saint  
Ion zayþ / þet 'huo þet wyle by urend to þe wordle : he  
ssel by uend to god.' and sainte paul zayþ. 'yef ich wylle  
queme to þe uolke of þe wordle : iche<sup>2</sup> ne ssel naȝ[t] by  
Iesu cristes seriont.'

O točne / þet me wyle kueme þe wordle is : þe  
agrayþinge aboute þet body. uor non ne wolde neure  
mor zeche / uairhede / ne bisihede of robes / ne of  
agrayþinge : bote yef he ne wende to by yzoȝe of þe  
uolke. Ac huo þet wile zeche zuich uayrhede wyþoute :  
he lyst þe uayrhede wyþ-inne / huer-by me kuemþ god.  
þeruore saynt bernard zayþ to ham þet zechiþ þe  
coustouse robes / and þe uayre agrayþinge uor to kueme

þe wordle / and ham uor to ssewy. 'þe doȝtren' he zayþ  
 'of babilonie / þet is of *confusion* / zechep hire blisse /  
 and hit ssel wende ham in-to *confuzion* / and to ssame  
 eurelestinde / bote yef hi ham ne wytie.' 'Hi ham  
 cloþþ' he zayþ / 'mid pourpre / and mid uayre robes /  
 and costuolle / and onder þe uayre robes / is ofte þet  
 inwytt / poure / and naked. And hi hise alizteþ wyþ-  
 oute / mid stones / and mid broches of gold / and of  
 zeluer. Ac hi byeþ ealde / and uoule / beuore god /  
 be kueade þeawes.' Ac saint bernard zayþ / and speþþ  
 of ham þet zuo ham sseweþ / ine wykkede onderstond-  
 inge / and doþ more þanne hare stat aceþþ. Ac al þe  
 blisse of þe kinges doȝter of blisse / ase zayþ dauip / is  
 wyþ-inne / ine holy inwytt / and ine uayre uirtues huer  
 þer ne is no couaytise / bote uor to kueme god. And  
 þos þe spot of þe hore : ne beueþ hit naȝt.

Purple clothes  
and rich robes  
often hide a poor  
soul.

All the joy of  
the king's  
daughter of bliss  
consists in a holy  
and undefiled  
mind.

And þos me ssel wytye in þet stat / uram þe spotte  
 of blod. þet is of þoȝtes / and of ulessliche wynninges.  
 Huerof saint Iorome zayþ. þet þe ilke maydenhod is  
 sacrefice and ofringe to Iesu crist : þet ne is naȝt be-  
 smetted ine herte mid kueade þoȝtes. ne ine ulesse : of  
 lecherie. ase himzelf zayþ. 'Naȝt ne is worþ maidenhod  
 of bodye : þer þet is uelþe of herte.' Ase þet frut ne is  
 naȝt guod / þaȝ hit by wel uayr wiþ-oute / huanne hit is  
 uorroted and wermethe.

The white robe  
should be free  
from blood,  
and from fleshly  
thoughts.

Maidenhood of  
body is worthless  
without purity of  
heart.

Afterward he ssel him loki ine þet stat uram þe  
 spotte þet comp of þe uere. þet uer þet zengþ and  
 bernþ ofte þe huyte robe of chastete / and of mayden-  
 hod : is bleþeliche zigge / oþer to lhestre wordes þet  
 moȝe sterie to zenne. Vor ase zayþ zaynte paul / and  
 eftzone we hit habbeþ aboue y-zed. 'þe kueade wordes :  
 amerreþ þe guode þeawes.' And þeruore zayþ senekes.  
 'loke þe uram uoule wordes þet ne byeþ naȝt honeste.'  
 Vor huo þet him y[e]fþ to uoule wordes hi ham ssolle naȝt  
 ssamie and afrounti / þet is te zigge / hi lyezeþ þe  
 ssame / and ualleþ þe liztlaker in-to zenne. and þeruore

The robe must  
be preserved from  
the spot of fire.

Bad words mar  
good manners,

they destroy  
modesty,

and burn or singe  
the soul.

Maidenhod is  
like the lily, fair  
and white.

St John the  
evangelist was  
the most beloved  
disciple of our  
Lord,  
[Fol. 72. a.]

because of his  
maidenhood.

Maidenhod well  
rooted in God's  
love,

is preserved from  
temptation.

The flower of  
maidenhood hath  
six leaves. -  
The first leaf is  
holiness and  
purity of body.  
[<sup>1</sup> *vyoute* in MS.]

The second leaf  
is purity of heart.

huo þet wyle loki clenliche þane huyte kertel of maden-  
hod : him behoueþ him loki uor to speke / oþer to  
y-hiere wordes zuyche / huerof he may him berne /  
oþer be-zenge. þe priué cat bezengþ ofte his scin / and  
zuo ne deþ naȝt þe wylde cat. Maydenhod amang þe  
oþre uirtues is anlikned to þe lylle þet is wel uayr and  
huyt. þeruore oure lhord zayþ ine þe writinge be  
salomonnes mouþe. 'My lemman is ase þe lylle amang  
þe þornes.' Oure lhordes lemman special is yloued /  
þet lokeþ maydenhod. Vor þet is a uirtue huerby zaule  
onderuangþ specialliche more loue / and þe fauour of  
oure lhorde Iesu crist. þanne saint Ion þe ewangelist  
þet wes mayde / wes amang þe apostles / þe meste  
belouede of oure lhorde. and him ssewede oure lhord þe  
meste tokne of louerede / ase hit sseweþ ine þe god-  
spelle. And zuo ha wes ycleped amang þe oþre  
decip[les] : þe deciple / þet Iesu crist mest louede. naȝt  
uorþan / þet he ne louede wel þe oþre / ac þane more  
specialliche uor þe maydenhod. þis lylle flour lokeþ his  
uayrþede amang þe þornes of uondi[n]gges of þe ulesse.  
Vor þet uless is ase a donghel / þet ne carkeþ asemoche  
ase is of him-zelue / bote þornes / and netlen. þet byeþ  
kucade meniynge / þet ofte prekieþ þane gost. Ac þe  
flour of maydenhod ne heþ hede of þo þornes. uor hi is  
wel y-roted ine godes loue / þet hire wereþ uram þe  
þornes of uondinge.

þis flour hit ssel habbe zix leues / and þry grayns  
of gold aboue wypinne. þe uerste lyaf is yholnesse /  
and clenness of bodye. þet is to zigge / þet þet body  
by y-hol / wyþ]-oute<sup>1</sup> uelþe of lecherie. Vor yef a mayde  
were uorlaye be strengþe / and a-ye wyl : hi ne ssolde  
naȝt þeruore lyese hare maydenhod / ne þe mede of  
hare maydenhod. þeruore sainte lucie zayde to þe  
tiront. 'Yef þou me beuelst aye mi wyl : my chasthede  
hit ssel by me y-dobbed / ase to þe coroune of blisse.'  
þet oþer lyaf is clenness of herte. Vor ase zayþ saint

Ierome. Naȝt ne is worþ to habbe maidenhod of  
 bodey : þet heþ wyl to by y-spoused. He speķþ of þan  
 þet habbeþ behote maidenhod. Vor huo þet heþ be-  
 hote maydenhod oþer chasteté to loki / he ssel loki his  
 herte chastliche / and clenliche. þe þridde lyeaf is  
 mildenesse. Vor maydenhod proud : ne quemþ noþing  
 god. And þeruore zayþ saint bernard. ‘Hit is wel uayr  
 þing : þet heþ mi[l]denesse mid maidenhod. and wel  
 stranglaker kuemþ to god þe ilke zaule to huam mil-  
 denesse yefþ los to maydenhod. and maydenhod /  
 uayreþ mildenesse.’ Ich dar wel zigge / þet wyþoute  
 mildenesse / þe maydenhod of marie / ne hedde neure  
 y-quemd to god. uor wyþoute madenhod / we moze by  
 y-borȝe : and naȝt wy-oute mildenes. þe uerþe lyeaf of  
 þe flour of lilye of maydenhod : is drede of god. Vor  
 þo þet byeþ zopliche maidines / hi were y-woned to bi  
 dreduol / and ssamuest. and hit nis no wonder : uor  
 hi bereþ a wel precious tresor ine a wel fyebble uet.  
 þanne þe mayde marie wes alneway by hire-selue / and  
 hedde greate drede / þo þe angel ssewede him to hire.  
 Ac þe drede of god / is þe tresoriere / þet / þet tresor  
 of madenhod lokeþ / þet þe dyeuel me may hit stele.  
 uor hi lokeþ þe gates of þe kastele : huer þet tresor is  
 be-sset. þe gates of þe kastele huer maydenhod is :  
 byeþ þe gates of þe herte. þe ilke gates lokeþ / þe  
 drede of oure lhorde / þet hi ne by opene to þe viende  
 be ydele bysyhede of zizþe / of hyerþe / and of speche /  
 oþer of guoinges ine uelaȝredes suspiciouses. uor bisi-  
 hede is specialliche to zzy / and to hyre þe ydelnesses  
 of þe wordle / hy byeþ ofte way to zenne of lecherie.  
 þanne me ret ine þe writinge / þet Iacobbes doȝter /  
 þo hi yede muzi uor bysihede uor to ysy þe wymen of  
 þe contraye huer þet hi wes. Hi wes y-rauissed of þe  
 princes zone of þe cite / and uorlaye. And þeruore  
 huo þet wyle loki maydenhod him behoueþ moche  
 wyþdraȝe his wyttes uor to zyenne ydele bisihede. And

The third leaf is  
meekness.

Without meek-  
ness the virginity  
of Mary would  
not have been  
pleasing to God.

The fourth leaf  
is the fear of  
God.

The fear of God  
is the treasurer  
of the treasury  
of virginity.

The gates of the  
treasury are the  
gates of the  
heart.

The fear of God  
locks these gates  
so that they are  
not open to the  
devil.

[Fol. 72. b.]

Who will pre-  
serve virginity  
must withdraw  
the wits from idle  
business.

The kingdom of heaven is likened to the ten maidens, whereof five were wise and the others foolish.

The five wise are those that control the five wits of the body.

The fifth leaf is "sharpness (austerity) of life,"

which is a strong hedge surrounding the garden of the heart.

The sixth leaf is constancy (steadfastness). St Austin saith, "Follow the lamb of meekness, that is, Jesus Christ."

Study perseverance, for it winneth the crown of heaven.

þet me deþ be holy drede of oure lhorde þet me dret alday to wreþi. þet is þet wyt of þe uif maydines huerof oure lhord Iesu crist speķþ ine his spelle þo he zede. þet þe kingriche of heuene is anlikned to þe ten madines. huerof þe vif were wyse. and þe oþre uif were foles. He clepeþ hier-ine þan of þe kingriche of heuene : holy cherche. þet is hier beneþe. huerinne byeþ guode / and kueade / of foles / and of wyse. þet byeþ lemes of holy cherche / by þe byleaue of cristen-dom. þe vif wyse betokneþ þo þet wel lokeþ / and ledeþ þe vif wyttes of þe bodie. huerof we habbeþ beuore yspeke. þe vif foles be-tokneþ þo : þet folliche his lokeþ.

þet vifte leaf is ssarpnesse of liue. Vor huo þet wyle wel loki his maydenhod : him behoueþ wel wysliche his uless ouercome / and do onderuot / be uestinges / be wakiinges / and be benes. Ssa[r]ppnesse of liue / is ase a strang heg uor to loki þane gardin of þe herte uram kuede bestes. þet byeþ þe viendes of helle / þet hy ne moze naȝt in. þet ne wylne[þ] naȝt bote stele : þet tresor of maydenhod. and þeruore ssel þet tresor by wel be-sset / and wel y-do op / þet hit ne by uorlore. uor huo þet hit lyst : neure ne ssel hit habbe ayen. nanmore þanne þe lompe huanne hi is to-broke / ne may by y-held.

þet zixte leaf is / bleuinge / þet is stedeuest wyl to loki þet me heþ behote to god. þanne saynt austin zayþ ine þe bok of maydenhod. and speķþ to maydines / and zayþ þus. Volȝeþ þet lamb of mildenesse / þet is Iesu crist / lokinde uestliche / þet þou hest behote to god. do hardiliche alsuo moche ase þe miȝt. þet þe guodnesse of maydenhod ne spille ine þe. uor þou ne miȝt do no þing huerby hit comp ayen : yef þou hit liest. ase we þe habbeþ y-zed uorbysne of þe lompe. And saint bernard þus zayþ. Stude þou to bleue. uor hi one / wynþ þe coroune of heuene.



þise zix leues beuore yzed uayreþ moche þe lylve of maydenhod. ac hit behouep þet þis flour habbe wyþ-inne þri cornes of gold. þet betokneþ þri maneres to louie god. Vor maydenhod wyþ-oute þe loue of god / is ase þe lompe wyþ-oute oyle. þanne þe fole maydenes uor þet hi ne uelden naȝt hare lompen mid þe oyle : weren bisset wyþ-oute uram þe bredale. And þe wyse maydines þet wel uelden hyre lompen of þe oyle : yeden in mid þe bredgome to þe bredale.

Virginity without the love of God is a lamp without oil.

þe þri maneres to louie god / þet byeþ be-tokned be þe þri cornes of þe lylve : saynt austin tekþ þo he zede þus. þou sselst louye god mid al þine onderstondinge wyþ-oute errour. mid ale þine wylle wyþ-oute wyþzigginge. and mid al þine beþenchinge wyþ-oute uoryetinge. Ine zuyche manyere is godes anlyche uolueld ine manne / by þe þri dingnetes þet bieþ ine þe zaule. þet is to wytene. onderstondinge. beþenchinge. and wyl. Huanne þise þri þinges byeþ wel ydiȝt to god ine þri maneres / ase zayþ saint austin / þanne byeþ þe þri cornes of þe lylve wel y-gelt mid þe golde of charité þet yefþ uayrhede / and guodhede to alle uirtues. uor wiþ-oute þo golde / no uirtue ne is be-uore god. Oþerlaker speķþ saynt bernard of þe maniere to louye god. And þus zayþ. ‘O. þu þet art cristen / lerne hou þou sselst louie god / þet is Iesu crist.’ Lierne him to louie / wysliche. zueteliche. stran[g]liche. and stedeuestliche. Wysliche : þet þou ne by y-stered be none prosperité. Strongliche : þet þou ne by ouercome / be none aduerseté. and þus is uayr þet flour of þe lylve of maydenhod / huanne hi is zuych / ase we habbeþ y-zed. And þet is þe oþer scele huer-by þe stat of madenhod / is moche to praysy / þet is uor his uayrhede.

The three grains of the lily teacheth how to love God, with the understanding, will, and thought.

In such manner is God's likeness fulfilled in man by these three properties of the soul.

[Fol. 73. a.]

St Bernard teaches thee to love God,

wisely, sweetly, strongly, and stedfastly. Wisely, that thou be not moved by prosperity. Strongly, that thou be not overcome by adversity.

þe þridde scele huerby hit is to alowe / is uor his guodhede / and uor þe note þet þerof comp. Vor maydenhod is a tresor of zuo grat worþ : þet hit ne may

The third reason why virginity is to be praised is for its goodness.

Nothing is  
worthy of being  
compared to the  
chaste heart.

Virginity brings  
forth most fruit.  
Marriage thirty-  
fold,  
widowhood sixty-  
fold,  
and virginity a  
hundred-fold.

[1 *bolongeþ* and  
*bouore* in MS.]

In marriage one  
shall keep the ten  
behests.

In widowhood  
one shall keep  
the ten behests,  
and six works of  
mercy.

The number  
hundred betoken-  
eth a round num-  
ber, and is the  
fairest of all  
figures.

It betokeneth the  
crown wherewith  
the wise maidens  
crowned them-  
selves,

[<sup>2</sup> Originally the  
passage stood  
thus, *were mid  
y-crowned*]

for they have a  
special crown  
above the crown  
of bliss,

by / be nonen y-zet a *pris*. þanne þe writinge zayþ.  
þet no þing ne is worþi to be ylykned: to þe chaste  
herte. and is to onderstonde specialliche: of þe chaste  
maydenhod. uor maidenhod aboue alle oþre states berþ  
þet *gratteste* frut. þo þet byeþ ine spoushod yef hit  
lokeþ ase hi ssolden: hi habbeþ þet þrittazte frut. þo  
þet byeþ in wodewe-hod: habbeþ þet zixtiazte frut. þo  
þet lokeþ maydenhod: habbeþ þet hondr[ed]azte frut.  
Vor zuo zayþ oure lhord ine his spelle. þet / þet zed  
þet vil into þe guode londe: fructefide of one half to þe  
þrittazte. of oþer half to zixtiazte. and of þe þridde  
half / to þe hondredazte. þise þri nombres of þritti. of.  
lx. and of an hondred: belongeþ<sup>1</sup> to þe þri states beuore<sup>1</sup>  
yzed. þe tale of þritti / þet is of þrisiþe ten: belongeþ  
to þe stat of spoushod. huer me ssel loki þe ten hestes  
ine þe byleaue of þe trinité. þe tale of zixti þet is wel  
gratter / þet is of zixziþe ten. be-longeþ to þe stat of  
wodewehod. uor in zuch stat me sse[l] loki þe ten  
hestes. and mid þan me ssel do þe zix workes of merci /  
huer-of we habbeþ aboue y-speke. Ac þe tale of an  
hondred þet is þe meste of þe þri uol-do. uor hi betokneþ  
ane rounde figure. þet is þe uayreste amang alle þe  
oþre figures. Vor ase ine þe rounde figure: þe ende  
went ayen to his ginninge / and makeþ ase ane coroune:  
alzuo þe tale of an hondred: ioynþ þan ende to þe  
ginninge. uor tenziþe ten: makeþ an hondred / þet be-  
tokneþ þe coroune þet þe wyse maydynes: ham  
corounede.<sup>2</sup> And þaz hit by zuo þet ine þe stat of  
spoushod. and ine þe stat of wodewehod / me may wel  
wynne þe coroune of blisse / and more habbe of merite  
auoreye god: þane uele madines. Vor manie þer byeþ  
ine paradis of ham þet habbeþ yby ine spoushod / and  
ine wodewehod / þet more byeþ nier god: þanne manye  
maydynes. ac alneway habbeþ þe maydynes ane speciale  
coroune: aboue þe coroune of blisse / þet is þe coroune  
to alle þe halzen. Vor þet þe maydynes habbeþ ane

speciale ouercomynge of hare ulesse. uor to uolzȝ þe  
lamb of mildenesse / huyder hit geþ / to huam hi  
byeþ y-spoused. and habbeþ ylete þe ulessliche  
sposayles / uor to by mid him ate sposayles eure-  
lestinde.

[Fol. 73. b.]

for they have  
overcome in an  
especial manner  
the lusts of the  
flesh.

þe tende<sup>1</sup> stat huer me ssel loki cheteté / is of  
clerkes y-hoded / ase byeþ supdeaknes / dyaknes /  
prestes / and bissoppes. Alle þos byeþ y-hyea[l]de to  
loki chastete / uor manye sceles. Verst / uor þet hod  
þet hi habbeþ onderuonge / þet acseþ alle holinesse.  
þanne þet sacrament is zuo heȝ and zuo holy / þet þo  
þet hit onderuongeþ / byeþ ybounde to chastete to loky.  
þet neuremo hi ne moȝe ham do to spoushod. Efter-  
ward uor hare office þet hi habbeþ. uor hi byeþ y-diȝt.  
proprelliche to serui god ine his temple at his weuede.  
and handleþ / and be-takeþ to hare honden þe þinges  
þet byeþ y-halȝed. ase þe uesteles yblissed. þe chalis.  
þe copereaus. and þet more is *grat* þing wyþ-oute *com-*  
*parisoun* : þet bodi of oure lorde Iesu crist / þet þe  
prestes sacreþ / and onderuongeþ / and betakeþ opren.

The sixth state of  
chastity is of  
hooded clerks,  
as deacons,  
priests, &c., who  
are bound to  
preserve chastity  
for many reasons.  
First, because  
their hood de-  
mandeth holi-  
ness.

Secondly, their  
office is to serve  
God,

to handle sacred  
things,  
and, above all,  
the body of our  
Lord Jesus  
Christ.

Nou hi ssolden þanne by wel klene / and wel holy /  
uor þane scele of þe lhorde to huam hi serueþ / þet is  
holy / and hateþ alle uelþe. þanne he zayþ ine þe  
writinge. ‘Byeþ holy / uor ich am holy.’ uor to zuiche  
lhorde / zuich maine. Vor þe scele of þe stede huer hi  
serueþ / þet is þe cherche / þet is holy / and y-halȝed  
god to seruy. Me uint ine þe writinge / þet amang þe  
paenes þe prestes þet lokeden chastete ine þe temple /  
weren to-deld uram þe opren / þet hi ne loren hire  
chastete. Mochel ssollen bi more clene wyþ-oute *com-*  
*parisoun* / and more chast þe cristene prestes / þet  
seruyeþ ine godes temple / þet is y-halȝed / and  
apropred god to serui. Yet eft hi ssolle by more  
clene / and more holy / uor þet hi serueþ at godes  
borde of his coupe / of his breade / and of his wyne /

The Scripture  
saiþ, “Be holy,  
for I am holy.”

Among the  
pagans the priests  
observe chastity  
in the temple.

Christian priests  
should be far  
more chaste,

[<sup>1</sup> So in MS. : read *zixte* ?]

for they serve at  
God's table.

St Paul exhorts  
Christian bishops  
to be chaste.

This chastity  
was betokened in  
the Old Law by  
the girding of  
the loins.

The girdle is  
chastity.

Aaron and his  
children were  
clothed in linen  
girdles.

Before the linen  
"kirtle" is white  
it must be beaten  
and washed ;  
so must the flesh  
be disciplined by  
penance.

The kirtle must  
have above the  
white girdle of  
chastity.

[Fol. 74. a.]

The linen kirtle  
betokeneth chast-  
ity of heart.

The girdle above  
denotes chastity  
of body.

and of his mete. Godes table is þe wyeued. þe coupe is þe chalis. his bread and his wyn : þet is his propre bodi and his propre blod. Mochel ssolle hi þanne by clene and holy / þo þet zuiche seruice doþ. þanne sainte paul zayþ. hit behoueþ þet þe bissoppes / and þe opre ministres of huam he heþ y-speke / þet byeþ þe ministres of holy cherche / by chaste.

þis chasteté wes be-tokned ine þe yealde laze huer god het to ham þet ssolden ethe of þe lombe / þet be-toknede þet bodi of Iesu crist / þet hi gerten wel hare lenden. þe gerdel huermide þe ministres of holy cherche / ssolle ham gerde / ope þe lenden : is chasteté / þet wyþ-drazþ þe lecherie of hare ulesse. þo god het to aaron / þet wes prest and bissop / þet alle his children weren ycloped ine linene kertles / and y-gert aboue mid huite linene gerdles. Aaron and his children / þet serueden ine þe tabernacle : be-tokneþ / þe ministres of holy cherche / þet ssol by y-cloped mid linene kertles / of chastete / þet is be-tokned be þe huite ulexe. Vor ase linene kertel erþan hi by huyte : uelezipe him behoueþ þet he by ybeate / and y-wesse : And also hit be-houeþ / þet uless beate / and wesse / be disciplines / and be hardnesses. and ofte wesse his herte of kueade lostes. and of kueade wynnynges / be zoþe ssrifte / er þan me moze habbe þane huite kertel of chastete. Ac þes kertel ssel habbe þane huyte gerdel aboue. þet is to zigge / þet chastete ssel bi straytliche y-loked / and wel wyþ-draze be abstinence [uorberinge] / ase moche ase scele berþ / þet is þe bocle of þe gerdle. Oþerlaker me may zigge / þet þe linene kertel / be-tokneþ chasteté of herte. þe gerdel aboue / be-tocneþ chasteté of bodie þet ssel wyþdraze þe lostes of þe ulesse uor to loki þe chasteté of þe zaule. þis ilke selue is ous betokned / ine þe aube / and ine þe gerdle aboue / þet þe ministres of holy cherche doþ an / huazne hi ssolle serui at godes wyeuede. Vor hi ssolle by chaste

wypine ine þe herte / and wyþ-oute ine bodye. Mochel  
 is uoul þe spot of zenne / and nameliche of lecherie /  
 ine þe ministres of holy cherche. Vor hi bieþ þe eze  
 of holy cherche / ase zayþ þe writinge. Vor ase þet  
 eze let þet body / and him sseweþ his way huerby hit  
 ssel guo : alsuo ssolle þe prelas / and þe oþre ministres  
 of holy cherche ssewy þane way of helpe to oþren.  
 þanne alsuo ase þe spot þet is wel uouler ine þe ezen /  
 þanne ine oþre lemes of þe bodye : alsuo is þe spot of  
 lecherie more uouler / and more perilous ine clerkes  
 and ine prelas : þanne ine leawede uolke. Efterward /  
 hy byeþ þe sseawere of holy cherche / huerine þet  
 lewede uolk lokeþ / and nimeþ uorbysne. Ac huanne  
 þe sseawere is briȝt me zizþ wel þane spot / and þe  
 uelpe þet is ine þe ssewere. Ac þe ilke þet ine zuich a  
 ssewere naȝt ne lokeþ / he ne zikþ<sup>1</sup> naȝt his oȝene spot /  
 ne þet me deþ mid þe sseawere þet is uoul an dim. Ac  
 huanne þe ilke sseawere is wel briȝt and clene : þanne  
 may me wel y-zy / and wel y-knawe his spottes. Alzuo  
 huanne þe prelat is of guode lyue / and of guod los.  
 þanne he ssel nime uorbisne of guode lyue. Efterward.  
 hi ssolle by wel klene / and wel holy. uor þet hi  
 clenzeþ / and halȝeþ þe oþre. Vor ase zayþ saynt  
 gregorie. 'þe hand þet is uoul / and behorewed / ne  
 may oþremanne uelpe do away.' and þe writinge zayþ.  
 þet þe ilke þet is uoul : ne may nenne oþrenne klensy.  
 And þet is to onderstonde : ase moche ase fayleþ of his  
 merite. Vor þe sacrement þet is y-mad be þe ministre /  
 be þe hand of þe kueade ministre. ne is naȝt lesse worþ  
 ine him-zelue / ne lesse uirtuous / ne þe lesse miȝtuol /  
 uor to halȝy ham þet hit onderuonȝeþ. Vor yef hit on-  
 deruonȝeþ be þe hand of ane guode ministre. uor þe  
 kueadnesse of þe ministre / ne apayreþ naȝt þe sacre-  
 ment / ne þe guodnesse. Ac alneway þe kueadnesse of  
 þe ministre / may anpayri þe oþre be kueade uorbysnen.  
 and þe guodnesse edefie / be uorbisne of guode lyue.

Very foul is the  
 spot of lechery in  
 the ministers of  
 the church,

for they are the  
 eyes of Holy  
 Church.

As the spot is  
 fouler in the eye  
 than in the other  
 limbs,  
 so is lechery more  
 perilous in clerks  
 and prelates than  
 in lewd folk.

[1 *ziȝþ* ?]

Prelates should  
 be pure and holy,  
 for they hallow  
 others,

but the foul are  
 not able to cleanse  
 others.

The wickedness  
 of the minister  
 impairereth not  
 the virtue of the  
 sacrament.

Ministers should  
be an example of  
chastity to their  
flocks.

þeruore þanne huam þet hi halþeþ / and clenseþ þe oþre  
ine þet hi ministreþ þe sacremens of holy cherche : hy  
ssolle by þe more holy / and more clene / þanne þe  
oþre. Vor yef hi byeþ queade : hi ssolle by þe more  
y-harmed / þanne þe oþre. þis is þe zixte stat.  
huer me ssel loki chasteté. and þe zixte boʒ of þise  
trawe.

The seventh state  
is the state of  
religion.

þe zeuende stat huer me ssel loki chasteté : is þe  
stat of religioun. uor þo þet byeþ ine þet stat / habbeþ  
to god behote : þet hi ssolle libbe euemor chasteliche.

Those who are  
dedicated to God  
must always ob-  
serve chastity,

And þeruore hy byeþ y-hyealde / and y-obliged be  
zuych behest. þet neuremor hi ne moʒe by spoused /  
zeþþe hi byeþ profes. And huo þet him deþ spousy :

[Fol. 74. b.]

þe spoushod ne ssel by naʒt. and þeruore hi ssolle do  
greate payne / and grat diligence wel to loki hare  
chastete / and uor hare stat / þet is stat of holy perfec-  
cion. þet þe more þet / þet stat is holy : be zuo moche  
is þe zenne þe more / and þe more uoul. þe uouler  
þet is þe spot : þe more he is yzyenne ine þe huyte robe.

for their state  
is one of per-  
fection.

And huo þet heʒest ualþ : þe zorer he him blecheþ.  
And uor to ouercome hire aduersarie þet is þe dieuel /  
þet mest him payneþ uor to uondi and to do ualle þo of  
religion. and more is gled huanne he his may ouer-  
come : þanne of eni oþer stat. Vor alsuo ase þe angles  
of heuene habbeþ grat glednesse of ane zenezere  
huanne he him repentþ / and deþ penonce uor his  
zennes : alsuo þe dyeulen ham gledieþ huanne<sup>1</sup> hi moʒe  
ouercome / and do ualle in-to zenne ane guodne man.

for he has greater  
joy over the fall  
of a good and  
great man than  
over many others,  
as the fisherman  
hath greater joy  
to take a great  
fish than a little  
one.

And þe more þet he is of grat stat / and þe parfiter :  
þe more heþ he þe gratter glednesse / huanne he him  
may gyly. Ase þe vissere heþ more blisse uor to nime  
ane gratne viss : þane ane littlene.

Here lieth a  
tale.  
One readeth in  
the lives of the

#### HYER LYÞ A TALE.

Me ret ine liues of holy uaderes / þet an holy man

<sup>1</sup> MS. þuanne

tealde / hou he com to by monek / and zede. hou þet he hedde y-by ane payenes zone / þet wes a prest to þe momenettes. And þo he wes a child : on time he yede into þe temple mid his uader priueliche. þer he yzeþ ane gratne dyeuel þet zet ope ane uyealdirde stole / and al his mayne aboute him. þer com on of þe princes : and leat to him. þo he him aksede þe ilke þet zet ine þe stole. huannes he com. and he ansuerode / þet he com uram ane londe huer he hedde arered and ymad manye werren / and manye viztinges / zuo þet moche uolk weren ysslaze / and moche blod þer y-ssed. þe mayster him acsede ine hou moche time he hedde þet y-do. and he ansuerede : 'ine þritti dazes.' he him zede / 'Ine zuo moche time / hest zuo lite y-do?' þo he het þet ha wer riȝt wel ybeate / and euele y-draze. Efter þan : com anoþer þet alsuo to him leat ase þe uerste. þe mayster him acsede : huannes ha com. He ansuerode / þet he com uram þe ze. huer he hedde ymad manye tempestes. uele ssipes to-broke / and moche uolk adrey[n]ct. þe maister acsede ine hou long time. he ansuerode / 'ine tuenti dazes.' He zayde / 'Ine zuo moche time : hest zuo lite y-do?' Efterward com þe þridde. þet ansuerode / þet he com uram ane cite huer he hedde y-by at ane bredale / and þer he hedde arered and y-mad cheastes / and strifs. zuo þet moche uolk þer were y-slaze. and þer-to : he hedde yslaze þane hosebounde. þe maister him acsede hou long time he zette þet uor to done. He ansuerode þet ine ten dazes. þo he het þet he were wel ybyate. uor þet he hedde zuo longe abide þet to done : wiþ-oute more. Ate lasten com an-oþer to-uore þe prince. and to him he beaz. And he him acsede / huannes comst þou. He ansuerode þet he com uram þe ermitage / huer he hedde yby uourti yer uor to uondi ane monek of fornica-cion / þet is þe zenne of lecherie. and zuo moche ich habbe y-do þet ine þise nyȝt ich hine habbe ouercome /

holy fathers that a holy man told how he became a monk. He was a pagan priest's son. When a child he was once in the temple of Mahomet, and there he saw a great devil sitting on a folding-stool, and all his servants about him. One of his princes came and told him of the wars and bloodshed he had caused in 30 days.

His master the devil ordered him to be well beaten, because in so much time he had done so little.

Another came and said that in 20 days he had caused tempests and shipwrecks.

He too was rebuked for his idleness.

A third came and related how at a wedding he had raised strife, discord, and murder in 10 days,

for which he was ordered to be well beaten for being so long about it. At last there came another,

who said he came from an hermitage, where he had been 40 years tempting a monk to commit fornication, and

[Fol. 75. a.]  
was ultimately  
successful.  
The devil kissed  
this prince, and  
placed a crown  
on his head and  
praised him for  
his prowess.

and y-do him ualle in-to þe zenne. þo lhip op þe  
mayster / and him keste / and be-clepte / and dede þe  
coroune ope his heued / an dede him zitte be-zide him.  
and to him zede / þet he hedde grat þing y-do / and  
grat prowessse. þo zayde þe guode man / þet huanne  
he hedde þet y-hyerd / and þet y-zoʒe: he þoʒte / þet hit  
were grat þing to by monek / and be þo encheysoun  
he becom monek.

Thus we see how  
glad the devil is  
when he may  
cause a man of  
religion to fall  
into sin.

Ine þise tale me may ysy / þet greate glednesse hab-  
beþ þe dyeulen huanne hi moʒe do ualle ane man of re-  
ligion in-to zenne. Vor huanne þet a man is y-guo in-  
to religion / he is ase þe ilke þet geþ in-to þe uelde  
uor him-zelue / to uiʒte wyþ þane dyeuel. þanne  
huanne oure lhord wolde by uonded of þe dyeule: he  
yede in-to desert. uor þe desert of religion: is ueld of  
uondinge. Religion is ycleped desert. uor alsuo ase þe  
desert is hard and draye / and uer uram alle men:  
alsuo ssel by þe stat of religion hard / and draye be  
hardnesse of liue. þet is a strang heg aye þe wyckede  
bestes. and a strang armure a-ye þane uyend. þis is  
remedie aye zenne of lecherie. uor huo þet wyle quenche  
þet uer of lecherie ine him-zelue: he ssel wyþdraʒe þe  
brondes. þet byeþ þe lostes of þe ulesse / þet þe guode  
religious ssel wyþdraʒe of his ulesse / be uestinges / be  
wakiinges / be diciplines. oper operlaker þet uer ne may  
naʒt by y-quenct. Huo þet wyle ane cite oper ane castel  
nime: he ssel asemoche ase he may / wyþdraʒe þe  
metes / and þet weter / uor to asterue his. Vor huanne  
þe castel is asterued: he ne may hym hyealde aye his  
yuo. Alsuo þe castel of þe wombe þet is þe strengþe of  
þe ulesse / ne may him hyealde aye þane gost: þanne he  
is asterued be uestinges / and be wyþdraʒes. þe stat  
of religion ssel by zuo yuerred uram þe wordle: þet þe  
ilke þet is ine þet stat / ne uele naʒt huerof he ssel by  
dyead to þe wordle / and libbe to god. ase zayþ zainte  
paul. þet alsuo ase þe ilke þet is dyead bodilich / heþ

Our Lord went  
into the desert to  
be tempted.

Religion is a  
desert hard and  
dry.

Whoso will avoid  
lechery, must  
withdraw from  
the lusts of the  
flesh.

He who will take  
a castle must  
withdraw the  
meat and the  
water so as to  
starve his foe.

The castle of the  
womb may not  
withstand the  
spirit when it is  
starved by fast-  
ings and absti-  
nence.



ilore alle his bodiliche wyttes / þe zizþe / þe hyerþe / þe speche. þane zuelz / þane smel / and þe uelinge. alsuo ssel by þe religious zuo dyead ase to þe wordle: þet he noþing ne uele þet belongeþ to zenne. þet he moze zopliche zigge þet word / þet þe apostel sainte paul zayde of him-zelue. 'þe wordle' he zayþ 'is y-crucefyed to me: and ich to þe wordle.' he wolde zigge þet al alsuo ase þe wordle him hild uor uyl / and uor wlatuol / ase me deþ enne y-honged: alsuo hed he þe wordle uor vil / and uor wlatuol / ase me heþ þane: þet is y-crucified oþer anhonged uor his misdede. Alsuo ssel þe ilke þet is ine stat of perfeccion / þe wor[d]le hatie. þet is to zigge: þe couaytise / and þe kueadnesse of þe wordle / þet he ne uele naȝt be loue and be wylninge. zuo þet his conuersacion by al ine heuene. ase zayþ zainte paul of him / and of ham þet byeþ ine stat of perfeccion. 'Oure conuersacioun' he zayþ 'is ine heuene. uor þet body is ine þe erþe. þe herte is ine heuene be loue / and be wylninge.

The religious should be dead to the world.

St Paul held the world vile and hateful, as one doth him that is crucified or hanged for his misdeeds.

He that is in a state of perfection hateth the covetousness of the world,

for their conversation is in heaven.

Man religious ne ssel noþing oȝen habbe ine erþe. Ac he ssel maki his hord ine heuene. ase zayþ oure lhord ine his spelle. 'Yef þou wylt' he zayþ 'by parfit: guo and zele al þet þou hest / and yef hit þe poure uor godes loue / and zuo þe sselt habbe þin hord ine heuene.' Mannes hord of religion: ys zoþe pouerte þet comp of guode wylle / ase zayþ an halȝen ine þe lyues of uaderes. Vor pouerté is þet menet / huermide me bayþ þe riche of heuene. Hueruore oure lhord zayþ. þet þe poure of sprit byeþ y-blissed. Vor þe riche of heuene: is hare. Vorzoþe huo þet is poure of spirit / þet is of wylle. He ne zekþ ine þise wordle / ne lostes. ne riches. no worþssipes. ac rapre uoryet al / uor god. And zuo ssel do þe guode religious / þet wile clieue into þe helle of perfeccion. þanne þe angel zayde to lot / þo he wes y-guo out of sodome. 'ne trost þe naȝt ine þe stede þet þou hest ylete. ac ywyte þe ine þe helle of perfeccion.'

[Fol. 75. b.]  
The religious man shall make his hoard in heaven.

The man of religion's hoard is true poverty, wherewith one buyeth the kingdom of heaven.

The good religious man seeks to climb unto the hill of perfection,

for he trusts not  
to the world.

Lot's wife looked  
back to the burn-  
ing city, and was  
changed into an  
image of salt.

Lot's wife be-  
tokeneth those  
whose bodies are  
in the cloisters  
but their hearts  
in the world.

They have only  
the clothing of  
religion.  
The image of salt  
betokeneth wit  
and discretion.

Our Lord exhorts  
his disciples to  
remember Lot's  
wife.

He who sets hand  
to the plough and  
looketh behind is  
not worthy of  
heaven.

Those dedicated  
to God should  
ever have the  
eyes of their

[Fol. 76. a.]

Vor huo þet is y-guo out of þe *conuersacion* of þe wordle :  
he ne ssel him naȝt trosti / ne hyealde besyde þe wordle  
be wyлле / ne be wilninge. Ac him asoyny ase moche  
ase he may / al huet he is ine þe helle of perfeccion /  
and þer me ssel abide to his helpe / wyþoute lokinge  
ayen. Lottes wyf lokede behinde hire / þe cite þet  
ber[n]de huerout hi wes i-guo. and þeruore hi wes  
ychonged in-to an ymage of zalt. Lottes wyf / be-  
tokneþ ham / zeþþe þet hi byeþ iguo out of þe wordle /  
and byeþ yguo into religion. wendeþ ayen be wille and  
be wylninge / þet habbeþ hare body ine cloystre / an  
zetteþ hare herten ine þe wordle. þos anlykneþ þe  
ymage of zalt / þet ne heþ bote þe lyknesse of man. and  
hit is hard / and chald ase a ston. Alsuo byeþ þet  
uolk chealde ine þe loue of god / and hard wyþ-out  
wetnesse of pite : and of deuocion. þanne hi ne habbeþ  
bote þe cloþinge of hare religion. þe ymage þet wes of  
zalt / be-tokneþ ine þe writinge : wyt / and discrecion.  
uor ase þet zalt yeff smac to þe mete : alsuo ssel man  
habbe wyt. and discrecion ine his dedes / and ine his  
wordes. þe ilke ymage þanne of zalt ssel y[e]ue wyt /  
and onderstandinge / and uorbysne : to ham of religion.  
þet habbeþ uorlete þe wordle / þet hy ne wende ayen to  
þan þet hi habbeþ y-lete. And þeruore zayþ oure lhord  
in his spelle to his deciples / þet him uolȝede. 'beþencheþ  
you he zaip of lottes wyue.' þet is to zigge / ne lokeþ  
naȝt to þet ye habbeþ y-lete uor me. þet ye ne lyese þet  
lyf of grace and of blisse : Alsuo ase lottes wyf /  
uorlyas þet lif of þe bodye / uor þet hi lokede to þan /  
þet hi hedde y-lete. þanne oure lhord zayþ ine his  
spelle. þet þe ilke þet zet þe hand aþe zuolȝ and lokeþ  
behinde him : ne is naȝt worpi to þe riche of heuene.  
Vor alsuo ase þe ilke þe let þe zuolȝ lokeþ alneway  
beuore him / uor to lede wel his zuolȝ : Alsuo ssel do  
he þet zet þe hand to þe zuolȝ of penonce oper of reli-  
gion : alneway ssel habbe þe ezen of his herte / þet is to

zigge þe onderstondinge and þe wyl to þan þet is be-uore :  
 and naȝt to þan þet is behynde. þet is to þe guodes  
 eurelestinde þet ssollen by be-uore ine þe herte. naȝt to  
 þe timliche guodes / þet ssolle by behynde. And þus  
 dede zaynte paul þet zede / þet he hedde uoryete þet /  
 þet wes behinde. þet wes þe wordle and al þe couaitise  
 þet þer is / þet he ne prayzede naȝt / and yede alneway  
 beuore him. Vor he hedde alneway his onderstondinge  
 and his wyl to heuene. Ac moche uolk of religion  
 zetteþ þe zuolȝ be-uore þe oksen. uor uele þer byeþ and  
 þet is hire harm þet more zechep þe timliche þinges /  
 and doþ beuore / þet ssolde by behynde. þe timliche  
 guodes beuore : þe eurelestinde. and þe gostliche be-  
 hynde. Zuyche religious byeþ ine wel *grat* peril of hare  
 uorlyezynge. uor hi ne habbeþ bote þe cloþinge of hare  
 religion. To þe uorbysne of zainte paul / ssel þe guode  
 religious / uoryete þe wordle / and lete his behinde him.  
 and þe guodes eurelestinde alneway habbe beuore his  
 eȝen. and alneway guo uram uirtue / to uirtue / alhuet  
 he comþ to þe mont ioye. þet is / to þe helle of blisse  
 eurelestinde. huer he ssel clyerliche izy god. and him  
 ssel louie parfitliche. and worþssipie euremo. þet is þe  
 blissinge huer þe yefþe of onderstondinge let þo þet  
 lokeþ cleynesse of herte / and of bodye / ase we habbeþ  
 aboue y-sseawed. And þeruore zayþ oure lhord. þet  
 yblyssed byeþ þe clene of herte. uor hy ssolle clyerliche  
 ysy god. þe ilke blissinge beginþ hyer. uor hi byeþ  
 yclenzed of piesternesne / of errour to þe onderstond-  
 inge / and of spottes of zenne / ase to þe wylle. And  
 þeruore hi y-zyeþ god be byyleaue alizte / of þe brieznesse  
 þet comþ of þe yefþe of onderstondinge / huerby me  
 knauþ his sseppere / and al þet belongeþ to helpe of  
 zaule wyþ-oute drede / wyþ-oute comparer / wyþ-oute  
 chancelier. and ine þe byleue of Iesu crist huer hi byeþ  
 zuo to-gidere / and yzet uestliche / þet hi ne moȝe ham  
 to-dele : uor dyap / ne uor torment. And þeruore hi

heart directed to  
 everlasting bliss,  
 and not to tem-  
 poral goods.

St Paul always  
 directed his un-  
 derstanding and  
 his will to heaven.

Many religious  
 folk seek tem-  
 poral things and  
 set the plough  
 before the oxen.

St Paul exhorts  
 them to have  
 "everlasting  
 goods" always  
 before them,  
 and go from  
 virtue to virtue,  
 until they come  
 to the hill of  
 everlasting bliss.

"Blessed be the  
 clean of heart,  
 for they shall  
 see God."

They shall see  
 him by belief and  
 by the gift of  
 understanding.

The pure of heart  
are blessed in this  
mortal life,

for they see God  
clearly with the  
eyes of their  
heart.

This blessing  
shall be perfected  
in the life ever-  
lasting,

when they shall  
see God face to  
face.

[Fol. 76. b.]

In heaven there  
is all beauty,  
sweetness, and  
goodness;

wherefore think  
on things above,  
and consider how  
desirable is that  
bliss which com-  
prehends all  
others.

God is the highest  
good:  
of Him come all  
goods, as the  
streams of the  
well.  
He is greatly  
blessed who with  
his naked visage

byep yblissed / þe clene of herte / ine þise lyue dyad-  
lich. uor hi habbeþ þe ezen of hare herten / and þe  
onderstondinge of hare wylle / zuo clene / and zuo clyer /  
þet hi zye<sup>3</sup> god / and yleueþ be stronge beleaue / and  
zikere. ase zayþ oure lhord to saint thomas þe apostel.  
'Vor þet þou me hest y-zo<sup>3</sup>e : þou me hest yleued. Ac  
þo ssolle by yblissed : þet me ne y-ze<sup>3</sup>e and me yleueþ.'  
Ac þis blissinge ssel by uolued / ine þe liue eureles-  
tinde. huer þe clene of herte þet hier ssolle ysy him be  
byleaue. ac alneway þiesterliche. hi ssolle y-zi face wyþ  
face : al aperteliche / ase zayþ zayte paul. þet is þe  
blissinge of angles / and of halzen of paradis. þet yzy  
god ine þe face / yknaue enne god ine þri persones. to  
ysy elierliche ine þo sseawere huerinne alle þinges byep  
brizte / mid. þe lombe / and þe halzen ham wondrep /  
and ham y-zyep. and uolle ne moze by : him an to loki.  
Vor þer is alle uayrhede / alle zuetnesse / alle guo[d]-  
nesse. welle of lif eurelestinde / and al þet herte may  
wynlj / and of guod desiri. Ac ich zigge lite. uor  
ase zayþ þe writinge. 'ne eze dyeadlich ne may nazt  
ysy. ne eare hihere. ne mannes herte þenche. þet  
god heþ agrayþed to his uriendes.' þanne sant  
ansalm zayþ. 'Man arere al þine onderstondinge þer  
aboue / an þench ase moche ase þe mizt / huet / and  
hou moche grat / and huo moche lostuol / is þet guod /  
þet heþ þe ioye and þane lost of alle guode. and nazt  
zuych lost / ne zueche blisse / ase me uint ine sseppinges :  
ac asemoeche more : ase þe sseppere is more þanne þe  
sseppinges.' Nou zayþ he / 'mannes makinge huet  
y-zyxt þou foleant uor to zeche diuerse guodes to þine  
zaule and to þine bodye. Loue wel on guod huer byep  
alle guodes / and hit is yno<sup>3</sup>. þet is him-zelf þet is hezest  
guod of huam comeþ alle þe opre / ase þe streames / of  
þe welle.' Vorzoþe he ssel by wel yblissed zayþ saynt  
austin / þet wyþ-oute none nakede uisage onwrize ssel  
yzy þe blisse of god. and ssel by y-went ine anlicnesse

<sup>1</sup> For zyeþ.

of þe blisse huer he ssel ysy god ase he is. huych zizþe shall see God  
 is coroune wyþoute ende / and al þe ssepe of halzen. such as He is.  
 þet ssel by al þe guod of man / zayþ huze de saint  
 uictor. auoreye þane man þet he made ine bodye and ine  
 zaule / uor þan þet man him y-zeȝ mid þe eȝen of þe  
 bodie ine his manhode. and þe zaule him yziþ ine his  
 godhede. zuo þet he uand zuetnesse / and lost ine his  
 sseppere wyþ-inne / and wyþ-outte / wyþ-inne: ine þe  
 godhede. wyþoute: ine þe manhode. þet ssel by þe blisse  
 of man / þet ssel by his ioȝe / and his lost / and lif  
 eurelestinde þe ilke yblissede zizþe. þet is þe blissinge  
 yef hit onderstondeþ: þo þet lokeþ clenness of herte  
 and of bodie.

OF þE YEFþE OF WYSDOME. OF þE VIRTUE OF  
 TEMPERANCE. AND OF SOBRETÉ.

Of the gift of  
 wisdom.

þe laste yefþe / and þe meste / and þe heȝeste: is þe The last gift and  
 yefþe of wysdom. þet is a grace þet þe holy gost yefþ to the greatest is  
 þe contemplatiue herte. huerby he is ynome of þe loue wisdom,  
 of god. þet he naȝt ne wylneþ / ne ne zeȝþ oþer þing / by which the  
 þanne him to zȝenne / and to habbe / ine him uor to heart is possessed  
 likni / mid him uor to bleue. þis is þet greate of per- with the love of  
 feccion / þe ende of contemplacion. þe yefþe of onder- God only.  
 stondinge huerof we habbeþ aboue yspeke / makeþ This is the step  
 knawe god / and þe gostliche þinges ase be zizþe / and of perfection.  
 be simple lokinges. Ac þe yefþe of wysdom / makeþ This gift makes  
 yuele god / an to y-knawe ase be zuelȝ. þanne wysdom us to know God  
 ne is oþer þing / þanne knaulechinge smackinde / þet is perfectly,  
 mid smac and mid grat lost of herte. uor oþerlaker he as one knoweth  
 knauþ wyn / þe ilke þet hit yziþ ine a uayr gles. oþer- wine by seeing or  
 laker þe ilke þet hit drineþ / and tasteþ / and smackeþ. tasting it.  
 Ac þe filosofes yknewen god be writinge / ase be ane The philosophers  
 ssewere huerinne hy lokeden. be skele and be onder- knew God by  
 stondinge of his miȝte. his uayrhede / his wyt. and his writing, as by a  
 guodnesse / erþan hi y-zeȝen þe sseppinges þet he heþ mirror;  
 ymad zuo greate / zuo uayre / zuo guode / and zuo wel

and by the works  
of nature, and by  
natural reason,

[Fol. 77. a.]

but never by  
love or devotion.

The gift of wis-  
dom joineth  
man's heart to  
God by the glue of  
love,

and there he  
feedeth, resteth,  
and is nourished,  
and forgetteth all  
his labours and  
desires (carnal  
and earthly).

This is the last  
step of the ladder  
of perfection.

The steps of this  
ladder are the  
seven gifts of the  
Holy Ghost.  
By these steps  
climb the angels,

going from virtue  
to virtue.

Having reached  
the highest  
step,

there is a greater  
need for meekness  
and self-abase-  
ment.

y-ordayned. þanne hi knewen wel be zyȝþe and be uorbisne / and be simple zyȝþe of onderstondinge / and of kendelich skele. Ac neure naȝt ne yuelded / ne ne miȝte y-uele be zuelȝ of riȝte loue / ne by deuocion. Alsuo þer byeþ uele cristene clerkes / and leawede / þet wel ham yknewe be byleaue / and be wrytinge. Ac uor þet hi habbeþ þane zuelȝ naȝ wel y-diȝt be zenne hi ne moȝe no þing yuele nanmore þanne þe zike uint smak ine þe guode mete. þe yefþe of wysdom / þet þe holy gost zet ine herte / zikerliche uayreþ / and clenseþ / of alle uelpe of zenne / and arereþ zuo þane gost of man : þet he him ioineþ to god / be a glu of loue / zuo þet he is al on mid god. þer he him ueth. þer he him norisseþ. þer he him uetteþ. þer he him losteþ. þer he him resteþ. þer he him sleþ. þer he uoryet al his trauail / alle his wylninges ulessliche / and erpliche / and him zelue / þet he him ne beþengþ of naȝt : bote of þet he loueþ / and þet is god onlepiliche. þis is þe laste stape / of þe lheddre of perfeccion / þet Iacob yzeȝ ine his sslepe / þet tok þe heuene / huerby þe angles of oure lhorde Iesu crist cliue op : and down. þe stapes of þise lheddre : byeþ þe zeue yefþes of þe holy gost / huerof we habbeþ y-speke. Be þo zeue stapes cliueþ þe angles. þet byeþ þo þet habbeþ hare herten to heuene / þet ledeþ lyf of angle ine erþe / be uayrehede / and be clemesse / þet habbeþ hare herten in heuene be wylnynge. huanne hi guop and profiteþ uram uirtue to uirtue / al huet hi zyȝeþ god aperteliche and herieþ parfitleche. Ac huanne hi byeþ y-cliuē op al to þe laste stape : oþerhuil hit behoueþ guo down be loȝnesse. Vor ase moche ase man is more parfite : þe more he is milde / and þe lesse him-zelue prayseþ. þerof me kan zigge : he þet is mest worþ : he him mest loȝeþ. þanne þe guode parfite mann ssel by ase þet trau þet is y-karked mid frut / þe more hit bouȝ to þe grunde. Ine anopre manire me may onderstonde / þet þe angles yeden down. uor þe guode men þet ledeþ

lif of angel an erþe / be hire holyhede / huanne hi byep  
 y-clue op to þe heȝeste stape of *contemplacion* / huyder  
 þe yefþe of wysdom his let / þet is alsuo y-goyned to  
 god / þet he uoryet al þet is onder god / be þe greate  
 zuetnesse þet þe herte uelþ / þet is alsuo iroted ine god ;  
 þet he lyst alle oþre lustes. zuo ham behoueþ oþerhuyl  
 guo doun of þise zuetnesse / of þise reste / of þise loste /  
 uram his zuete bryesten of solas. huer god ham deþ  
 zouke ine þe *contemplacion* to þe workes of þe bysye  
 lyue / huerof we habbeþ aboue y-speke. huer þe parfite  
 abide ssolle / and uor hare note gostlich / and uor  
 oþren.

It behoveth those  
 leading the life of  
 angels on earth

to descend to the  
 works of this  
 busy life.

Anoþer scele þer is / hueruore hit behoueþ guo doun  
 of þo ilke zete of *contemplacion* / huer þe gost of wisdom  
 woneþ. Vor þe corrupcion of þe ulesse is zuo grat þet  
 þe gost ne may ine þise liue dyeadlich longe bleue / in  
 zuo heȝ stat of *contemplacion*. ne yuele þe ilke greate  
 zuetnesse / þet paseþ alle lostes þet me may yuele ine  
 þise wordle / ase þo wyteþ þet hit habbeþ y-proued.  
 þeruore þe ayenwyȝte of þe ulesse / is zuo heuy / þet he  
 draȝþ þane gost a-doun wyll he / nolle he. and þeruore  
 þe ilke greate zuetnesse þet þe herte *contemplatif* uelþ /  
 be þe yefþe of wysdome ine þise dyadliche lyue. ne is  
 bote a litel zuelȝ / huerby me smackeþ hou god is  
 zuete / and zofte as me tasteþ and smackyþ þet wyn.  
 erþan me drincþ his uolle. Ac huanne me ssel come  
 in-to þe greate tauerne / huer þe tonne is be-take. þet is  
 ine þe liue euelestinde. huer þet god of loue / and of  
 pays / is / of blisse / and of lostes / and of solas / ssel  
 bi zuo abandones to echen / þet alle ssolle by uolle.  
 Ase zayþ þe sauter. þet al þe wylninge of þe herte  
 ssolle be uolued þer. huanne god ssel do come ope his  
 urendes ane ulod of pays / ase zayþ þe prophete. huerof  
 hi ssolle by zuo uol dronke / þet hi ssolle by alle dronke /  
 of þe greate plenté / þet is ine þine house / and his ssel  
 do drinke of þe ulode of þine zuetnesse / and of þine

The corruption  
 of the flesh is so  
 great,  
 that the spirit  
 may not long  
 remain in so high  
 a state of con-  
 templation.

The flesh drags  
 the spirit down.

[Fol. 77. b.]

In this earth the  
 spirit has only a  
 taste of God's  
 sweetness,  
 but when he shall  
 come into the  
 great tavern  
 (heaven),

he shall drink his  
 fill.

for God shall -  
 send upon his  
 friends a flood of  
 peace,  
 with which all  
 shall be drunk.

To win this blessing one shall live soberly in this world.

Sobriety cometh of wisdom.

Gluttony produces sickness and often death.

Death seizes gluttons suddenly, as one doth the fish by the cheek.

Drunkennes deprives man of his freedom.

The drunkard loses his reason, and the wine drinketh (drowneth) him.

The glutton makes a god of his belly,

out of which go filth and stench.

likinge. þet mid þe is þe welle of lyue. þet is þe welle euelestinde / þet alneway kuelþ<sup>1</sup> / and fayly ne may. þet is god zelf / þet is welle of liue / and sterue ne may. huerof arist / and geþ down aboue alle þe halzen. þet byeþ / and ssolle bi ine paradis / a ulod of blisse / of lost / and of pais. zuo grat / þet alle þo þet þerof drinkeþ : hi byeþ dronke. þet is þet pays and þe blissinge þet ssel by ine þe wordle þet is cominde hire uor to wyne / and habbe / me ssel libbe sobrelliche ine þise wordle. ase zayþ saynt austin. Vor non ne dringþ of þise stremes of pais : þet ne is dronke of þe plente of blisse : þet ne lokeþ sobreté. þet is þe uirtue þet þe yeffe of wysdom zet ine herte / aye þe tomochehede of glotunye. Vor wysdom tekþ sobreté / ase salomon zayþ. Sobreté is a traw wel precious. uor hit lokeþ þe helpe of þe zaule and of þe bodie ase zayþ þe writinge. Of glotunye of mete and of drinke to moche : comeþ uele greate ziknesses. and ofte þe dyap. Vor be to moche drinke and ethe : sterfþ moche uolk / and þe dyap his nimþ sodaynliche / ase me nimþ þane viss by þe cheake. þet is to zigge / þe morsel ine þe mouþe.

þise uirtue me ssel loky toppe alle þinges. uor þe guodes þet hi deþ to þan : þet his wel lokeþ. Verst / sobrete lokeþ be skele / and to þe onderstondinge hire uridom / þet dronkenesse hire be-nymþ. Vor þe ilke þet is dronke / is zuo y-nome of wyn : þet he lyst skele / and onderstondinge / and is ase adrayngt ine wyin. and huaazne he wenþ drinke þet wyn : þet wyn dryngþ him. þe oper guod þet sobreté makeþ is þet hi deliureþ þane man of to uoul þreldom. þet is of þe þreldome of þe wombe. Vor þe glotoun / and þe to moche nimere of metes : makeþ of hare womben hare god. ase zayþ zaynte paul. Vorzoþe moche he him onworþeþ : þet serueþ to ane zuiche uoule lhorde / ase to his wombe. huerof ne may go out : bote uelþe and stench. Ac sobreté lokeþ man ine his lhordssip. uor

<sup>1</sup> For kuelþ.



þe gost ssel by lhord ouer þet body. and þet body ssel  
 serui to þe goste. þe þridde guod þet sobreté maked  
 is þet hi loki þe gate of þe castele aye þane ost of þe  
 dyeule. þet is þe mouþ þet is þe mayster gate of þe  
 castele of þe herte / þet þe dyeuel asayleþ ase moche  
 ase he may. Ac sobreté him werþ þe gate / þet is þe  
 mouþ. And huanne þe gate of þe mouþe is open: þe  
 gest of zenne geþ in liȝliche / and uor naȝt he viȝt ayen  
 þe oþre zennes / þet naȝt wyphalt his tonge. Huo þet  
 heþ þise uirtue: he heþ of his bodye þe lhordssip.  
 Alsuo ase me ouercomp þet hors bi þe bridle. sobrete  
 heþ þe uerste batayle ine þe ost of uirtues / and lokeþ /  
 and wereþ þe oþre uirtues. þanne þe dyeuel uondede  
 uerst / ase be þe mouþe / of oure lhorde þo he him  
 zede / þet he ssolde maki of stones bread. Alsuo he  
 asaylede þane uerste man be þe mouþe / and him ouer-  
 com. uor he him openede þe gate of his castele / þo he  
 him consentede to þe uondinge. To loki sobrete ous  
 tekþ / kende. writinge. an alle sseppe. kende / þet  
 amang þe bestes / man heþ þane leste mouþ be þe  
 bodie. Efter man to þe oþre lemes y-dobled / ase þe  
 eȝen / [and] earen / ac—he ne heþ bote enne mouþ. Ine  
 þet ous tekþ kende / þet me ssel ethe lite / and drinke  
 lite. uor kende is mid lite y-payd. and be to moche  
 of mete / is ofte y-ueld down. þe writinge ous tekþ  
 sobreté. ine uele manyeres / and be manye uorbysnes /  
 ase moȝe ysi / þo þet conneþ þe writinge onderstonde /  
 an þo þet zyȝeþ þe liues of halȝen. Efterward / alle  
 sseppe teches sobreté. uor ine alle sseppe / heþ god  
 yȝet riȝte mesure / ase zayþ salomon ine þe holy writ-  
 inge. Sobreté ne is oþer þing þanne to loki riȝte  
 mesure. þet aleneway halt þane middel ine to moche:  
 and to lite. be þan þet scele a-liȝt be grace tekþ. Vor  
 ine þise timliche guodes / þet / þet is to moche to  
 onen: is to lite to anopren / and þet / þet is to moche  
 to ane poure manne: to ane riche manne hit were ofte-

The spirit should  
be lord over the  
body.

[Fol. 77. a.]

The mouth is the  
master-gate of the  
castle of the heart.

Sobriety is first  
assailed in the  
host of virtues.

The devil tempted  
our Lord first by  
the mouth.

Man hath some  
limbs doubled,  
but he has only  
one mouth.

All creatures  
teach us sobriety.

Sobriety is a mean  
between too much  
and too little.

Even in fastings,  
watchings, &c.,  
sobriety must be  
exercised.

The virtue of  
temperance must  
be observed in all  
virtues,

for it moderates  
all the thoughts,  
wills, and desires  
of the body.

The end of all  
virtues is that the  
heart and body  
"be well ordained  
to God,"

and be withdrawn  
from the love of  
this world.

[Fol. 78. a.]

The love of God  
sets the heart in  
peace.

Our Lord saith,  
"Thou shalt be in  
travail in this  
world, but in me  
shalt thou find  
rest."

zipes to lite. Ac sobreté and temperance / zet ouer-al  
measure. Alsuo ine gostliche guodes : ase ine uestinges /  
ine wakiinges / ine dissiplines / and ine opre dedes of  
uirtue / þet byeþ y-do uor god / an uor note of þe  
zaule : zet measure. zuyche ase scele acseþ. þe uirtue  
of temperance and of sobreté. þe ilke uirtues lokeþ  
measure sceluolle. naȝt onlepiliche ine mete and ine  
drinke : ac in alle uirtues. ase zay[þ] saynt bernard.  
Vor þise uirtue zet alle þe þoȝtes. alle þe willes. alle þe  
steriinges of þe herte. and alle þe wyttes of þe bodye /  
outnime þe lhordssip of riȝte scele. ase zayþ tullius þe  
wyse. zuo þet a liȝte scele be þe yeffe of wysdome /  
halt ine pese þe lhordssip of þe herte / and of þe bodie.  
and þet is þe ende and þe onderstondinge of alle  
uirtues þet þe herte and þet body by wel y-ordayned to  
god. zuo þet god onlepiliche by heȝ lhord. ine zuyche  
manere þet al by ine his boȝsamnesse al þet he heþ ine  
þe regne of bodye and of þe zaule. and þet makeþ  
sobre loue of god. þet zet of al / þe herte in-to þe wille  
of god. þanne zaynt austin zayþ. þet þe uirtue of  
temperance and of sobrete / is alone þet is yloked to  
god y-hollyche wyþ-oute corrupcion. and ous wyþ-  
draȝþ uram þe loue of hier beneþe. þet is þe loue of  
þise wordle / þet troubleþ þe herte of man / and hise  
zet ine zorȝe. and him benimþ riȝtuolle knaulechinge of  
god / and of him-zelue. Alsuo ase me ne ziȝþ naȝt  
briȝtliche ine þe wetere ystered. Ac þe loue of god /  
þet is wel y-clensed of alle erþliche loue / and of alle  
ulessliche willes zet þe herte ine pais. Vor hi him deþ  
and zet ine his oȝene stede. þet is ine gode. þer he him  
restep. þer he is in pais. ne ne heþ blisse / ne reste :  
bote þer. þanne zayþ oure lhord ine his spelle. 'þou  
sselt by ine trauayl ine þise wordle. ac ine me þou  
sselt vinde reste.' And saynt austin zede. 'Lhord :  
min herte ne may by ine pais : alhuet hi restep ine  
þe.' þe ilke loue ne wext naȝt of erþe / ne of mares.

Of þise wordle. Ac hy comþ doun of þe heȝe roche  
 hueroppe hi ys yzet and y-mad þe greate cite of  
 paradys / and þe cite of holi cherche. þet is Iesu  
 crist / ope huam byeþ y-set and ymad uestliche be  
 guode bileaue. þe stronge casteles. þet byeþ þe herten  
 of guode men. Of þo heȝe roche comþ doun þe welle  
 of loue ine herte þet is wel y-clenzed uor þe loue of þe  
 wordle. þe ilke welle is zuo clier and zuo y-zendred /  
 þet þe herte hire y-knaup / and y-ziȝþ hire zelue and  
 hire makiere. alsuo ase me yziȝþ ine ane uayre welle  
 wel yzendred. ope þo welle þe herte restep efter þe  
 trauayl of guode workes / ase we redeþ of Iesu crist  
 oure lhord. þet þo he hedde zuo moche y-guo þet he  
 wes al weri / he him zette and restede ope þe welle. þe  
 ilke welle boue þet guode herte / he þet him wille  
 berȝe / him restep is þe loue of god. þe ilke welle is  
 zuo zuete and of zuo guod smac : þet þe ilke þet þerof  
 dringþ / uoryet alle opre zuetnesses and opre smakkes.  
 þe ilke welle ne uelþ naȝt þane fauc ne þe erþe / ne  
 þane meress of þise wordle / and þeruore hy is zuete and  
 of guod smac to drinke. uor ase moche ase þe welle  
 yuelþ lesse of þe erþe : zuo moche hi is þo holer and  
 þe betere of to drinke. þet is þe welle of wytte and of  
 wysdome. uor þe ilke þet þerof dringþ / he knaup wyt  
 and wysdom and velþ / and smackep þe greate zuet-  
 nesse þet is ine god / and þet is þe heȝeste wyt of  
 man : wel to knawe his sseppere / and him louie mid  
 al his herte. Vor wyþoute þise filosofie / alle opre  
 wyttes ys folȝe.

This love cometh  
 down from the  
 high rock (Jesus  
 Christ).

Of this rock  
 cometh the well  
 of love into the  
 heart.

By that well the  
 heart resteth  
 after its labour of  
 good works.

This well is sweet  
 and delicious.

It is pure and un-  
 defiled,

and wholesome to  
 drink.

It is the well of  
 wit and of  
 wisdom,  
 and whoso  
 drinketh thereof  
 knoweth wit and  
 wisdom.

Zuych wyt zet þe holy gost ine herte / þanne he  
 him yefþ þane yefþe of wisdom / þet is herte of gost-  
 liche blisse / and hire adraynkþ / and makeþ him  
 dronke of holy loue. Huet wyt is þet / þet þe holy  
 gost zet in-to þe herte wel y-clenzed : þet ich habbe  
 hier be-uore y-ssewed / huer þet is spek of þe wyttes of  
 þe zaule / ate ginninge of þe draȝþe of uirtue. and þer-

Such wit the  
 Holy Ghost  
 giveth,

and setteth it in  
 the heart,

to make it sober,  
meek, and patient.

None may live in  
this world with-  
out "some  
fighting of tempt-  
ation."

[Fol. 79. a.]

The good heart,  
when it hath  
well fought,  
returns to itself  
and resteth in  
God.

uore ich paci þe ssortlaker. þet gostliche wyt þet comp  
of stedeuest loue of god. makeþ þe herte sobre / and  
zofte / and alle þinges a-mesureþ / zuo þet þe herte þet  
is ine zuich stat is ine payse / ase hi may by ine þise  
dyadliche liue. Vor ine þise wordle / non ne may  
libbe wyþ-oute torment / and wyþ-oute zome viztinge  
of temptacion. þet god zent ofte uor to uondi his  
knyztes. and uor þan þet hi comne usy of armes of  
uirtue. uor operlaker hi ne moze by guode knyztes.  
þanne me couþe maky þe tornoymens ine time of pays.  
Ac huanne þe guode knyzt het ouercome þet tornoy-  
ment: he went ayen to his house. þer he him restep  
al in eyse. Alsuo deþ þe guode herte huanne hi heþ  
wel yuozte and heþ ouercome þet tornenoyment of  
uondinges: ha comp ayen to him-zelue / and him  
restep ine god. þet him confortep efter þe trauayl / zuo  
þet he þer uoryet al his trauayl. and ne þengþ bote of  
god. huer he uint al þet he wilneþ. þet is þet frut þet  
þe traw of sobreté berþ / þet comp of þe yefþe of wys-  
dom / ase ich habbe aboue yzed.

Of the steps of  
sobriety.

#### OF ÞE STAPES OF SOBRETÉ.

Moderation shall  
be observed in  
five things.

Ase ich habbe aboue yssewed / sobreté ne is oper  
þing / bote to loky rizte mesure ine alle þinges. Ac  
specialliche: ine vyf þinges me ssel loki mesure. þet  
byep alsuo ase zeue stapes huerby wext and profiteþ þet  
traw of sobreté.

1. Set bounds to  
the understanding  
and to belief.

Those overstep  
moderation who  
are unbelievers,

[<sup>1</sup> *misbylefnde* ?]

and measure be-  
lief by their un-  
derstandings.

þe uerste stape of sobreté is / þet me zette mesure in  
his onderstondinge. spacialliche to þe articles and to þe  
poyns of þe beleaue. þe ilke ouergeþ mesure / þet wyle  
zeche kendelich skele / ine þan þet is aboue onderstond-  
inge / ase doþ þe bougres / and þe misbylefde.<sup>1</sup> þet  
wyllep mesuri þe beleaue be hare onderstondinge. ac hi  
ssolden mesuri hire onderstondinge and hare skele to þe  
mesure of þe beleaue / þet god ous heþ y-yeue. And  
salomon zayde to his zone. 'Vayre zone / do in-to þine

wytte mesure.' þet is to zigge / þet þou ne bi naȝt / of  
 zuo oȝene wytte / ne naȝt zuo ypiȝt in þine ouerweninge :  
 þet þou ne flechchi / uor to leue to guod red. and þet  
 þou ne lete þin oȝene wyt / uor to bouȝe to þe wyser  
 þanne þou. And specialliche to þe articles of þe beleaue  
 me ssel lete his oȝene wyt / and his onderstondinge  
 flechchi / and zette ine þreldom of þe beleaue / ase zayþ  
 zayte paul. naȝt uor to apeluchier ne zeche kendelich  
 scele. huer he non ne heþ / ase doþ þe bysye / oþer þe  
 malancolien / þet byeþ ylich þan þet zekȝ<sup>1</sup> þe crammeles  
 ine þe russoles. oþer þan þet zekþ þet uel ine þe aye /  
 oþer þane knotte ine þe resse.

Man should not  
 be overweening  
 and self-confi-  
 dent.

He should set his  
 understanding in  
 thraldom to belief.

þe oþer stape is / þet me zette mesure ine þe loste  
 and mid þe likinge of þe wille / þet me ne him ne aslaky  
 naȝt to moche þane bridel to yerne to lostes of þe ulesse /  
 ne to þe couaytise of þise wordle. þanne þe wyse zayþ  
 ine þe writ[i]nge. 'Ne uolȝe naȝt he zayþ þe couaitises ne  
 þe wylninges of þine herte / and þe miswende to do þi  
 wyl / þet þou hit ne uoluelle naȝt. and yeld guod skele.  
 uor yef þou dest to þine herte his wyl : þou makest  
 blisse to þine vyendes / þet byeþ þe dyeulen of helle.'  
 uor alsuo ase þe ilke þet makeþ blisse to his uo / ayens  
 huam he ssel uizte / huanne he him yelt to him ouer-  
 come. Yef he him yelt ouercome to þe dyeule þet him  
 consenteþ to his euele wylninges. þeruore zayþ zayte  
 peter þe apostel. 'ich you helsny / þet ye ase oncoupe /  
 and pilgrimes / you loki uram wilninges.' þe ilke þet  
 is pilgrim and ine oncoupe contraye / huer byeþ manye  
 þyeues an robberes þet aspieþ þe pilgrims / and wayteþ  
 þe wayes : ham lokeþ moche / þet hi ne ualle ine þe  
 honden of þyeues. and þengþ hou he may guo zikerliche.  
 Alle þe guode men ine þise wordle byeþ oncoupe and  
 pilgrims. Hi byeþ oncoupe / uor hi byeþ oute of hare  
 contraye. þet is paradys. þet is þe contraye / and heritage  
 to guode men. Hi ne byeþ þenchinde bote uor to  
 uoluelle hire iornayes / al huet hi comeþ to hare eritage /

2. Set measure in  
 the lust and the  
 pleasure of the  
 will.

Follow not the  
 covetousness of  
 thine heart.

Consent not to  
 the devil's sugges-  
 tions.

Travellers in a  
 strange country  
 are watchful for  
 fear of thieves.  
 [Fol. 79. b.]

All good men are  
 like pilgrims.

Their heritage is  
 paradise.

<sup>1</sup> For zekþ.

The good pilgrims choose good society,

and pursue their journey by right belief and true love.

They have no fear of thieves, that is, the devil and his host.

Belief and love of God lead them aright.

The heart is like a bird,

and is liable to fly into the snare.

Control thy will, as one doth the horse with a bridle.

Sobriety is the bridle.

Observe moderation in words.

þet is þe cité of paradis / þet þe guode pilgrims zeeheþ. ase zayþ zaynte paul. þet ne habbeþ / ne nolleþ habbe þe eritage hier in þise wordle. Zuyche pilgrims þet willeþ guo zikerliche : hi doþ ham ofte ine guode uelazrede / and ine zikere guoinge. þe guode uelazrede þet let zikerliche and guoþ riȝtuolliche / is byleaue / and loue. beleaue / let þane way to pilgrimes. ac loue his berþ. zuo þet þe way ham greueþ lite / oþer naȝt. Huo þet heþ zuyche uelazrede : he ne heþ of þyues none drede þet wayteþ þe wayes. þet byeþ dyeulen þet nimeþ and robbeþ alle þo / þet none zuiche uelazrede ne habbeþ. þet byeþ þo þet wyllþ do hyere / hyre lostes : þet ham doþ in-to þe honden / and in-to þe grines of þe dyeule. Beleaue / and loue of god. of-halt þe herte / and his wyþdraȝt uram queade þoȝtes / and uram fole<sup>1</sup> lostes / þet he ne consenti. Alsuo ase me ofhalt þane uoȝel be þe ges / þet he ne vly to his wyll. þe herte is ase is þe uoȝel þet wolde vly to his wyll / and bote hy by ofhealde / be þe ges of beleaue / and of loue / hy ulyȝþ perilousliche / zuo þet hy hyre spilþ / and ualþ ofte into þe grines / of þe uoȝelere of helle. þet is þe dyeuel / þet ne wynleþ / bote to nime þane uoȝel. þeruore þe guode man and þe wyse / wyþdraȝeþ hare wyl / and hare lostes / and hare þoȝtes. be temperance and be sobreté Huerof senekes zayþ. ‘yef þou louest to bi sobre / and atempre : wyþscore / and wyþdraȝ þine willes / and zete ane brydel to þine couaytises.’ Vor alsuo ase me wyþhalt þet hors by þe bridle þet hit ne guo naȝt to his wille : alsuo me ssel ofhyealde þe herte be þe bridle of sobreté / þet hy ne yeue hire naȝt / to þe wille ne to þe couaytise of þise wordle.

þe þridde stape of sobreté is / zette and loki mesure ine wordes. Huerof salomon zayþ. þet ‘þe wyse / and þe wel ytoȝte / tempreþ / and mesureþ his wordes.’ And saynt Ierome zayþ. þet ‘mid ueawe wordes / is y-

<sup>1</sup> MS. *folo*

proued mannes lyf.' þet is to zigge. by þe wordes me  
 may yknaue þe folyes / and þe wyttes of men. Vor  
 ase me knaup þet zuin be þe tonge / yef hit ys hol.  
 oþer aboue y-zawe. and þeruore zayþ þe wyse ine þe  
 writinge. þet 'þe wordes of þe wyse byeþ y-weze ine þe  
 waye.' þet is to zigge / þet þe wyse ssel zuo weze þe  
 wordes ine þe waye of skele and of discrecion þet þer ne  
 by naȝt to wyþ-nymene. Zome uolk byeþ / þet ne moze  
 ham naȝt hyalde stille / ne naȝt ham loki / þet hi ne zigge /  
 by hit zop by hit leazinge. þet byeþ ase þe melle wyþ-  
 outh sculse. þet alne-way went be þe yernynge of þe  
 wetere. Vor hi habbeþ ase uele wordes / ase þer comp  
 of weter to þe melle. Ac þe wise zetteþ þe sculse of  
 discrecion / uor to ofhealde þet weter of fole wordes.  
 and to uele. þet hi ne guo be þe melle of þe tonge. þer-  
 uore zayþ þe wyse ine þe writinge. 'Yziȝ þet weter  
 yerne.' þet is to zigge: hald þine wordes ine þe sculse  
 of discrecion. uor ase zayþ salomon. 'Huo þet let guo  
 þet weter to his wille: he is ofte cause of strif / and of  
 chidinge / and of manie kuedes / þet comeþ of kueade  
 tonge.' ase ich habbe be-uore yzed / ine þe chapitele of  
 uices. huer ich spek of þe zenne of þe tonge. þeruore  
 zayþ wel þe wyse ine þe writinge. 'do' zayþ he / þine  
 wordes ine waye / and guod bridel ine þine mouþe. and  
 nim hede þet þou ne ualle be þine tonge be-uore þine  
 uo: þet þe asspieþ.' An-oþer zayþ. 'Do to þine mouþe /  
 a dore and a loc. and to þine wordes: a waye and a  
 yok.' Huo þet ne weȝþ his wordes ine þe waye of discre-  
 cion. and ne ofhalt naȝt his tonge by þe bridle of skele.  
 þet ssel ofhyealde þe tonge of kueade wordes. he ualþ  
 liztliche ine þe honden of his uon. þet byeþ þe dyeulen /  
 þet oueral ous aspief / and wayteþ. Huanne þe von /  
 þet vizteþ aye þane castel / yef hi vyndeþ þe gate oppe :  
 hi guoþ in liztliche. alsuo þe dyeuel þet uizt wyþ þane  
 castel of þe herte / huanne he uint þe gate oppe / þet  
 is þe mouþ / he nimþ liztliche þane castel. And þeruore

By words may  
 the follies and  
 wisdom of man be  
 known.

Weigh thy word  
 in the balance of  
 discretion.

The wise setteth  
 the sluice of dis-  
 cretion to keep  
 back the water of  
 foolish words.  
 [Fol. 80. a.]

Many evils come of  
 the evil tongue.

Take heed that  
 thou fall not by  
 thy tongue.

Put a door and  
 a lock to thy  
 mouth.

He who does not  
 guard his tongue  
 will fall into the  
 power of his foe,  
 the devil.

The mouth is the  
 gate of the heart.

Reason has the  
care of the mouth.

Weigh well thy  
words ere they be  
spoken.

Be not afraid to  
speak the truth,

and speak not  
falsely to please  
any one.

Be careful of what  
thou hearest.

If thou hearest  
with pleasure  
evil of another,  
thou art privy to  
the sin of the  
slanderer.

Great men should  
consider well what  
they hear.

Flatterers and  
liars are plentiful,

but few are truth-  
ful.

[Fol. 80. b.]

Great men have  
great need of  
those who  
fearlessly speak  
the truth.

zayde dauip ine þe sautere. 'Ich sette guode lokinge to þe mouþe aye mine yuo' / þet is þe dyeuel. þe lokinge of þe mouþe / þet is skele and discrecion. þet exameneþ þe wordes / erþan hi guo out ate moþe. þis is þe vizt huerof þe wyse spekeþ ase ich habbe aboue yzed / huer me ssel weze þet word er hit by yzed. And þou sseltywytte / þet zoþnesse halt þise rihtuolle waye. Vor zoþnesse acordeþ þe onderstondinge of þe herte: and þet word of þe mouþe / as hit is ine þe herte. þis waye ne ssel hongy of þis half / ne of yend half / ariþthalf ne alefthalf. þet uor none priuē loue of man ne of wyfman. ne uor timlich note. ne uor hate of oþren: me ne ssel lete to zigge zoþ / huer þet me ssel / and huanne hit is nyed. ne leazinges / ne ualsnesse / me ne ssel zigge uor nenne man.

Ase me ssel loki mesure ine wordes: alsuo me ssel loki mesure ine hyerþe. Vor asewel me may zenezý ine kuede hyerþe: ase ine kueade speche. þanne þe ilke þet yhyerþ bleþeliche missigge oþren: ys partiner / and uelaze of þe zenne of þan þet he yherþ. þet non ne wolde zigge bleþeliche kuead of oþren / nameliche to uore greate men / bote yef he ne wende þet hit likede to him þet hit hyerþ. þanne an halzen zayþ. þet 'non ne ssolde by misziggere: bote þer by an hyerere.' þeruore salomon zayþ. 'þe norþene wynd / to-þraup þe raynes / and þe lourinde chiere: þe wordes of þe missiggere.' þise greate men hi ssolden wel ham loki / þet hi hiereþ / and þet hi leueþ. þet hi vindeþ veawe / þet zoþ ham zigge. Ac ulatours / and lyezeres / byeþ to grat cheap ine hare cort. þe meste dierþe þet is aboute ham / is of zoþnesse / an of trewþe. and þeruore hi byeþ ofte y-giled. þet hi yhereþ bleþeliche / and y-leueþ liztliche þet me ham zayþ and þet ham likeþ. Senekes zayþ. þet þer ne lackeþ to greate lhordes: bote zoþ ziggere. Vor hi habbeþ lyezeres / and vlatours: to greate cheape. and veawe zoþ ziggere. Me ssel habbe



þe earen opene / uor to hyere bleþeliche / þe guode  
wordes / þet byeþ worþ to þe help of zaule. and y-sset : Shut thy ears to  
foul words.  
to fole wordes / ydele / and queade. þet moze do harm :  
and ne moze do guod. þeruore þe wyse zayþ ine þe  
writinge. ‘Stoppe þine earen mid þornes. and ne hyer  
nazt þe queade tongen.’ þe queade tonge : is tonge of  
eddre of helle / þet þe misziggeres bereþ. and enuenimeþ  
þo þet his y-herþ. Aye zuyche tongen me ssel stoppi  
þe yeren mid þornes / mid þe drede of oure lorde / that is, with the  
fear of the Lord.  
oþer mid þe þornes huermide god wes y-corouned / uor  
beþenchinge of his passion : Vor huo þet heþ drede of  
god / and beþenchinge of his passion : he nolde nazt  
bleþeliche y-hyere þe misziggeres / ne flatours / ne fole  
wordes / ne lodliche. In anopre manere me may on-  
derstonde þis word. ‘Stoppe þine yeren mid þornes.’  
þe þornes þet prikieþ / be-tokneþ harde wordes and  
prekiinde / heruore me ssel wyþnime þe missiggeres /  
and maki his stille and ssewy semblont þet me ne hierþ  
his nazt bleþeliche. þer is an eddre þet is y-hote ine  
latin / aspis. þet is of zuiche kende / þet hi stoppeþ þet  
on eare mid erþe / and þet oþer mid hare tayle / þet hi  
ne yhere þane charmere. þe ilke eddre ous tekþ a wel  
grat wyt / þet we ne hyere nazt þane charmere / þet is  
þe lyezere / and þe flatour. þet ofte be-charmeþ þe riche  
men. Ac huo þet stoppeþ þet on eare mid erþe / and  
þet oþer mid þe tayle : he ne ssolde habbe none hede to  
bi be-charmed of þe dyeule / ne of kueade tongen.  
þe ilke stoppeþ þet on eare mid erþe : þet þengþ þet he  
is of erþe / and to erþe ssel come. and zuo þenche his  
uoulhede and his ziknesse. hueruore he him ssel moche  
mildi : and nazt him praysy. þet oþer eare stoppi mid  
þe tayle / uor to beþenche of þe dyape / þet him ssel  
wel astonie. Huo þet þus coupe stoppi his earen :<sup>1</sup>  
he nolde yhyere bleþeliche zigge / ne recordi þing : þet  
ssolde misliki god. and zuo ssolde he by wel ytempred /

Stop them with  
thorns,

For who that  
feareth God will  
not listen to liars  
and flatterers.

The asp closteth  
one ear with earth  
and the other  
with its tail, so  
that she may not,  
hear the charmer

The liar and  
flatterer is a  
charmer that one  
must beware of.  
He who stops his  
ears will not be  
beguiled by  
flattery ;

and will think of  
the earth from  
whence he came,

and of death that  
will overtake him.  
He who thinketh  
of these things  
will not listen to  
words displeasing  
to God.

<sup>1</sup> MS. *eraren*

and amesured ine hyerþe and ine lhestinge. And þis is þe uerþe stape of sobrete.

Moderation in  
clothing is the  
fifth step of  
Sobriety.

Excess is a sin,

wherefore we  
should not be over  
busy in adorning  
ourselves.

He is a fool and  
childish that is  
proud of his  
clothing.

The wearing of  
clothes comes of  
the sin of our first  
parents.

[Fol. 81. a.]

Under fair robes  
there is often a  
dead soul.

Nature has  
adorned the pea-  
cock and cock.

Nature has given  
man no clothes of  
which to be proud.

St. Paul says that  
women shall  
adorn themselves  
with propriety.

Many poor might  
be sustained by  
the number of  
robes that one  
woman wears in a  
year,

þe uifte stape is / to loki mesure of ssredinge of  
preciousse robes / huerof me paseþ moche mesure / and  
makeþ moche ouerdoinges. and þeruore þet ouerdede is  
grat zenne / and ueleziþe ancheson to zene ine opren.  
þeruore me ssel ine zuyche þinges loky mesure. Vor  
hit is to moche of pris and to moche bysy agrayþinge  
ne were zenne: oure lhord ne speke naȝt zuo stefliche  
ine his spelle a-ye þe queade riche / þet zuo ofte ham  
ssredeþ / ase of to zofte bougeren and of to moche of  
pris pourpre. O. moche is he fol uorzoþe / and child of  
wytte / þet of his ssredinge is proud. Me ssolde him  
wel hycalde fol: þet were proud to bere þe ssredinge.  
þet ne ssolde by bote a tokne. and a beþenchinge of þe  
ssame of his uader / and of his ozene. þes wone of  
robes nes yuounde / bote uor þe zenne of oure uerste  
uader uor to wry his *confusion* / and oure. Huanne  
me yziþ bere ane byrie. þet is tokne þet þer is wyþine  
a dyad. alsuo hit y-uallþ ofte / þet onder þe uayre  
robes: is þe zaule dyad be zenne / and nameliche ine  
þan þet ham gledyeþ / and predeþ. Yef þe pokoc him  
prette uor his uayre tayle. and þe coc uor his kombe /  
hit ne is no wonder þet kende ham heþ y-yeue / an  
doþ be hare kende. Ac man oper wyfman / þet heþ  
wyt and skele / and wot wel þet kende ne heþ naȝt y-  
yeue him þet ilke ssroud / he ne ssel him naȝt prede:  
of þe ssredinge of his bodye. ne of þe quayntises of his  
heuede. þeruore zayþ þe wyse ine þe writinge. ‘ne gleder  
þe naȝt ine uayr ssroud.’ And zaynte paul þus zay[þ].  
þet þe wyfmen hi ssolle ham agrayþi: mid sobreté. þet  
is to zigge: be mesure / and wyþ-oute ouerdoinge / be  
þe ståt / þet þe wyfman acseþ. Vor zoþe þet ne is naȝt  
wyþ-oute ouerdoinge. þet on wyfman. ssel habbe uor  
hare body ine one yere zuo uele payre of robes / and  
of diuerse maneres / huerof manye poure miȝten by

sostened of þan þet is to moche. Ac yet eft yef hi weren ate ende y-yeue uor godes loue to þe poure : yet hit were zomping. ac hi byeþ ofte y-yeue to rybaus þet is wel grat zenne. þeruore me ssel loki mesure ine zuyche þinge be þe stat þet þe persone acseþ ase ich habbe aboue y-zed.

but they are not given to the poor, but to the dissolute.

þe xizte stape of temperance and of sobreté is / þet ech loki guode mesure ine his contenonce / and ine his beringe. þanne seneke zayþ. Yef þou art sobre and atempred / nim þou hede þet þe steriynges of þine herte ne of þine bodye / ne by uoule ne onworþi. Vor of þe discordance of þe herte : comp þe discordance of þe bodie. Zome þer byeþ zuo childhedi / and of zuo nice manere / þet hi makeþ ham-zelue to by hyealde foles. Hit becomþ wel to man of worssipe / and þet is ine grat stat / þet he by wel ordine / and amesured ine alle his dedes / and in alle his zigginges. and of uayre contenonce to-uore alle men / zuo þet non ne moze nime of him kueade uorbisne / ne þet he ne by yhealde uor fol / ne uor child. Vor ase zayþ a grat filosofe. ‘child of elde. child of wytte. and child of þeawes : byeþ al on.’ þe writinge zayþ þet / þet child of an hondred year : ssel by acorsed. þet is to zigge. þet þe ilke þet heþ uolle elde / and leueþ ase a child : ssel by acorsed of god. þanne zaynte paul zayde of him-zelue. ‘þo ich wes child : ich dede ase a child. ich þozte ase a child. ac zeppe ich com to elde of uol man : ich uo[rlet] alle mine childhedes.’ Vor huo þet halt ald man uor child : he hine halt uor fol. And þeruore zayþ zaynte paul. ‘Ne by naȝt child of wytte. ac ine queadnesse by lite.’ Nou is hit þanne guod þing and oneste. profitable / and worþssipuol to man an to wyf-man / and nameliche to grat uolk. þet hi loki sceluolle mesure / ine berynge / ine contenonce / and þet hi by wel ordyne oueral. and be-uore god / and be-uore þe uolke. And þis is þe xizte stape of þise trawe.

The sixth step of Temperance is moderation in conduct.

Take heed that the feelings of thine heart be not foul or silly.

Some are so childish that they cause themselves to be looked upon as fools.

Look that thy deeds be well ordered, so that none be ‘led astray by thy example.’

The child of an hundred years shall be accursed, for he is of age and yet is childish.

He who holdeth an old man a child holdeth him a fool.

Every man and woman shall so order their conduct that it be decorous, profitable, and honourable before God and man.

Observe moderation in meat and drink.

[Fol. 81. b.]

Load not the heart with the sins of gluttony and drunkenness.

Of excess in meats and drinks see the chapter where the sin of gluttony is treated of.

Moderation is to be found in all virtues.

It is a fair tree, and its fruit is peace of heart.

He who hath this virtue is joined to God by charity, and is separated from the world's love,

and so he resteth in God and hath comfort and bliss.

Such bliss setteth the Holy Ghost in the heart that is perfected by the virtue of sobriety.

þe zeuend stape is / to loki mesure ine mete and ine drinke. Vor ouerdede of mete and of drinke: dep moche harm ine bodie and ine zaule. ase ich habbe beuore yzed. þeruore zayþ oure lhord ine his spelle 'Nimeþ ye hede / þet youre herten / ne by ygreued / ne y-charged of glotounie / ne of dronkehede.' þet is to zigge / þet þou ne do ouerdoinge of mete and of drinke. Sobreté lokeþ mesure ine mete and ine drinke. þet me ne maki ouerdoinge. Of þe ouerdoinges þet me wes ywoned to do ine drinke and ine mete / ich habbe ynoȝ yspeke ine þe draȝpe of vices huanne þet ich spek of þe zenne of glotunie / to huam þis uirtue huerof ich habbe yspeke / zuo is *contrarie* specialliche. and þeruore ich nelle nanmore hyer speke.

Nou hest þou y-herd þe stapes huerbi þis traw wext and noteþ. and yef þou wylt ywyte þe boȝes of þise trawe: yziȝ alle þe oþre uirtues / þet byeþ y-contyent ine þis boc. and þou sselst yuinde oueral þise uirtu. Vor ase ich habbe yzed aboue / and y-ssewed. þis uirtue zet mesure in alle þe uirtues. hueruore ich zigge / þet alle þe oþre uirtues byeþ boȝes of þise. uor hy hyre sseweþ ine alle þe oþre boȝes. þet traw berþ wel uayr frut. and wel smakinde. þet is pais of herte. ase ich habbe aboue yzed. Vor huo þet heþ þise uirtue: he heþ þe herte zuo to-deld uram þe loue of þe wordle / and zuo y-yoyned to god be charite. þet is charite: loue of god. Vor hi zet alle oþre þinges ine uoryetinge þet ne byeþ naȝt ydyȝt to god. And ine zuyche manyre þe herte him restep ine god. huer hi heþ al hire confort. hire blisse / and hire lost. þet paseþ alle oþre lostes. Zuych comfort / zuych lost / set þe holy gost ine herte þet is uolmad ine þe uirtue of sobreté / þet comp of þe yefþe of wysdome / ase ich habbe aboue yzed. Vorzoþe he þet zuich pays of herte miȝte habbe / and yuele: he ssolde him resti ine god / þet is þe ende / and þe uoluellinge / and þe somme of

his wylninges. he ssolde bi y-blissed ine pise wordle /  
 and ine þe oþre. uor he ssolde habbe y-wonne þe ilke  
 blissinge þet god behat ine his spelle to ham þet pise  
 ilke pais lokede wyþ-oute brekinge. uor he zayþ þet hi  
 byeþ yblissed þe paysible. uor hi ssolle by y-cleped  
 godes zones. þo byeþ payzible / þet zayþ zaint austin /  
 þet alle þe steriinges of þe herte ordayneþ / and zetteþ  
 onder þe lhordssipe of rihte scele and of þe goste. þos  
 byeþ ariht y-cleped children / uor hi bereþ þe anlik-  
 nesse of hire uader / þet is þe god of loue and of pais.  
 aze zayþ zainte paul. and þanne pays and loue of god /  
 is þet þing þet mest makeþ man anlikni to god. and þe  
 con[t]rarie to þe dyeule þet is godes uo. Efterward /  
 hi byeþ y-cleped godes zones. uor hi uolzeþ al hare  
 uader wel nier þanne eni oþer. uor pays / and loue / him  
 uolzeþ more nyer : þanne eni oþer uirtue. Efterward /  
 hi doþ þe workes of hire uader. uor god ne com in-to  
 pise wordle / bote to maki pays be-tuene god and man.  
 be-tuene man and angle. be-tue[ne] man and himzelue.  
 þanne þo he wes ybore / þe angles zonge uor þet pays  
 þet god hedde y-broht in-to erþe. and þeruore þet þe  
 uolk ne ssolde zeche bote pays. þeruore þanne þet hi  
 byeþ godes zones / hi byeþ yblissed ine pise wordle  
 be special grace. Ac þe ilke blissinge ssel by uolmad  
 huanne hi ssolle by ine payzible possession of þe  
 eritage of hire uader / þet is of þe riche of heuene huer  
 hi ssolle by ine zikere pays. ine pese uoldo / huer alle  
 lostes ssolle by uoluelde. huer ne may by no kuead /  
 ne zorþe / ne aduerseté / ne defaute. ac abundance /  
 and plenté of alle guode. blisse and ioye wyþ-oute  
 ende. þet ssel by pais worþssipuol / lostuol / and  
 eurelestinde. Pais þet paseþ / and ouergeþ wyt. ase  
 zayþ zaynte paul. And zeþþe þet hi paseþ alle wyttes :  
 hi paseþ alle wordes. Vor herte non ne may þenche /  
 ne mannes tonge telle : huet þing is þet pais þet god  
 heþ behote his urendes. And þeruore ich ne ssolde by

The peaceable are  
 blessed and are  
 called God's sons.

Those are peace-  
 able who control  
 the emotions of  
 the heart by the  
 lordship of reason.

Peace and the love  
 of God make man  
 like God.

The peaceable  
 are called God's  
 sons because they  
 do God's works.  
 Christ came into  
 the world to  
 make peace with  
 God and man.

[Fol. 82. a]

God's sons are  
 blessed in this  
 world by special  
 grace,  
 but their bliss is  
 perfected in  
 heaven,

where is no sin,  
 sorrow, or adver-  
 sity,  
 but blissful and  
 everlasting peace.

No man's tongue  
 may tell of the  
 greatness of this  
 bliss.

Wherefore I were  
a mocker to  
attempt to de-  
scribe it to the  
full.

bote a wlaffere ne zigge þing to þe uolle. And þeruore  
ich nelle non more zigge. ac hier ich wille endi mine  
matire. To þe blisse of oure lhorde / to huam by alle  
worþssipe. þet ous lete wonie ine his uelaʒrede / huer  
is lif eurelestinde.

This book is come  
to an end,  
May God his bliss  
us send !

þis boc is ycome to þe ende :  
Heuene blisse god ous zende. AMEN.

This book is  
written in the  
English of Kent  
for lewd men, for  
fathers and  
mothers, &c.,  
to keep them from  
sin, so that their  
consciencies may be  
undefiled.  
The author's  
name signifies  
'Who as God,'  
and may God  
give him the  
bread of angels  
and receive his  
soul when dead.  
Amen.

Nou ich wille þet ye ywyte hou hit is y-went :  
þet þis boc is y-write mid englissh of kent.  
þis boc is y-mad uor lewede men /  
Vor uader / and uor moder / and uor oþer ken /  
ham uor to berʒe uram alle manyere zen /  
þet ine hare inwyttte ne bleue no uoul wen.  
'Huo ase god' is his name yzed /  
þet þis boc made god him yeue þet bread /  
of angles of heuene and þerto his red /  
and onderuonge his zaule huanne þet he is dyad.  
Amen.

N.B. This book  
was finished in  
the Eve of the  
Holy Apostles  
Simon and Judas,  
by a brother of  
the cloister of St.  
Austin of Canter-  
bury. in the year  
of our Lord 1340.

[*pater noster.*]  
Our father that  
art in heaven, &c.

Ymende. þet þis boc is uoluelde ine þe eue of þe  
holy apostles Symon an Iudas / of ane broþer of þe  
cloystre of sanynt austin of Canterberi / Ine þe yeare  
of oure lhordes beringe. 1340.

Vader oure þet art ine heuenes / y-halʒed by þi  
name. cominde þi riche. y-worþe þi wil / ase ine  
heuene : and ine erþe. bread oure echedayes : yef ous  
to day. and uorlet ous oure yeldinges : ase and we uor-  
leteþ oure yelderes. and ne ous led naʒt : in-to uond-  
inge. ac vri ous uram queade. zuo by hit.

[*aue Maria*]  
Hail Marie !

Hayl Marie / of þonke uol. lhord by mid þe. y-  
blissed þou ine wymmen. and y-blissed þet ouet of  
þine wombe. zuo by hit.

[*credo.*]

Ich leue ine god / uader almiʒti. makere of heuene /

and of erþe. And ine iesu crist / his zone on-lepi /  
 oure lhord. þet y-kend is / of þe holy gost. y-bore of  
 Marie Mayde. y-pyned onder pouns pilate. y-nayled a  
 rode. dyad. and be-bered. yede down to helle. þane  
 þridde day a-ros uram þe dyade. Steaȝ to heuenes.  
 zit aþe riȝt half of god þe uader al-mizti. þannes to  
 comene he is / to deme þe quike / and þe dyade. Ich  
 y-leue ine þe holy gost. holy cherche generalliche.  
 Menneſſe of halȝen. Lesneſſe of zennes. of ulesse  
 arizinge. and lyf eurelestinde. zuo by hyt.

Uor to sseawy þe lokyng of man wyþ-inne. þellyche  
 ane uorbysne / oure lhord ihesu crist zayþ. 'þis uorzoþe  
 ywyteþ. þet yef þe uader of þe house wyste huyche  
 time þe þyef were comynde: uor-zoþe he wolde waky /  
 and nolde naȝt þolye þet me dolue his hous.' Be þise  
 uader of house me may onderstonde / þe wyl of skele.  
 to huam be-longeþ moche mayné. þoȝtes. and his  
 beſteriinge. wyt. and dedes / aſe wel wyþ-oute: aſe  
 wyþ-inne. þet is to zigge / huych mayné / to moche  
 ſlac / and wylles uol ſſel by: bote yef þe ilke uaderes  
 ſtefhede hiſe ſtrayny / and ordayny. Vor zoþe yef he  
 hym a lyte of hiſ bysyhede wyþ-draȝþ: huor may zigge /  
 hou þoȝtes. eȝen. earen. tonge. and alle oþre wyttes:  
 becomeþ wylde. Houſ. is inwyt / in huychen þe  
 uader of houſe woneþ. þe hord of uirtues gadereþ. Vor  
 huych hord: þet ilke zelue houſ ne by y-dolue /  
 heȝlyche he wakeþ. þer ne is naȝt on þyef: ac uele. ac  
 to eche uirtue: ech vice wayteþ. þaȝles heȝlyche by  
 þe þyeue: is onderstonde þe dȝeuel. a-ye huam and hiſ  
 kachereles / þe ilke zelue uader / þaȝles yef he ne were  
 naȝt onloſti: hiſ houſ mid greaſe ſtrengþe wolde loky.  
 þe uader of þe houſ / ate uerſte guoinge in: he zette  
 ſleȝþe / to by doreward. þet y-knaup huet is to uorlete:  
 and huet ys to wylny. huet uor to beſſette out of þe  
 houſ. huet uor to onderuonge into þe houſ. Nixt  
 þan: ha zette ſtrengþe. þet þe vyendes / þet ſleȝþe zent

I believe in God  
 the Father Al-  
 mighty, Maker of  
 heaven and earth,  
 and in Jesus  
 Christ, &c.

I believe in the  
 Holy Ghost, &c.

[Fol. 82. b.]

[Vor to ſſake  
 away heuineſſe /  
 and drede: and  
 hyſ wende / into  
 loue of god.]

If the maſter of  
 the houſe knew a  
 thief were coming  
 he would watch  
 and guard hiſ  
 houſe.

The Father of the  
 houſe is the will  
 of Reaſon, that  
 hath many at-  
 tendants, as  
 thoughts,  
 emotions, ſenſe,  
 deeds.

The ſervants will  
 be ſlothful unleſſ  
 the maſter is  
 active.

If the reaſon is  
 idle, the thoughts,  
 eyes, and ears  
 become wild.

The Houſe is the  
 Inwit, or ſpirit.

This houſe is  
 undermined not  
 by one thief but  
 by many

The chief thief is  
 the Devil, the reſt  
 are hiſ catchpoles.

The Father of the  
 houſe appoints  
 Sleight (Prudence)  
 as the door-  
 keeper.

Next he appoints  
 Strength to oppoſe  
 the devils and  
 ſupport Prudence.

Equity sits in the middle and gives to each its own gift.

At what time the thief will come one knoweth not.

Sleight lets some messengers in to give warning.

The messenger of Death demands an entrance, and claims a dead silence, and thus speaks : "I am Dread, and a reminder of Death, who is coming upon you."

[*comynge ?*]

Sleight asks, "Where is Death? When shall he come?"

Dread answers, "She delays not, but is nigh at hand, and a thousand devils shall come with her, and bring great books, burning hooks, and fiery chains. In the books are written men's sins.

The hooks draw the souls out of the bodies, and with the chains are they bound and drawn into hell."

[Fol. 83. a.]

Dread says he comes from hell, which is immeasurably wide and bottomless, full of fire intolerable, and of sorrow and darkness,

to zygge / to keste out: strengþe wyþdroze. þet his uoule lostes wyþ-droze: and wyþ-zede. Riztnesse uorzope ssel zitte amydde / þet echen his ozen yefþ. Hueruore: huyche time þe þyef is comynde / me not. ac eche tyme me ssel drede. þise zuo y-dizt: nazt longe to þe wakynde þe slep of zenne benymþ. Vor al þet lyf is to waky. Zome messagyers slezþe ssel lete in. þet zome þinges moze telle / þet me may a-waki myde. þus þe messägyer of dyape acseþ inguoynge: he is onderuonge. Me him acseþ 'huo he ys. huannes he comþ. huet he heþ ysoze.' He ansuereþ. he ne may nazt zigge: bote yef þer by hezliche clom. Huych y-graunted: þus he begynþ. 'Ich am drede / and beþenchinge of dyape. and dyap comyde: 'ich do you to wytene.' Slezþe speeþ uor alle. and acseþ. 'And huer is nou þe ilke dyap. and huanne ssel he come?' Drede zayþ. 'Ich wot wel þet he ne abytt nazt to comene / and nyez he is. ac þane day / oper þane tyme of his comynge: ich not.' Slezþe zayþ. 'And huo ssel come myd hyre?' Drede zayþ. 'A þouzend dyeulen ssolle come mid hire. and brenge mid ham / greate bokes / and bernynde hokes / and chaynen auere.' Slezþe zayþ. 'And huet wylleþ hy do mid alle þan?' Drede zayþ. 'Ine þe bokes byeþ y-write alle þe zennen of men. and hise brengeþ / þet be ham hi moze ouercome men. of huychen þe zennes þerinne byeþ ywryte. þet byeþ to hare rizte. Hokes hi brengeþ / þet þo þet byeþ to hare rizte ouercomeþ: hire zaulen be strengþe: of þe bodye drazeþ out. and hise byndeþ mid þe chaines / and in to helle hise drazeþ.' Slezþe zayþ. 'Huannes comste? Drede zayþ. 'Vram helle. Slezþe zayþ. 'And huet is helle. and huet ysezeþe ine helle?' Drede zayþ. 'Helle is wyd / wyþ-oute metinge. dyep / wyþ-oute botme. Vol of brene on-þolyinde. Vol of stenche / wy-oute comparisoun. þer is zorze. þer is þyesternesse. þer ne is non ordre. þer is groninyge wyþ-oute ende. þer ne is



non hope of guode. non wantrokiyng of kueade. Ech  
 þet þerinne is : hateþ him zelue : and alle opren. þer  
 ich yzeþ alle manyere tormens. þe leste of alle / is more  
 þanne alle þe pynen þet moþe by y-do ine þise wordle.  
 þer is wop. and grindinge of teþ. þer me geþ uram  
 chele in to greate hete of uere. and buoþe onpolynde.  
 þere alla be uere / ssolle by uorbernd. and myd  
 wermes ssolle by y-wasted / and naȝt ne ssolle wasti.  
 Hire wermes / ne ssolle naȝt sterue. and hare ver ne  
 ssel neure by ykuenct. No rearde ne ssel þer by y-  
 hyerd / bote. wo : wo. wo hy habbeþ : and wo hy  
 gredeþ. þe dyeules tormentors pyneþ. and to-gydere  
 hy byeþ y-pyned. ne neure ne ssel by ende of pyne :  
 oþer reste. þellich is helle / an a þousend zyþe worse.  
 And þis ich yzeþ ine helle / and a þousandzyþe more  
 worse. þis ich com uor to zygge you.' Sleþe zayþ. 'God  
 wet ssolle we do. Nou broþren and zostren y-hyreþ  
 my red. and yueþ youre. Byeþ sleþe. an wakeþ ine  
 youre bedes / porueynde guodes. naȝt onlyche beuore  
 gode : ac be-uore alle men.' þolemodness zayþ. 'Do  
 we to worke godes nebsseft / ine ssrifte / and ine  
 zalmes : glede we hym. byeþ sobre / and wakyþ /  
 uor youre uo þe dyuel / ase þe lyoun brayinde geþ  
 aboute þan : þet he wyle uor-zuelþe.' Strengþe zayþ.  
 'Wypstondeþ hym : stronge ine byleaue. Byeþ glede  
 ine god. Cloþeþ you mid godes armes. þe hauberk of  
 ryȝt. þane sseld of beleaue. nymeþ þane helm of helpe.  
 and þe holy gostes zuord : þet is godes word.' Ryȝ[t]nesse  
 zayþ. 'Lybbe we sobreliche. ryuolliche an bonayrelyche.  
 Sobrelyche : ine ous zelue. ryȝtuolliche : to oure  
 emeristen. bonayrelyche : to god. þet we nolleþ þet me  
 do to ous zelue : ne do we hyt naȝt to opren. and þet  
 we wylleþ þet me do to ous zellue : do we hit to oþre  
 men. and uor zoþe þet is ryȝt.' Sleþe zayþ. 'þer is  
 anoþer wyþ-oute þe gates uayr. and gled. hit þingþ þe he  
 bre[n]gþglednesse.' Ryȝ[t]nesse zayþ. 'underuongeþ hym.

There is no hope  
 of good, and  
 abundance of ills.

There is weeping  
 and gnashing  
 teeth.

The soul shall be  
 tormented by the  
 worm of Con-  
 science.

Hell is even worse  
 than all this by  
 a thousand times.

Prudence says,  
 "O God, what  
 shall we do?"

Be watchful  
 and prayerful.

Patience says,  
 "Work God's  
 likeness in shrift  
 and in psalms."

Strength says,  
 "Withstand the  
 devil by belief.

Clothe you with  
 God's armour."

Equity says,  
 "Live soberly."

Prudence says,  
 "Another messen-  
 ger awaits with-  
 out." Equity com-  
 mands him to be  
 received.

The messenger enters and says that he is 'Love of everlasting life.'

He asks for silence and peace.

Equity says that his demand is just.

The messenger says that he comes from heaven,

and that he has seen God as in a mirror.

[Fol. 83. b.]  
"I saw the ineffable and indivisible majesty of the Holy Trinity :

the light therefrom dazzles the eyes, and surpasseth all sense.

I saw Christ on God's right hand,

and He bears the wounds and tokens of his passion in his body.

Next to Christ I saw the Virgin Mary,

[I godes ? or zones ?]

who was interceding for us.

be cas he ous ssel gledye. uor þes ilke uerste : gratlyche he ous heþ y-mad of-dret.' Sleþþe zayþ to þe messagere. 'Guo in. and huo þou art. and huannes þou comst. and huet þou hest yzoze : zay ous.' þe mesagyr zayþ. 'Ich am loue of lyue eurelestynde. an wynlynge of þe contraye of heuene. Yef ye me wylleþ y-here : habbeþ amang you. clom / and reste. Naȝt uor zoþe amang gredynges and noyses : ych ne may by yherd.' Riȝ[t]uolnesse zayþ. 'Yef we longe godes drede / and be-þenchinge of dyape were stille : ryȝt hit is / þet þe spekinde / wel more we by stille.' Wylningge of þe lyue wyþ-oute ende / zayþ. 'þeruore byeþ stille / and yhereþ myd wylle. Ich come uram heuene. and þelliche þinges ich y-zeȝ þer. þet no man ne may dyngneliche zigge. þaȝles zomþyng ich wylle zigge : ase ich may. Ich yzeȝ god. ac be ane sseawere ine ssede.'

'Ich yzeȝ þe ilke onspekynde / an on-todelinde magesté of þe holy trinity. be-gynnyng / ne ende ne heþ. Ac and lyȝt þer-inne woneþ / þet me ne may naȝt come to. Vram þo lyȝte byeþ y-þorsse mine eȝen / and þe zyȝþe þyester. Hyt ouergeþ uorzoþe alle wyttes / and alle zyȝþes. þe ilke bryȝ[t]nesse. and þe ilke uolnesse. þaȝles a lytel ich yzeȝ oure lhord iesu crist / ine riȝt half zittinde. þet is to zyge : ine þe lyue wyþ-oute ende regnynde. þaȝ he ouer alle sseppes by zuo uayr : þet ine him wylneþ þe angles to zyenne. Yet nou þe wounden and þe toknen of þe passion he heþ ine his bodye. huermyde he ous boȝte. be-uore þe uader uor ous stant uor to bydde. Ich y-zeȝ nyxt iesu crist þe ilke blisfolle mayde / and moder þe ilke zodes<sup>1</sup> / and oure lhordes iesu cristes / myd alle worþssipe and reuerence / y-nemned marie / ine þe wonderuolle trone zittynde / aboue alle þe holy ordres of angles / and of men : anheȝed. hire zone iesus uor ous byddinde. and to huam hi is uol of merci. Ac þe ilke wonderuolle magesté /

and þe briȝtnesse of þe moder / and of þe zone : ich ne  
 myȝte naȝt longe polye / ich wente myne zizþe uor to  
 yzi / þe ilke holy ordres of þe gostes : þet stondeþ be-  
 uore god. of huichen þe eurelestinde holynesse of þe  
 zizþe of god / an of þe loue. ne hit ne ssel lessi : ne hit  
 ne ssel endi / ac eure wexe and bleþ. Ac naȝt þe ilke  
 degrez / and dingnetes / herynges alsuo / huyche hyre  
 makyere hy bereþ no man uolliche þenche / ne naȝt ne  
 may by ynoȝ to telle. þerefter þe profetes ich y-zeȝ.  
 and þe patriarkes wonderlyche glediynde ine blisse. uor  
 þet hy yzeȝen ine goste : uolued hy yzeþ. þet ine longe  
 anoy onderuynge / þet ouet of blysse wyþ-oute ende  
 chongeden. Ich y-zeȝ þe apostles ine tronen zittynde.  
 þe tribȝ / and þe tongen / alle preste. and of poure /  
 and of zyke : zuo blisuolle and holy / of oure lhord iesu  
 crist / and zuo heȝe / ynoȝ alneway ich am wondrinde.  
 Ich y-zeȝ / ac uolliche ich ne my[ȝ]te al yzy / þe innumer-  
 able uelaȝrede of þe holy martires / mid blisse and  
 worþssipe / y-corouned. þet be þe pinen of þise time /  
 huyche hi beren to þo blisse / þet wes ysseawed ine  
 ham : hy come þerto. Hyre holynesse / and hyre  
 blysse : long time ich me lykede. Ich yzeȝ to þe  
 blyssede heape of *confessours*. amang huam / men  
 apostles / and techeres / þet holy cherche mid hare  
 techingewereden. and alsuo uramalle heresy / wyþ]-oute  
 wem habbeþ yclenzed : sseaweþ. and hy uele habbeþ  
 y-taȝt. ssyneþ ase sterren / ine eurelestynde wyþ]-oute  
 ende. þer byþ Monekes þet uor claustres / and uor  
 straye cellen. wel moche / an clyerer þanne þe zonne :  
 habbeþ wonynges. Vor blake and uor harde kertles /  
 huyter þane þe snaw. and of alle zofthede / and  
 nesshede / cloþinge habbeþ an. Vram hare eȝen / god  
 wyþþe alle tyeres. and þane kyng hy ssolle ysȝ ine hys  
 uayrhede. Alast / to þe uelaȝrede of maydynes ich  
 lokede. of huychen / blysse / ssepþe / agrayþinge / and  
 melodya. huyche none mannes speche : dingnelyche

Next I turned my  
 sight to the order  
 of blissful spirits.

Thereafter I saw  
 the prophets and  
 patriarchs

and the apostles  
 sitting on thrones.

I saw the innu-  
 merable fellow-  
 ship of the holy  
 martyrs.

I saw the blessed  
 heap of confessors  
 and teachers of  
 Holy Church.

There were monks  
 that shine clearer  
 than the sun.

Lastly, I saw the  
 fellowship of  
 maidens,

and heard their  
fair song.

[Fol. 84. a.]

Sleight inquires  
of the messenger  
concerning the  
life of the blessed.

He is told that  
they live, enjoy,  
love, rejoice,  
praise, are swift,  
and are in  
security.

They live an ever-  
lasting life free  
from all pain.

Their life is the  
sight of the  
Trinity.

They taste of  
God's counsel and  
dooms, and learn  
the causes of  
things.  
They love God  
with an infinite  
love.  
They rejoice in  
God and of their  
holiness.

They have as  
many blessings as  
companions,

and their joy is  
incomparably  
great.

may telle. And hy zonge þane zang : þet non oþer ne  
may zynge. Ac and þe zuete smel ine hare regyon /  
zuo zuete ys : þet alle manyre zuete smelles ouercompþ.  
And to hare benes : oure lhord arist. to alle opren :  
zittinde he lhest.' Sleþþe zayþ. 'Hyt lykeþ þet þou  
zayst. Ac uor of echen of þe holy ordres / wondres  
þou hest y-zed : we byddeþ þet þou zigge ous / huet is  
hare dede in mennesse / and huet is þe conuers[ac]ion of  
uelazrede : zay ous.' þe wynny[n]gge of þe lyue wyþ-out  
ende zayþ. 'Vor zoþe ich wylle zygge. þe dede of alle  
ine mennesse / ys zeueuold. Hy lybbeþ. hy smackeþ.  
hy loueþ. hy byeþ glede. hy heryeþ. hy byeþ zuyfte. hy  
byeþ zikere.' Sleþþe zayþ. 'þaz ich zomdel þis onder-  
stonde : uor ham þet lhesteþ / of echen zay.' Wynnyngge  
of þe lyue wy-out ende zayþ. 'Zuo by hyt. Hy lybbeþ  
be lyue wyþ-out ende. wyþ-out enye tyene. wy-out  
enye lessinge. wyþ-out enye wyþ-stondynge. Hyre lyf  
is þe zyþþe and þe knaulechyngge of þe holy trinity. ase  
zayþ oure lhord iesus. þis is þet lyf wyþ-out ende / þet  
hy knawe þe zoþe god / and huam þe zentest iesu crist.  
and þeruore ylyche hy byeþ / uor hy y-zyeþ : ase he is.  
Hy smackeþ þe redes and þe domes of god. Hy  
smackeþ þe kendes / and þe causes / and þe begynny[n]ges  
of alle þynges. Hy loueþ god wyþ-out enye com-  
parisoun. uor þet by wyteþ huerto god his heþ y-brozt  
uorþ. hy loueþ ech opren : ase ham zelue. Hy byeþ  
glede of god onzyginde. hy byeþ glede of zuo moche of  
hare oþene holynesse : and uor þet ech loueþ opren ase  
him zelue. ase moche blisse heþ ech of opres guode : ase  
of his oþene. þeruore by ziker / uor eurych heþ aseuele  
blyssen : ase he heþ uelazes. and aseuele blissen to  
echen : ase his oþene of alle. and þeruore eureich more  
loueþ wyþoute comparisoun god : þet hym and oþre  
made / þanne him zelue / and alle oþre. More hy byeþ  
glede wyþ-out gessynge of godes holynesse : þanne of  
his oþene / and of alle oþre myd hym. Yef þanne on

onneape nymþ al his blisse. hou ssel he nyme zuo uele  
 and zuo manye blyssen? And þeruore hit is yzed. guo  
 into þe blysse of þyne lhorde. naȝt þe blisse of þine  
 lhorde / guo in to þe. uor hy ne may. þerefter / hy  
 herieþ god wyþ-outende / wyþ-oute werynesse. ase hyt  
 is y-wryte. Lhord / y-blyssed by þo þet wonyeþ ine  
 þyne house / in wordles of wordles: ssole herye þe.  
 Zuyfte hy byeþ. uor huer þet þe gost wyle by: uorzoþe  
 þer is þet body. Alle hy byeþ my[3]tuolle. Zykere hy  
 byeþ of zuyche lyue. of zuo moche wysdome. of zuo  
 moche loue. of zuo moche blysse. of zuyche herynge. of  
 zuyche holynesse. þet non ende. non lessynge. non  
 uallynge doun ssole habbe. Lo alyte ich. habbe yzed  
 to you. of þan þet ich yzeȝ ine heuene. Naȝt uor zoþe  
 ne may zigge / ase ich yzeȝ / ne naȝt ase hy byeþ: ne  
 myȝte ysy. Sleȝþe zayþ. 'Vorzoþe ine heuene we onder-  
 stondeþ þet þou were. and zoþ þing þer þou yseȝe. and  
 zoþ þou hest y-zed.' Strengþe zayþ. 'Huo ssel ous to-  
 dele uram cristes loue? tribulacion. oþer zorȝe. and oþre.  
 zykere byeþ. uor noþer dyap / ne lyf. and oþre.' Ryȝt  
 zayþ. 'Doþ out þane uerste messagyer. hyt ne is naȝt  
 riȝt þet he bleue ine þe house / myd þe ryȝtuolle. Vor  
 ryȝ[t]uolle loue: deþ out drede.' Strengþe zayþ. 'guo out  
 drede. þou ne sselt naȝt by ine oure stedes.' Drede  
 zayþ. 'Huet habbe ich mis-do. do. do. ich uor guode  
 zede.' Temperancia zayþ. 'Broþen and zostren / ich  
 zigge to you. nanmore smacky / þanne be-houeþ. ac  
 smacke to sobreté. þou drede / guo out myd guode wylle.  
 þole þane dom / þet riȝt heþ y-demd. be auenture þe  
 myȝt eft by onderuonge. yef wyllynge of lyf wyþ-oute  
 ende / oþerhuyl let of.' þe makyere zayþ. þus / þus /  
 nou ssel eurich hys heuynesse / ssake a-way / uram  
 drede / to þe loue of þe heuenelyche contraye him-zelue  
 wende. Zuo by hit.

The command is,  
 'Go into the bliss  
 of thy Lord.'

They are swift,  
 and the body goes  
 where the spirit  
 wills it.  
 They are secure  
 in this life of bliss  
 and of love.

Strength asks,  
 'Who shall  
 separate as from  
 Christ's love?'

Right says, Turn  
 out the messenger  
 Dread,

[Fol. 84. b.]

for love of God  
 putteth out fear.

Temperance com-  
 mands Dread to  
 go out willingly.

Thus let us cast  
 off fear and receive  
 the love of the  
 heavenly king-  
 dom.

Understanding distinguishes between a man and a beast. Glorify thee not in other things. Flies surpass thee in swiftness.

The peacock is fairer than thou. God's image consists in thought and understanding.

Man's light consists in purity of thought.

The untrue, the evil, thieves, &c., are dark.

Light exists, but we go away from it.

Sin makes us blind.

The world is blind and wicked.

Christ died for us, and yet was without sin.

Suffer patiently and with a good will.

God made angels as well as small worms.

The one is worthy of heaven, the other of earth.

Yet wouldst thou reprove God if he place the worm in heaven?  
But God is not to be reprovèd.

Nammore ne is be-tuene ane manne / and ane beste :  
bote ine onderstondynge. Nāzt of oþre þinge ne  
glorefye þe. Of uirtues þe prest þe / of bestes þou sselst  
by ouercome. Of zuyfthede þe prest þe / of uelezn þe  
worst ouercome. Of uayrhede þe prest þe : hou moche  
uayr is ine þe ueþeren of þe pokoce / huerof art þou  
more worþ? of godes sseppe. Huer is godes sseppe?  
Ine þenchinge / and ine onderstondinge. Yef þou  
þanne þeruore art betere þanne a best / uor þet þou hest  
þenchinge / huerby þou onderstans[t]. þet a best ne may  
onderstonde. þer-uore uorzoþe : man is more betere /  
þanne a best. Liȝt of man is lyȝt of þoȝtes. Liȝt of  
þoȝtes aboue þoȝtes is. and ouergeþ alle þoȝtes. Yet  
eft .O. men / ne byeþ nāzt þyestre. ne byeþ nāzt  
ontrewe. onriȝtuole. queade. robberes. wrechen. louieres  
of þe wordle. þise uor zoþe byeþ þyesternesse. Lyȝt  
ne is nāzt awaye : ac ye byeþ awaye / uram lyȝte. þe  
blynde ine þe zonne : heþ þe zonne present. ac he is  
uram þe zonne. þeruore ne byeþ nāzt þyestre. Yet  
eft. þe wordle þyestre. uor þe louyeres of þe wordle.  
byeþ þyestre. and þe wordle is quead. uor þo þet wonyeþ  
ine wordle byeþ queade. ase a quead hous. nāzt þe  
walles : ac þo þet wonyeþ þerinne. Yet eft. crist ne  
hedde no þyng hueruore he ssolde sterue : and dyad  
he is. þou hest hueruore : and to sterue þou hest  
onworþ? wylne myd guod wylle to polye : be þyne of-  
seruynge / þet he þolede myd guode wylle. þet he  
wolde delyury / uram þe dyape euelestinde. Yet eft.  
be huam þet angel is ymad : be him is ymad þe smale  
worm. Ac þe angel is worþy to þe heuene : þe worm  
to þe erþe. þe ilke þet made : he dyȝte. Yef he dede  
þane smale worm in-to heuene : þe woldest hym wyþ-  
nyme. Yef he wolde maki angles of uoule stynkynde  
ulesse : þou woldest hym wyþnyme. And nāzt uorþan :  
nyxt þan deþ god. and þaȝles he ne is nāzt to wyþ-  
nymene. Vor alle men of ulesse ymad : huet byeþ hy

bote wermes? and of wermes / he makeþ angles. Yet Men are worms,  
eft. huych herte me arereþ : ech may y-zy. þet naȝt þe and of worms  
heuynesse of ulesses wylle beuore ygreued / auore ualþ / God makes  
ere hit by arered. Ac ech him zelue y-zy bere / þe angels.  
heuynesse of his ulesse : yue wyl be wyþdraȝyng. þet The heart must  
he clensy : þet he arere to god. zuo by hit. Hayl godes be lightened and  
moder Marie / Mayde uol of þonke / god by myd þe / so raised to God.  
y-blyssed by þou / ouer alle wyfmen. And y-blyssed  
by oure Lhord iesus / þet zuete ouet / of þyne wombe  
ybled. zuo by hit. Mayde / and moder mylde. uor Maid and Mother  
loue of þine childe : þet is god an man : Me þet am zuo mild, me that am  
wylde / uram zenne þou me ssylde : ase ich þe bydde so wild from sin  
can. amen. me shield. Amen.

## NOTES.

Page 1, l. 3, *wycked*. The definite form *wyckede* is required after the definite article.

Page 1, l. 15, *drazze*. The prefixed *y* is omitted on account of the preceding *by*.

Page 6, l. 2, *huich* . . . *by*, whatsoever that it may be ; l. 9, *toppe* = above. This preposition is frequently used by Shoreham, and seems peculiar to the Kentish dialect ; l. 18, *oksep* = *acsep* = demands, requires ; *op of zoþe*, oath of truth.

Page 8, l. 6, *be his wytinde* = by his willing = he being willing = willingly ; l. 23, *and*—*and*, both—and ; l. 25, *yhyealde* = *holden* = bound.

Page 9, l. 12, *arizinges* is used to translate the O. Fr. *moeuementes* ; l. 17, *takinges*, touchings, handlings, O. Fr. *atouchemenz*.

Page 10, l. 1, *ssel* = owes. It has this sense occasionally in Chaucer ; l. 15, *ywyte* . . . *yherd*, known, seen, or heard.

Page 11, l. 2, *his* = her.

Page 13, l. 19, *al to*, O. Fr. *iusqua* ; l. 20, *huer* . . . *made* [*zitte*]. The Fr. is *ou il se sist* ; l. 24, *of-guo*, deserved.

Page 14, l. 22, *huer* . . . *an* = Fr. *ou il aura vescu* ; ll. 28, 30, *sseawynge* renders the Fr. *revelacion*, vision.

Page 16, l. 33, *wyttes* = *wytes*, fault.

Page 17, l. 24, *ouerweninge*, Fr. *sourquidrie* ; l. 25, *folebayrie* = over-boldness ; l. 26, *ydele blisse* = Fr. *veynglorie* ; l. 32, *voulhede*, Fr. *vileynye* = crime, disgrace.

Page 18, l. 4, *ingratitude* = O. E. *unkyndenesse*.

Page 19, l. 12, *renay* = *renegade*, apostate. The Midland copy reads '*he may wel be cleped renegade* ;' l. 2, *ine lokinge*, in custody ; l. 10 from bottom, *deuines* = *deuineres*.



Page 20, l. 16, *þe*, the reflexive pronoun = thou thyself.

Page 21, l. 16, *op weninge* = *upweening*; *opnimminge* = *uptaking*, enterprise, and hence presumption. The Fr. text has *sorquidance* (O.E. *surquidrie*) and presumption. See p. 22, l. 2, where *opnimminge* translates Fr. *emprise*; l. 18, *worth*, Fr. *valoir*; l. 19, *may*, Fr. *pooir*; l. 20, *moze*, Fr. *puet*; *conne*, Fr. *savour*; l. 21, *can*, Fr. *set*; *moze*, *pooir*; l. 22, *conne*, Fr. *savour*; l. 26, *onlepihede* = singularity, cf. l. *onlepi*, singular, l. 30. It often signifies only, alone.

Page 22, l. 18, *onworþi*, Fr. *despire* = *despise*, cf. *onworþnesse* and *onworþhede* = Fr. *despit*; l. 20, *bisemers*, mockings, derisions, Fr. *gas*; l. 21, *bismereþ*, Fr. *moke*; l. 31, *take* = *teke* = *may teach*.

Page 23, l. 2, *fringes* = *fryings*. Fr. *fritures*. Stevenson printed *sriinges*, and it is apparently so in the MS.; l. 3, *arizthalf* and *alefthalf* = our modern expression *right and left* = on both sides; l. 6, *folliche yeue* = Fr. *folement doner*, to give foolishly (or as Chaucer would say, *fool-largely*); l. 16, *fole heryinge*, foolish praising = *flattery*, Fr. *vaine loenge*; l. 17, *yhered* = *praised*, from *hery*, *herie*, to praise, line 19; l. 24, *ydeleblisse* = *vain-glory*.

Page 24, l. 4, *aye* = *again* = Fr. *ou devers*, *auorje* = *de par*; ll. 7, 8, *wyt wel . . . of-healde*. Wit, well for to devise (*discern*); good memory well to retain; l. 11, *atempres* = Fr. *atempre*, *tempered*, *moderated*, *contented*; l. 23, *theuedi hap*, Dame Fortune; l. 24, *hare huezet*, her wheel; page 25, l. 34, *sotil*, Midl. Vers. *slizhe*; l. 35, *uoulhedes*, Fr. *ordures*, *halkes*, Fr. *repostailles*.

Page 26, ll. 18, 19, *ne sselt . . . by*. 'Thou shalt never learn what man is until he is where he desires to be'; l. 22, *let*, *ceaseth*; l. 23, *papelard*, Fr. *papelart*, *flatterer*, *deceiver*.

Page 27, l. 4, *calouwe mous*, the bat. Fr. *chauue soriz*; l. 29, *awarzedede* = Fr. *maloite*, *schrewd*, *wicked*.

Page 28, l. 34, *hollyche*, Fr. *sainement* = *sainglement* = *entièrement*.

Page 29, l. 30, *werreres* = *werres* = *Wars*.

Page 30, l. 20, 'efferward *wreþe*,' *wreþe* is an error for *hate*. The Fr. text has *haine*.

Page 31, ll. 4, 5, *onlusthede*, Fr. *paresce*; *tyene*, Fr. *anui*; l. 10,

*þonnliche* = thinness, scantiness. The Fr. text has *tenuites*, and the Midland MS. reads *tenderness*. *þonnliche* should evidently be *þenneleche* or *þinneleche* = thin-ness, the *-leche* being the same termination as in knowledge, O.E. *knowleche*; l. 11, *theucliche*, Fr. *ténurement*, Mid. Vers. *slakly*. Stevenson printed *theneliche*. Cf. *theuc* in l. 13.

Page 32, l. 17, *onssriuel*, Fr. *perreceus*. This word does not occur in Bosworth's A. Sax. Dict. It seems to be = *un-shrifel*, Mid. Vers. *recheles*, negligent, careless, from A.S. *scrifan*, to care for; l. 17, *sleuolle* = *sleuþ-olle*, slothful, see *sleuolle* in l. 13; l. 22, *onwoneth*, Fr. *desacoustume*; *on-wone* therefore comes from the O.E. *wone*, habit, custom, wont, and signifies to cease to do what has been customary or habitual; l. 23, *Afterward . . . sleuolleche*. The Fr. has 'Après vient negligence, car qui bien fait delaiement nest pas merueil le sil le fait negliiaument.' Here we see *auerst* = Fr. *delaiement* = delayingly, from A.S. *fyrst*, delay, respite.

Page 33, l. 12, *op-let* = Fr. *sormaine*, fr. *surmener*, '*mal mener, maltraiter*' (Roq.).

Page 34, l. 27, *wynnynge boldeliche*, Fr. *en aquestier ardaument*; *of-healdinge streytliche*, Fr. *en retenir restreignament*; l. 31, *gaueling*, Fr. *usure*; l. 34, *kuedhedes*, Fr. *malignites*.

Page 35, l. 7, *þe heþpes*, Fr. *les montes*; cf. *hezinge*, profit, l. 16; l. 9, *wedde-dyade* = mortgage, Fr. *gage mort*, see *dead-wed*, p. 36; ll. 16, 17, *chapfare makiinde* = covenant (bargain) making; l. 24, *lenep nazt*, &c., i.e. *lendeth not themselves*.

Page 36, l. 6, *time-zettere ontrew*e. Fr. has *termoiers desloiaus*; l. 20, *vendonginge*, Fr. *vendenges*, vendage, vending, sales.

Page 37, l. 20, *seruons*. The Fr. *serians* shows that this word should be *seriions* (constables).

Page 38, l. 27, *tayles, cornees*. Fr. *tailles, coruees*. The latter term signifies a duty on beasts and corn; l. 30, *of hiren* = *du leur* = of theirs.

Page 39, l. 5, *ssepes*, payments, wages, Fr. *loier*; l. 8, *niminges*, Fr. *exactions*; l. 11, *mesteres men*, officials; l. 15, *ac . . . yzed*, but some are continued (above that) in addition to that that is here related; l. 17, *yerne* = *erne* = *earne*, run; l. 23, *playmeres*, Fr. *playntif, bezech-*

*inges*, Fr. petitions ; l. 25, *playteres*, Fr. auocas ; l. 28, *yulemde* = fugitives ; l. 28, *wyþsettingges*, exceptions = Fr. *barres*.

Page 40, l. 7, *be-uelynge* = defiling = false accusations ; l. 20, *beziðe-zitteres*, Fr. *asseseurs* ; ll. 23, 24, *yhet* = *yhed* = had, Fr. eu ; l. 33, *ereges* = Fr. *hereges* = heretics. Stevenson explains this wrongly as witches.

Page 42, l. 7, *denyges* = Fr. *deenez*, deaneries.

Page 44, l. 2 from bottom, *romongours*, Fr. *maskignons* = maquignons, fraudulent dealers, from O. Fr. *ramander*, baisser le prix.

Page 45, l. 9, *hysians* = Fr. *hiziaus*, heralds. *Kempen* = Fr. champions.

Page 47, l. 26, *be hare wytinde*. Fr. a son escient.

Page 48, l. 1, *out of nyede* = unnecessarily.

Page 51, l. 11, *teue*. Stevenson printed *tene*, as if = tin ; but *teue* = *to-eue* = yesterday evening, and it translates the Fr. *dersoir*.

Page 52, l. 13, *huet non* = *al-huet non* = until noon. Fr. *iusquane*. Cf. *al-huet nigt*, p. 52, l. 12.

Page 56, l. 8, *ssast* = *sslazst*, slayest ; l. 19, *ich wyllē a lite take of the zennes*, &c., I will a little touch of the sins, &c.

Page 57, l. 1, *euele telle*, Fr. *misconter* ; *contucky*, Fr. *barēter*.

Page 63, l. 10, for *a-mes* read *a mes* = Fr. *mes*.

Page 66, l. 19, *godelinges*, Fr. *maudiscons* ; cf. *godelinge*, p. 65, = Fr. *maudire* ; l. 28, *atwyȝt*, blame, the word *reproueȝ* has been erased in the MS.

Page 87, l. 12, *huet hi is y-do* = until they do them ; *huet* = *al-huet* = until ; *is* = *his* = them. Fr. *tant soit parfaits*.

Page 96, l. 14, *in one wytte* = in one sense.

Page 101, l. 6, *pou sselȝt loue*, &c. = Thou owest him love, &c. ; l. 16, *uelazest* = joinest, cf. *uelaze*, accessory ; *uelazrede*, p. 102, companionship, fellowship. See p. 102, l. 12, where *uelazeȝ* = joineth.

Page 103, l. 24, *boystoyse*, O.E. *bostwise*, *boisterous*, blustering. This is the earliest approach to the form *bosteous* or *bostous*, which has given rise to *boisterous*.

Page 104, l. 16, *uor þer ne is no gelt*. The Fr. text has, *car il nia nul trespas sement*.

Page 106, l. 29, *out of smak* = out of taste = disagreeable.

Page 108, l. 10, *wyndeþ* = *uyndeþ* = findeth.

Page 111, l. 32, *of hiren*, of herself.

Page 112, l. 15, *greate*, Fr. gros; l. 25, *piecaille ne to chenaille* = cattle nor to dogs. The MS. reads *cheuaille*, which is evidently wrong. The translator seems to have been unable to render these French terms into English.

Page 113, l. 4, *ope*, above. The Fr. has *sor* (sur).

Page 116, l. 21, *refye*, Fr. mouvoir; *ne rocky*, Fr. crouller; move nor render unsteady; *rocky* = to rock, and is equivalent to the O.E. *wagge* = wag.

Page 120, l. 31, *Ac . . . zone*; *more* is wanted before *þanne*, as the construction is, But wherefore are they called gifts of the Holy Ghost *more* than gifts of the Father and of the Son?

Page 121, l. 23, *þe yefþe of drede is þe doreward to þe greate preste*, The gift of dread (fear) is the doorkeeper to the great crowd; l. 23, *uordeþ*, Fr. esterpe. The Midland MS. reads 'draweþ up.'

Page 123, ll. 14, 15, *hi ous deþ beknaue and to byknaue*, she causes us to know and be known. *Byknaue* = *by yknaue* = be known; l. 21, *dyere oninge*, precious union. Chaucer has *onedin* = united (pret. pl.); ll. 31, 32, Love of hope feeleth the smell and seeketh. Love of Charity taketh, and seëth, and swalloweth, and holdeth; l. 32, *zikþ* = *zizþ* = sees, *zuelzþ* = Fr. gousté, tasteth.

Page 128, l. 21, *ysnes*, irons, fetters, from *ysn* = iron; l. 2 from bottom, *wrikþ* = *wrizþ* = hideth.

Page 129, l. 20, *ca arrieres*. The Mid. MS. renders this phrase by *to-fore*; l. 34, '*Man may longe*,' &c. This quotation occurs in the Religious Poems printed by Wright in the Owl and Nightingale.

Page 130, l. 22, *cornardyes* = *cosnardies*, deceits.

Page 131, l. 4, *calketreppe*, Fr. pieges, see Glossary; l. 5, *anhet*, Fr. embrasee; l. 7, *wyzte*, *uyzte* = fight.

Page 132, l. 21, *anone* is *a-none* = in no.

Page 134, l. 16, *bouerze* is for *borze* = save, not for *bouze* = *boze*, bow, be obedient.

Page 135, l. 25, *þe wyþþe ine the nykke* = the halter (rope) round the neck.

Page 137, l. 3 from bottom, *ssel a3t*, owes aught (anything).

Page 139, l. 14, *ze3þ* = *zekþ*, seeketh ; cf. *wecþ* (l. 2, p. 140) for *we3þ* = weigheth.

Page 140, l. 25, *hassasis*. Thus the word stands in the Fr. and Eng. text. It is our modern word assassin.

Page 141, l. 6, *ingnel*, O. Fr. *ignaus*, O.E. *delyuere*, active.

Page 143, l. 11, *y-zicþ* = *y-zizþ* = seëth ; l. 24, *at lokes* = at Whitsuntide (Pentecost), see p. 163, l. 3 from bottom. *Lok-Sunday* = Whitsunday, occurs in Shoreham's poems.

Page 147, l. 2, *angrice*, Fr. *angoisse* ; l. 3, *aw[r]ec3þ* = *awrekþ* = wreaketh, avengeth.

Page 150, l. 4 from bottom, *boune* = rule, line. This is the word in the Fr. text. D. Michel was evidently unable to translate it. The Midland MS. for *pricke an boune* reads *merk and lyne*.

Page 154, l. 1 from bottom, [*eyse*]. The Fr. text has *eas*.

Page 155, l. 3, *zene3þ* is here plural, and should be written *zenezeþ* ; l. 3, *foruions* is the O. Fr. *foruoions*.

Page 161, l. 14, *deþ auerst*, putteth in delay. See *uerste* = to delay, respite, cause delay. See p. 173, l. 16 ; l. 20, *be strengþe* = forcibly, by force ; cf. *no strengthe* = O.E. *no fors* = no matter ; l. 34, *Vor* = or.

Page 167, l. 25, *erþan þet þe kuen his do an* = ere that (before) that the queen putteth it on ; *his* = her, and refers to *robe*, which is considered as feminine.

Page 171, l. 5 from bottom, *sest geus* ; so the words stand in the Fr. text. The Mid. MS. translates *geus* by *euele plezes* (evil plays).

Page 173, l. 22, *y-kuegt* = *y-kue(n)gt* = O.E. *ykueynt* = quenched. Cf. *dreynt* = drenched, &c.

Page 178, l. 24, *uor wone makeþ maister*. This passage literally signifies 'for habit makes master,' and is equivalent to our phrase, 'practice makes perfect ;' cf. page 181, l. 4, where *yealde wones* = old habits.

Page 182, l. 16, '*be-uleaþ and etheþ* [*h*]are onderlinges, flay and eat their subjects : *be-uleaþ* = *be-uleazeþ* = *be-flayeþ* = flay, fleece, rob.

Page 184, l. 12, *wely-holpe* = *wel y-holpe* = well-holpen (succoured).

Page 187, l. 24, [*di*]aymont. The MS. has *aymont*, but the Fr. text shows that *diaymont* = diamond, is the correct reading.

Page 193, l. 4, *pet* (for *pen* ?) *po* = than those.

Page 194, l. 10 from bottom, *and hol* = *and [is] yhol* = and is safe.

Page 195, ll. 9, 10, *in* = inn, lodging.

Page 196, ll. 1, 2, *in-to þe greade of þe poure* = unto (at) the supplication of the poor ; l. 8, *hedinge* = secresy ; cf. O.E. *hidlinges*, secret places.

Page 198, l. 23, '*comeþ þe*' should be *comeþ ye*. The participle *yblissede* is plural, the singular being *yblissed* ; cf. *acorsede*, in l. 11.

Page 203, l. 5, *ne* = nor, seems wanted after *uondinge*.

Page 204, l. 14, *fortin*. This word is taken out of the French text.

Page 205, l. 21, *hit drazþ to smac*, maketh it tasty.

Page 207, l. 9 from bottom, *talyinde*, Fr. *contant*.

Page 210, l. 3 from bottom, *God ne is nazt goth to uede mid leaues*, God is not a goat to be fed with leaves.

Page 231, l. 14, *wy-oute* = *wyþ-oute*, without.

Page 237, l. 16, *zikþ* = *ziþ* = sees.

Page 241, l. 9, *hed*, an error for *heald*, *held*, esteemed.

Page 244, l. 21, *hihere*, an error for *ihere*, hear.

Page 247, l. 2 from bottom, *and his selt do drinke*, and thou shalt cause them to drink.

Page 248, l. 2, *kuelþ* = *quelp* = wellet, springeth, or wells up.

Page 249, l. 2, *maked* = *makeþ* = makes. The preterite would be *makede* ; cf. p. 248, l. 29.

Page 251, l. 2 from bottom, *is spek* = *ich spek*, I spake.

Page 252, l. 31, *misbylefde* = *misbylefinde* = unbelieving (ones) = unbelievers. Chaucer has *misleved* = *misbeleued* = miscreant ; but *mysbylewinde* occurs on page 69 of this work.

Page 253, l. 10, *zekþ* = *zekþ* = seeketh ; l. 11, *uel ine þe aye* = the skin in the egg. The Mid. MS. reads 'straw in the egg.'

Page 254, ll. 16, 19, *ges*, O. Fr. *ges*. Liens pour attacher les oiseaux de proie (Roquefort).

Page 254, l. 23. The pronoun *hare* (their) seems to require *men* instead of *man*.

Page 264, l. 12, *hezliche clom*, a profound silence ; l. 14, *comyde* may be an error for *comynde* = coming ( = is about to come), or for *comeþ* = comes = is coming ; l. 22, *chaynen auere*, chains of fire ; *auere* = a fire ; l. 30, *comste* = comest thou ; l. 32, *ysezeþe* = *ysezeþe* = what didst thou see ; l. 34, *brene on-polyinde*, intolerable burning.

Page 265, l. 1, *wantrokiyng* = lack ; *wan* = un, as in O.E. *wantrust*, *wanhope*, &c. ; *trockiyng* = failure, want. The *wan* seems to be intensitive ; l. 18, *yueþ youre* = *yeueþ yeare* = giveth ear ; *your* would signify yours ; l. 27, *helm of helpe* = helmet of salvation ; l. 29, *ryuolliche* = *ryztuolliche* = rightfully, righteously ; l. 35, *hit þingþ þe* = *hit þingþ þet*, it appeareth that.

Page 266, l. 1, *be cas* = perhaps, per-chance ; l. 2, *of-dret* = of dread = adread, afraid ; l. 6, *wylnyng* of *þe contraye* of *heuene* = desire of the kingdom (country) of heaven ; ll. 9—11, *Yef . . . stille*. If we, on account of ' God's Dread ' and ' Bethinking of Death,' were still (silent), right it is that thee speaking (whilst thou art speaking) we should be much more silent ; l. 13, *myd wylle* = willingly ; l. 20, *Ac and*, but also ; ll. 25, 26, *ine rizt half zittinde*, on the right hand sitting ; l. 31, *zodes* = *zones* = of the son.

Page 268, ll. 13, 14, '*þaz . . . zay*.' Though I understand somewhat of this, (yet) for them that listeneth tell (in detail) of each (of these particulars, i.e. how they live, enjoy, &c., see ll. 11, 12) ; l. 30, *by ziker* = [*hy*] *by[ep]* *ziker* ; they are in security ; l. 32, *ase his ozene of alle* = as is possessed by all.

Page 269, l. 2 from bottom, supply *and* before *to*.

Page 270, l. 4, *þe prest þe* = thou prides thyself ; *uelezn* is an error for *ulezen* = flies ; *þe worst*, thou shalt.

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Accombringe, destruction, ruin, 182. The root of this word is *comber*, as in *encumber*, Du. *komber*, loss, adversity. Ger. *kummer*, trouble. O. Fr. *encombrer*, to hinder, vex, annoy.



- Acorded, accorded, united, 153.  
 Acordeþ, agreeth, 60, 147, 151, 153; uniteth, 256.  
 Acordi, to accord, agree, 151, 152.  
 Acorsed, *pp.* accursed, 66, 138.  
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 Adaunteþ, tameth, 167; *Fr.* *dompter*, *donter*, to tame, *daunt*, subdue.  
 Adopcion, Adopcioun, adoption, 101, 102, 146.  
 Adoun, downwards, 247.  
 Adraze, *pp.* drawn, 174, 218.  
 Adrayngt = adreynt, *pp.* drowned, drenched, 107, 248.
- Adraynkþ = maketh drink, 251; *A.S.* *a-drencan*, to drench, drown, *pret.* *drencte*, *pp.* *ge-drenced*.  
 Adrenche, to drown, 50. *A.S.* *adrencan*.  
 Adrencheþ, drowneth, 50.  
 Adrengþ, gives drink, 92.  
 Adreynct, drowned, 239.  
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 Affecciou, affection, 151.  
 Afrounti, to be offended, 229; *Fr.* *affronter* (from *Lat.* *frons*, the forehead).  
 Age, 5.  
 Agelt, sinneth, trespasseth, offendeth or sinneth against, transgress, 5, 19, 65, 125.  
 Agelt, *pp.* sinned, 20.  
 Agelte, to sin, commit trespass, 15; *A.S.* *agyltan*, to offend, sin against.  
 Agelteþ, *pl.* sin, 6, 72.  
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 Aginne, Agynne, to begin, 32, 168, 197. *A.S.* *agynnan*.

- Aginnynge, Aginninge, Agynninge, beginning, 16, 31, 166, 197.
- Agonne, *pp.* begun, 165.
- Agrayped, *pp.* prepared, 14, 56, 89, 244; ready, 140; established, 147.
- Agraypeþ, directs, orders, advises, 81, 119, 125, 138, 140; deck, *pl.* 176, 195, 216.
- Agraypi, to prepare, set in order, array, dress, direct, 55, 76, 148, 173; to ornament, 216, 258; to set (sail), 183; O.N. *greiða*, to make ready.
- Agraypinge, *sh.* adorning, 229, 258.
- Agraypinges, decorations, ornaments, 176, 216, 226.
- Agrund, on the ground, 91.
- Ak, Ake, but, 6, 18, 55, 62, 69, 97. *See* Ac.
- Akse, ask, 184.
- Aksede, asked, 239.
- Akseþ, asketh, demands, requires, 13, 18, 103, 109, 163, 208, 222.
- Aksinge, asking, 197, 198.
- Aksy, ask, 113; *see* *Acsi*, *acsy*.
- Akþ acheth, 51.
- Al, *adj. sing.* all, 13; *sing.*, 15.
- Al, *adv.* quite; al uol, quite full, 191; al ripe, quite ripe, 28; al quic, quite alive, 67.
- Al alsuo, just as, 66.
- Alast, lastly, last, 69, 118.
- Ald, old, 16, 48, 104, 124, 219.
- Alday, Aldaye, *adv.* all day, 75.
- Ale = Alle, 233.
- Alefte, on the left. Alefthalf, on the left side (on the other side), 23, 38.
- Alfpeny, halfpenny, 193.
- Algorisme, calculation, compilation, numbering, 1.
- Alhuet = until, unto, 26, 33, 36, 51, 74, 109.
- Alizt, Alyzt, enlighteneth, lighteth, 77, 81, 88, 105, 115, 121, 122, 185, 249; kindleth, 66.
- Alizt, Alyzt, *pp.* enlightened, 105, 109, 201.
- Alizte, Alyzte, to enlighten, 109; A.S. *alihtan*, to enlighten.
- Alizte, Alyzte, *pp. pl.* enlightened, 201, 243.
- Alizteþ, enlighteneth, 204, 205; maketh bright, beautiful, 229.
- Aliztynge = alighting, enkindling, incitement, 221.
- Aliztynges, passions, 204.
- Alle, *adj. pl.* all, 1, 5, 6, 10, *et passim*.
- Alle, *pron.* all, 10, 11.
- Allen (to), all, 145, 188.
- Allone, alone, 142.
- Almizti, almighty, 1, 5, 12.
- Almoner, 190.
- Alneway, always, 84, 178.
- Al on, the same, all one, 259.
- Aloseþ, make famous, 199.
- Alosi, to render famous, re-

- nowned, 183. Cf. O.E. *los*, fame, Fr. *los*.
- Alouer, everywhere, 81.
- Alouwe, Alowe, to praise, to be praised, 95, 227, 233; O. Fr. *alouer*, to praise, from Lat. *laus*.
- Alozed, famed, 16.
- Alse, as, 8, 15.
- Alse-moche-ase, Also-moche-ase, Alzo-moche-ase, as much as, 15, 19, 28; A.S. *alswá*, also; for the form *al-se*, cf. O.E. *who-se* = who so.
- Alsuo, Alzuo, also, 51, 57.
- Alpa3, although, 19.
- Alperuerst, first of all, 27, 51. *Alper* = *aller*, A.S. *alre*, *gen. pl. of all*.
- Alperworst, worst of all, 17.
- Al-to, unto, 1, 13, 14, 215.
- Altogidere, all to gather, 59.
- Al-wet = *alhuet*, until, unto, 197.
- Aly3t, Aly3te. See Ali3t, Ali3te.
- Amang, among, 65, 103.
- Amanzinge, cursing, excommunication, 189; O.E. *amanse*, to curse, from A.S. *amansumian*, lit. to disjoin, and hence to excommunicate.
- Amaystreþ, mastereth, overpowereth, 129.
- Ambicion, 17, 22.
- Amended, *pp.* 30.
- Amendement, 32, 83, 148.
- Amendes, amercements, fines, debts, 37, 38, 113; amends, corrections, 147, 148, 180.
- Amendi, to amend, 30, 31, 39, 40, 74.
- Amendinge, amendment, 31, 170, 179, 180.
- Amerd, marred, spoiled, 124, 125, 217; O.H. Ger. *marrjan*, to hinder, make void; Du. *merren*, to obstruct.
- Amerreþ, *pl. mar*, spoil, 130, 203, 204, 220, 229.
- Amerþ, Amerrþ, 205, 217.
- Ames, a but? 62.
- Amesured, moderated, tempered, 258.
- Amesureþ, moderates, tempers, 252.
- Amidde, Amide, amid, 128, 143.
- Amonesteþ, admonishes, 8, 101, 102, 128, 145, 195.
- Amote, ant, emmet, 141; A.S. *æmet*.
- Ampayri, impair, 10; Fr. *empirer*, to make worse, from Fr. *pis*, *pire*, worse; Lat. *pejor*.
- Amydde, 95. See Amidde.
- An, and, 4, 6, 7, 8, *et passim*.
- An, Ane, A, *prep.* on, in, 1, 7, 14, 51, 156, 214.
- An, *adv.* on, 167, 244; A.S. and O. S. *an*.
- An, Ane, *art. a*, 11, 14, 15, 18, 25, 29, 31, 37, 43, 50, *et passim*; *acc.* 161.
- Anajt, nought, 59.

- Ancheysoun, Ancheysoun, reason, cause, 47, 258, 259; Fr. *enchaison*.
- And = *an*, if, 65.
- Andzuerede, answered, 190.
- Ane, one, 117.
- Aneuen, at last, 168.
- Anfermi, affirm, 152.
- Anginnynge, beginning, 31.
- Angle, angel, 20, 21.
- Angles, angels, 20, 21.
- Angrice, hurt, harm, 146.
- Angrisi, terrify, hurt, harm, 146.  
A.S. *agrysan*.
- Anhand, in hand, 22, 164.
- Anhaste, in haste, 31, 45, 60, 68, 70, 189.
- Anhez, on high, high, 85, 95, 125; upwards, 45, 46.
- Anhezep, increases, is increased, 49.
- Anhezi, exalt, elevate, raise, 23; from O.E. *hez*, high; A.S. *heg*, *heah*, high.
- Anhet, heated, kindled, 108, 131; A.S. *On-hætan*, to heat, inflame.
- Anhoned, hanged, 241, cf. Eng. *an-hanged*.
- Anhongeþ, hangeth, 51.
- Anhong, to hang; A.S. *anhón*, to hang.
- Anhyaldi, Anhyealde, *pp.* = *anhealde* = *an - halden*, withholden, forbidden, 152.
- Anioynj, to enjoin, 172.
- Anlich, like to, 186.
- Anliche, Anlyche, image, likeness, 145.
- Anlicned, Anlycned, Anlikned, Anlykned, compared, likened, like to, 61, 66, 101, 227, 232.
- Anlicnesse, Anliknesse, Anlycnesse, likeness, 87, 88, 100, 101, 105, 111, 145, 201, 244; A.S. *an-lic nes*.
- Anlicny, Anlykny, to be like to, resemble, 101; compare, 157, 261.
- Anliknep, Anlyknep, is like to, 16, 32, 81; compareth, 91; are like to, 242.
- Anlyke, alike, 227. |
- Anone, in none, 132.
- Anoþerne (*acc.*), another, 162.
- Anoþre, *def.* another, 25, 175.
- Anoþren, Anoþrene (*acc.*), another, 91, 155, 175, 186, 249.
- Anoþres, anothers, 197.
- Anoy, *sb.* 267.
- Anoylinge, anointing 14.
- Anoyþ, annoyeth, 162; It. *annoiare*, from Lat. *in odio*.
- Ansuere, answer, 194, 214.
- Ansuereþ, Ansurede, answered, 178, 208, 239.
- Ansuereþ, answer, 56, 264.
- Ansuerie, Ansuerye, Answer, to answer, 67, 213.
- Ansuerieþ, 159.
- Ant, and, 68.
- Antempered, attempered, 224.

- The author seems to confound the *an* in this word with the *an* or *a* in *anhongi*, *anhezî*, &c.
- Anpayri, impair, 237.
- Anuenymed, envenomed, poisoned, 50.
- Anuenymep, poisons, 27.
- Aparceiuy, to perceive, 131.
- Aparceyuep, perceive, 57.
- Apayrep, impairs, 237.
- Apeluchier, 253.
- Apert, Aperte, open, clear, plain, 11, 134, 203.
- Aperteliche, openly, 13, 26, 59, 70, 96, 162, 201, 244.
- Apocalipse, 14, 183.
- Apostate, 19.
- Apostel, 41, 213.
- Apropred, appropriated, 40, 41, 120, 235.
- Aqueme, to please. *See* Queme.
- Aquench, *imp.* quench, 130.
- Aquencp, quencheth, 207.
- Aquitti, acquit, set free, 137.
- Aquyked, *pp.* kindled, 203, from *quyk* = quick, alive.
- Aquyttep, acquit, release, pay, 36.
- Arblast, Arblaste, arbalast, 47, 71.
- Arbytres, arbitress, 154.
- Archangle, 1.
- Archer, 45.
- Ardontliche, ardently, 51.
- Aredy, Already, ready, 121.
- Arere, raise up, elevate, stir up, excite, 31, 61, 65, 74, 178, 179, 210; *imp.* 156, 217; *subj.* 217.
- Arerede, Arered, *pret.* and *pp.* raised, 14, 24, 86, 200, 203, 239.
- Arerep, raiseth, 23, 85, 129; raise, *pl.*, 66, 125; exaggerate, 136.
- Arznesse, timidity, slowness, 32; A.S. *earg*, inert, timid, evil.
- Arizt, Aryzt, aright, 70, 74.
- Arizt-half; Aryzt-half; on the right side, on the one side, on this side, 23, 38, 40.
- Arise, *inf.* 35; *imp.* 51; *pp.* arisen, 24, 121.
- Arisep, *sing.* ariseth, 52; arise, *pl.*, 57.
- Arist, ariseth, lusteth, 30, 47, 49, 50, 186.
- Arize, arise. *See* Arise.
- Arizep, arise, *pl.*, 56.
- Arizinge, resurrection, 13, 14; rising, 52; lustful emotions or desires, 11; emotion, 147.
- Arizinges, lusts, 9.
- Armes, 162, 165, 265.
- Armeþ, armeth, 25, 111, 180.
- Armure, 170, 203, 240.
- Arn, eagle, 61; A.S. *earn*.
- Aros, arose, 7, 13, 173.
- Arrogance, 21.
- Art, 65.
- Article, 12; articles, 252.
- Arwe, arrow, 66.
- Asayd, tried, essayed, 117, 142.
- Asayled, *pp.* assailed, 157.
- Asaylede, *pret.* assailed, 249.

- Asaylep**, assaileth, 17, 31, 157, 166, 168, 181, 182.  
**Asayli**, to assail, 169.  
**Asaylinges**, assaults, 84, 117, 166, 207.  
**Asayp**, essayeth, 168.  
**Ascaped**, escaped, 166.  
**Ascapep**, **Askapep**, escapeth, flee away, 180, 209, 210.  
**Ascapie**, **Askapie**, escape, 56, 131, 172.  
**Ase**, as, 6, 7, 8, *et passim*.  
**Ase-moche-ase**, as much as, 9, 97.  
**Ase-wel**, as well, 256.  
**Aslaky**, to slacken, 253.  
**Aslepe**, asleep, 199.  
**Asoyli**, absolve, 172.  
**Asoyny**, to strive, busy, 242.  
**Aspid**, **Aspide**, espied, seen, 142, 191.  
**Aspiep**, **Asepiep**, look after, watch, 253, 255.  
**Aspiinges**, watchings, spyings, 117.  
**Aspiþ**, spieth, 173.  
**Assencion**, 213.  
**Asterue**, kill (by depriving of food), 240.  
**Asterued**, starved, enfamished, 240.  
**Astonep**, astonish, 130.  
**Astonie**, astonish, 126, 257; *astonish* is Fr. *estonner* (Lat. *at-tonare*, to thunder at), to astonish, amaze; but *astonie*, O. E. *stounie*, to dull the senses, is from the A.S. *stunian*, to strike, stun.  
**Astorep**, victualet, 112.  
**Astorie**, store up, victual, 136. R. of Gloucester uses *as-tore*, to store (a place), ll. 375, 385; Fr. *estorer*, to erect, build, garnish; Lat. *instaurare*, to repair, renew.  
**Astranglede**, strangled, 48.  
**Astranglep**, strangleth, 65.  
**Astrangli**, to strangle, 50.  
**Astrup**, destroys, 17 = *astrudep*? A.S. *strúdan*, to rob, spoil, ravage.  
**Asummed**, reached the summit, completed, 168.  
**Atamed**, subdued, 152.  
**Ate**, at, 13, 14, *et passim*.  
**Ate-laste**, lastly, 104.  
**Atempres**, **Attempre**, temperate, moderated, 24, 153, 254.  
**Aténende**, **Ate-ende**, lastly, 128, 162.  
**Ate-uerste**, firstly, 127.  
**Aþe**, on the, 242.  
**Atrayt**, O.Fr. *atrayt*, continuously, protractedly, 50.  
**Atuytinge**, blame, reproof, 194.  
**Atuytinges**, reproaches, 194.  
**Atwytt**, reproacheth, reproveth, 66.  
**Atwyte**, **Attwyte**, to reproach, reprove, *twit*, 198; A. S. *æt-witan*, *witan*, to blame.

- Atwytinge, reproaching, twitting, 65, 194.
- Auarice, 16, 34, 38, 102, 147.
- Aube, priest's vesture, 236. This word is the same as *alb*, a white robe.
- Auenture, adventure, hap, chance, 18, 20, 27, 168.
- Auer, a-fire, on fire, 205.
- Auere, fiery, 264.
- Auerst, delayingly, in delay, 32, 161; A.S. *fyrst*, *first*, a space of time, delay, *respite*.
- Auerst, *adv.* first, 5, 20, 32, 46.
- Auocat, advocate, 127.
- Auonceþ, advanceth, 68.
- Auonci, to advance, 82.
- Auontage, advantage, 209, 210.
- Auore, before, 271.
- Auoreye, Auorye, towards, with, before, against, as regards, as to, 1, 18, 24, 124, 129, 168, 172, 186, 207, 213, 222. *Auoreye* = *auore-aye*; *auore* = before; *aye* = again, towards.
- Auoud, avowed, acknowledged, 101.
- Auouerie, Auoerie, adoption, 101, 146; Fr. *avouer*, to avow; Lat. *advocare*.
- Autorité, authority, 147, 221.
- Awakede, woke, 128, 199.
- Awarȝede, shrewd, wicked, cursed, 27; A.S. *awerged*, accursed.
- Awrecþ, Awrekþ, wrekeþ, taketh vengeance, punishes, 68, 73, 115, 147. *See* Wreke.
- Awreke, *pp.* punished, 74, 83.
- Awreke, avenge, punish, 9, 59, 76.
- Awrekinge, vengeance, 8.
- Awynne, regain, 85.
- Ayans = *ayens*, against, 6.
- Ayder = *either*, each, 53.
- Aye = *ayen*, against, 1, 5, 6, 7, *et passim*; as to, 24; towards, 146.
- Ayeaward, on the contrary, 49.
- Ayen, back, again, 36, 56, 58, 85; against, 170.
- Ayen-bite, remorse, 1.
- Ayens, against, 6, 18, 29, 98, 115; towards, 156, 163.
- Ayen-uallinge, apostasy (again-falling), 116.
- Ayen-ward, Aye-ward, on the contrary, 48, 49, 56.
- Ayen-weȝe, again-weigh, consider, 57.
- Ayen-wyȝte, down-bearing, 247.
- Ayen-yefte, Ayen-yefþe (again-gift), recompense, 120.
- Ayen-yerne, recur, run to, 220. *See* Yerne.
- Azenkte, *pret.* caused to sink, 49.
- Azet, setteth, setteth out, 140.
- Aze wel, as well, 89.
- Azide, aside, 216.
- Aȝt, ought, 194.
- Aȝt, owe, 137.

## B

- Bal, ball, 179.  
 Balance, balance, peril, 30, 91.  
 Bald, for *beald*, bold, 105.  
 Barat, bargain, also fraud, deceit, 39, 46, 61, 75, 82; O.Fr. *bareter*, to lie, cheat, beguile; Sp. *baratar*, to truck, exchange.  
 Bargayn, unfair dealing, 9; O.Fr. *barguiner*, to chaffer, also to wrangle, haggle.  
 Baronage, 58.  
 Baronyes, 38.  
 Baroun, 38.  
 Barouns, 38, 85.  
 Baselycoc, basilisk, 28; Gr. *βασιλικος*, a king. This form of the word is used by Chaucer in the "Persones Tale."  
 Batayle, battle, 83, 117, 167, 249.  
 Batayles, 91.  
 Baþeþ, bathes, 167.  
 Baylifs, bailiffs, 122; Lat. *bajulus*, Mid. Lat. *bajula*, 1, a bearer; 2, a nurse; 3, a tutor. From *bajulus* comes Fr. *bailli*.  
 Baylyes, the jurisdiction of a *bailiff* (a term once applied to persons holding high offices, as regents, &c.); hence a kingdom, 26.  
 Bayþ, buys, 23, 76, 90, 91, 194, 241. See Begge, to buy.  
 Be, by, 1, 6, 7, 8, *et passim*; for, 13; though, 12; A.S. *be*, *bi*, *big*.  
 Beat, beateth, 30, 69, 116.  
 Beate, to beat, 210, 236.  
 Bea3, bowed, 239; A.S. *bugan*, *beogan* (*pt.* *beah*, *beag*, *pp.* *bogen*, *bugen*).  
 Beca3t, *pp.* beguiled, ensnared, 54, 125.  
 Becharme, charmeth, 257.  
 Beches, beech trees, 23.  
 Beclepief, Beclepþ, embraceth, 88.  
 Beclepief, *pl.* plead for, 40.  
 Becleppe, to embrace, clip, 46; A.S. *be-clyppan*.  
 Becleppe, to raise a clatter, 66; A.S. *clappan*, to clap, move; cf. O.E. *clappe*, talk.  
 Becleppeþ, clasps, embraces, 15.  
 Becleppinge, embrace, 96.  
 Beclept, *pp.* embraced, 15.  
 Beclepte, *pret.* embraced, 240.  
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 Becomþ, becomes, 19, 43, 51, 91.  
 Bed, prayed, 191, 215; A.S. *bæd*, *pret.* of *biddan*, to pray.  
 Bed, 31; obliq. cas. *bedde*, 177.  
 Bedeaweþ, bedeweþ, moisteneth, 95, 116.  
 Bedele, messenger, 37.  
 Bedeles, 39, 43; A.S. *bydel*, a preacher, messenger; Eng. *beadle*.  
 Bedes, prayers, 141; A.S. *béd*, a prayer.



- Begge, to buy, 17, 23, 36, 41, 44, 78, 83; to redeem, 95; A.S. *bycgan*, to buy.
- Beggeres, beggars, 36.
- Beggeþ, buys, 36, 44, 139; buy, *pl.* 39, 41.
- Begginge, buying, 38.
- Beginne, to begin, 150.
- Beginneþ, *pl.* begin, 17, 66, 119.
- Beginnynge, Begynnynge, beginning, 70, 72, 76, 97.
- Beginþ, Begynþ, begins, 51, 65, 67, 88, 99, 108, 131, 181.
- Begynneþ, *pl.* 17.
- Begonne, 2 pers. pret. sing. beganst, 71.
- Begyled, *pp.* beguiled, 76.
- Begyleþ, beguileth, 16.
- Behat, promises, 64, 170, 179, 181, 183, 201; A.S. *behátan*, to promise, vow (pret. *behát*, *pp.* *behaten*).
- Beheste, promise, vow, 67, 144, 225; A.S. *bihæst*.
- Behestes, *pl.* of *beheste*, 98.
- Behinde, Behynde, behind, 10, 45, 130.
- Behofsam, needful, 99, 192; A.S. *behóðian*, to behove, to need.
- Behorewed, defiled, dirtied, 237.
- Behot, promises, 97, 179. *See* Behat.
- Behote, *inf.* to promise, 162.
- Behote, *pp.* promised, 13, 65, 67; vowed, 231.
- Behoteþ, promiseth, 40, 42; *pl.* promise, 65.
- Behotinge, entreaty, 207.
- Behotinges, *pl.* of *behotinge*, 40, 42.
- Behouede, *pret.* behoved, 128.
- Behoueþ, behoveth, 58, 79.
- Beknaulechinge, confession, acknowledging, 32, 77.
- Beknaust, confesest, 100.
- Beknawe, *beknow*, confess, 69, 123, 132; A.S. *be-cnáwan*, to know.
- Beknaweþ, *pl.* acknowledge, 132.
- Beknawynge, knowledge, 126.
- Bekneu, acknowledged, 215, 216.
- Beleauē, Beleue, Byleauē, belief, 2, 11, 14, 19, 29, 72, 106, 123.
- Beleauē, Beleue, Bileauē, believe, 12, 13, 151, 203.
- Belefþ, believeth, 19, 139, 151.
- Beloke, comprehended, 97; A.S. *belucan*, to lock up, enclose.
- Beles, boils, 224; Du. *buile*, boil, swelling.
- Beleuinge, abiding, continuing, 176. *See* Bleue, Bleuinge.
- Belongeþ, appertain to, 12, 17.
- Beloukþ, includes, 99.
- Bench, 130.
- Bend, bond, tie, 48 (tie of marriage), 220.
- Bendes, bonds, 77; A.S. *bend*, a bond, band.
- Bene (*f*), prayer, petition;

- Benen, *pl.* prayers, petitions, 3, 99, 102, 114. A.S. *ben*.
- Benefices, 42, 96.
- Benefices, benefits, 96.
- Benes, prayers, petitions, 25, 51, 74, 90, 97, 105, 180.
- Beneþe, beneath, 108, 126.
- Benime, Benyme, to rob, deprive of, steal, 39, 59, 68, 79, 86, 117, 181. *See* Nime, Nyme.
- Benimþ, Benymþ, Benimeþ, Benymeþ, *3rd pers. sing.* and *pl.* of *benime*, 23, 29, 32, 38, 39, 68, 76, 77, 79, 86, 108, 218, 223, 248.
- Benome, taken from, 143.
- Benoteþ, employs, uses, 90 ; A.S. *notu*, use ; *bi-niotan*, to enjoy ; *notian*, make use of, employ.
- Bequide, bequest, will, 112 ; A.S. *be-cwéðan*, to bequeath ; *cwide*, a testament, judgment.
- Bekuydes, bequests, wills, 38.
- Berdone, burden, 84, 141.
- Bere, a bear, 14, 15, 60.
- Bere, to bear, 8, 21, 56, 83, 118 ; wear, 90 ; enjoy, possess, 101.
- Bere, *1st p. sing.* bear, 64 ; *2nd p. sing.* borest, 20 ; *subj. pres.* may bear, 217.
- Bere, barley, 141 ; A.S. *bere* ; barley = bere + lic (older forms, *barlic*, *berelich*) ; the *lic* = A.S. *leac* = plant, leek ; cf. *garlick*, *hemlock* (old form *hemlic*).
- Bere-blisse, Bear-bliss, 72.
- Bereþ, Berþ, bears, produces, 8, 20, 29, 78, 88, 97, 195, 217 ; *pl.* bear, 97, 231.
- Berieles, tomb, sepulchre, 12, 26, 228 ; A.S. *byrgels*, a sepulchre.
- Berinde, bearing, 96, 144.
- Beringe, birth, 130, 213.
- Beringe, burial, 5.
- Berke, to bark at, 179.
- Bernde, burnt, 242.
- Berne, to burn, 163, 173, 225 ; *subj. pres.* 212.
- Bernes, barns, 30 ; A.S. *bern*, (= *bere-ern*, a store-house for barley).
- Berneþ, Bernþ, *sing.* burns, *pl.* burn, 43, 74, 204, 206, 229.
- Bernide = Berninde = burning, 211.
- Berninde, Bernynde, burning, 49, 73, 107, 173, 203, 205, 207.
- Bernindeliche, ardently, 31.
- Berninge, *sb.* burning, 205, 206.
- Bernston, brimstone, 49, 130.
- Berobbeþ, *pl.* rob, 39.
- Berþe, save, preserve, 197, 251.
- Besme, broom, 172 ; A.S. *besma*, a broom, *besom* ; *besmas*, rods ; S. Prov. Eng. *bissam*, the heath plant.
- Besmet, Besmetted, defiled, besmuted, 32, 229 ; A.S. *besmitan*, to besmut, defile.
- Besnewed, made white as snow,

- 81; *besnewed* seems to stand for *besneawed*.
- Besset = be-shut, enclosed, 94; included, 97; A.S. *scyttan*, to lock up.
- Besset, shut, 231; kept secure, 232. See *Ssete*, to enclose, 263.
- Best, beast, 4, 14, 51; obliq. case, *beste*, 2, 14, 15.
- Besteriinge, emotions, 263.
- Bestes, beasts, 82.
- Bestrepeþ, Bestrepp, root up, 123, 127, 144, 150, 185, 201; A.S. *bestrypan*, to strip.
- Bet, better, 195.
- Betake, *pp.* assigned, 198; taken, 247; A.S. *betácan*, to assign, commit.
- Betakeþ, *pl.* assign, 36; give, 235.
- Betere, better, 7, 16, 24, 100, 102.
- Betocneþ, Betokneþ, *sing.* and *pl.* betokeneth, betoken, 15, 203, 222, 236.
- Betoke, *sulj.* should give, 89, 134.
- Betokned, *pp.* betokened, 199, 203, 236.
- Betoknede, *pret.* betokened, 236.
- Betuene, Betune, between, 66, 210.
- Beþ, bath, 74; A.S. *bæð*, *bepian*, to bathe.
- Beþench, *imp.* remember, *bethink*, 130, 146.
- Beþenche, remind, 101; *bethink*, 174, 178; repent, 172; A.S. *bepencan*.
- Beþenchep, *imp.* bethink, consider, 81, 242.
- Beþenchinge, *bethinking*, memory, remembrance, 105, 188, 203; repentance, thought, forethought, 183, 184, 233.
- Beþengþ, *bethinks*, remembers, considers, reminds, 18, 100, 152, 177, 246.
- Beþoþte, bethought, 156.
- Beualle, befall, 107, 118.
- Beualle, *pp.* befallen, 49.
- Beualþ, befalls, 174.
- Beuealde, befolded, wrapped, 188; A.S. *befealden*, befolded.
- Beueleþ, *pl.* defile, 228.
- Beuelst, defilest, 230.
- Beuelþ, defileth, 178, 229; A.S. *befulan*, to defile; *befýled*, defiled.
- Beuelynge, defamation, false accusation. It signifies, literally, defiling, 40.
- Beuil, befell, 191.
- Beulaþeþ, flay, hence to fleece, rob, plunder, 38; A.S. *beflean*, *pret.* *beflóg*, to flay.
- Beuleaþ, *pl.* *beuleaþeþ*, rob, fleece, 182, 218; see *Beulaþeþ*.
- Beuleþ, *pl.* avoid, 61.
- Beulynge, be-flying, eschewing, avoiding, 121.
- Beuloþe, *pl. pret.* avoided, renounced, 77, 78.

- Beuly, Beuli, to fly from, flee, avoid, 9, 15, 60, 74, 86, 121, 139, 178, 179, 205 ; A.S. *befleon* (*befleogan*), to flee away, escape.
- Beuly3þ, Beuly3t, avoideth, 73, 75, 136, 226.
- Bewepe, to weep.
- Bewepþ, beweepeth, 51.
- Beyende, beyond, 165.
- Beyete, begotten, 130, 147, 224 ; A.S. *be-gétan* (pt. *begeat*, pp. *begeaten*), to beget.
- Bezeche, beseech, 194.
- Bezecheþ, Bezechip, *pl.* beseech, 98, 106, 115.
- Bezechinge, petition, 97, 116.
- Bezechinges, petitions, 97 ; complaints, 39.
- Bezекþ, beseecheth, 117.
- Bezenge, singe, 230 ; A.S. *besengan*, to singe.
- Bezengþ, sings, 230.
- Bezет, placed, beset, 102, 152.
- Bezest, besettest, 213.
- Bezette, *inf.* to beset, occupy, 214.
- Bezetteþ, besetteth, 207.
- Bezide, beside, 105, 126, 220, 240.
- Bezuyke, *pp.* beguiled, 76 ; A.S. *beswican*, to beguile, deceive ; O.E. *swike*, to deceive, *swikere*, a deceiver.
- Bezuykere, traitor, 171.
- Bezuykinge, Bezuykyngе, treason, 28, 43 ; deceit, 61.
- Bezuykiinges, Bezuykynges, frauds, 23, 61.
- Bezyinge, be-seeing, forethought, 183, 184.
- Bi, be, 49, 105, 135, 136, 163, 177, 220.
- Bide = *bidde*, *imp.* pray, 210.
- Bidde, we, let us pray, 127 ; *2nd pers subj.* 114.
- Bidde, Bydde, pray, entreat, sup-plicate, 1, 5, 7, 49, 52, 87, 99, 194, 207, 209, 210, 211, 212 ; A.S. *biddan*.
- Biddeþ, prayeth, 211.
- Biddeþ, Byddeþ, *pl.* pray, 99, 113, 114, 116, 117, 210, 219 ; *imp.* 209.
- Biddinde, praying, 219.
- Biddinge, command, 12 ; entreaty, 194.
- Biddinges, Biddynges, commands, 38, 42 ; prayers, 219.
- Bied, Bieþ, Byeþ, are, 138, 157, 200, 204.
- Bihote. *See* Behote.
- Biginnynge, beginning, 138.
- Bileaue, Byleaue, Byleue, belief, 19, 176, 186.
- Bint, binds, 15, 33.
- Bisemere, scorn ; *pl.* *bisemeres*, *bisemers*, mockings, derisions, 22, 52, 58, 156 ; A.S. *bismér*, reproach, mockery.
- Bisemereþ, mocketh, 22 ; A.S. *bismerian*, to mock, insult.
- Bisihede, care, 228.

- Bisiuol, busi-ful, officious, 226.  
 Bissop, bishop, 189.  
 Bissopes, Bissoppes, Bissoppe, 189, 191, 236.  
 Bissopriches, bishopricks, 42.  
 Bist, biddest, 209.  
 Bisy, busy, officious, 58.  
 Bisyhede, Bysihede, Bysyhede, labour, care, 164, 228; pastime, 231.  
 Bit, Byt, prayeth, asketh, 110, 114, 116, 134, 209, 211, 218, 222.  
 Bit, biddeth, 116, 145.  
 Bite, *sb.* bite, morsel, 223.  
 Biter, Byter, *sing.* bitter, 82, 211.  
 Bitere, *pl.* bitter, 83.  
 Biterhede, Byterhede, bitterness, 28.  
 Biternesse, bitterness, 15, 139, 172.  
 Biteþ, *pl.* bite, 70.  
 Bitinde, biting, pungent, 143.  
 Bualþ, befalls, 57.  
 Blame, 23.  
 Blameþ, blameth, 17, 137.  
 Blamyep, *pl.* blame, 59, 79.  
 Blasfemep, blaspheme, 30.  
 Blasfemie, to blaspheme, 70.  
 Blasfemies, Blasfemyes, blasphemies, 45, 69.  
 Blasfemye, blasphemy, 57, 69.  
 Blauþ, puffs, 32.  
 Blawe, blow, 168.  
 Blaweþ, *pl.* blow, 24.  
 Bleche, pale, 53; A.S. *blác*, pale; *blácan*, to fade, bleach. The root still exists in *blight*.  
 Blechest, hurtest, 147.  
 Blecheþ, injures, defaces, 40, 115; harms, injures, 238; A.S. *blæco*, spot; *blatch*, a blotch. Shoreham uses *blokne*, to be disfigured.  
 The thridde day he (Christ) aros aȝeyn  
 Of the throuȝ (tomb) ther men hine  
 leyde, in tokene  
 That, man, thi body arise schel  
 Of deithe nanmore to *blokne*. (p. 4.)  
 Blefde, Blefte, remained, 12, 59, 190.  
 Bleþ = *bi-leveth*, remains, abides, 30, 47, 91, 177; A.S. *be-láefan* (pret. *beláefde*), to leave.  
 Bleften, *pl.* remained, 189.  
 Blench, change, 130; *Blench* is the soft form of *blink*.  
 Blendep, *pl.* make blind, 33; A.S. *blendian*, to blind.  
 Blest, blast, 203; A.S. *blást*, blast.  
 Blepeliche, joyfully, quickly, readily, 20, 50, 65, 100, 102, 177.  
 Blepelaker, more quickly, readily, 69, 140, 180; A.S. *blīðe*, blithe, joyful.  
 Bleue = *bileue*, to remain, continue, endure, 120, 203, 225, 245; persevere, 232; remain in (curl), 177; A.S. *beláefan*, to leave. See Blefde, Blefte. The

- O.E. *bileve*, *beleve*, signifies to remain, abide, continue.
- Bleuindeliche, perseveringly, 141, 208.
- Bleuinge, abiding, continuance, dwelling, 47, 72; perseverance, constancy, 215, 232.
- Blisfolle, blissful, 75, 118.
- Blisse, Blysse, Blysee, *f.* bliss, 14, 71, 90.
- Blissede, *adj. def.* blessed, 70, 87.
- Blissen, blessings, blisses, 93.
- Blisses, blessings, 77.
- Blissinge, blessing, 97, 183, 243.
- Blissinges, blessings, 97.
- Blisuol, blissful, 148.
- Blisuolle, *def. f.* blissful, 118, 186.
- Blisuolliche, blissfully, 94.
- Blipe, glad, 87, 132; ready, eager, 85.
- Blod, blood, 1, 41, 87; *obliq. case*, *blode*, *bloode*, 107, 111.
- Blody, bloody, 46.
- Blondere, flatterer, one who speaks *blandly*, 61.
- Blonderes, flatterers, 60, 61, 177.
- Blondinge, flattery, 10, 57, 75.
- Blondingges, 141. "With *blinding* ne with *boste*." Shoreham's Poems, p. 14.
- Blynde, *pl.* blind, 56.
- Blyssedhede, bliss, 97.
- Blyssinges, blessings, 97.
- Boc, book, 1, 2, 5, 14, 70, 124.
- Bocherie, butchery, slaughter, 64.
- Fr. *boucher*, from *boc*, a goat.
- Boc-house, library, 1.
- Bocle, buckle, 236.
- Bodi, body, 236.
- Bodilich, bodily, 200.
- Bodiliche, Bodylyche, *adj. pl.* bodily, 90, 119, 212.
- Bodye, body, 10, 14.
- Bodyes, bodies, 8.
- Bodylich, *adj. sing.* bodily, 72; corporeal, 111, 146.
- Bok, book, 42.
- Bokes, books, 42, 61.
- Bolde, *pl.* bold, forward, 216.
- Boldeliche, *adv.* boldly, 34, 63.
- Bontep, bolteth, sifteth, 93; cf. S. Prov. Eng. *bunt*, to sift corn; Eng. *bunting*, from Bret. *bunta*, Eng. *bunt*, to knock, push.
- Bor, boar, 69.
- Bord, Borde, table, 235.
- Bore, *pp.* born, 221.
- Borgesye, citizenship, 161.
- Borgeys, Borgeyse, burgess, citizen, 161, 216.
- Boryeis, citizen, 161.
- Boryinde, piercing, 66; A.S. *bórian*, to bore.
- Borzep, take in pledge, 36.
- Bosme, bosom, 163.
- Bost, beast, 71.
- Bosyne, sound, 137; A.S. *bysen*, command.
- Bote, but, only, except, 5, 22, 65, 72.
- Boterel, toad, 187.

- Bote-yef, except, 6, 7, 10, *et passim*.  
 Botme, bottom, 140 ; A.S. *botm*.  
 Botoun, button, 86, 134.  
 Bouerȝe = boȝe, save, 134.  
 Bougeren, heretics, 258.  
 Bougre, heretic, 19.  
 Bougres, heretics, 69, 134 (it is derived from the *Bulgarians*, a Slavonian tribe).  
 Boundes, limits, 207.  
 Boune, O.Fr. a reed, rule, 150.  
 Bourdedest, jestedest, 20.  
 Boure, chamber, 226 ; A.S. *búr*.  
 Bouȝe, to obey, be obedient to, bow to, 8, 20, 21, 68, 140.  
 Bouȝep, *pl.* obey, 143 ; *sbj.* 68 ; A.S. *bugan*, to bend.  
 Bouȝinde, prone, *lit.* bending to, 157.  
 Bouȝ, *imp.* obey, 194.  
 Bouȝinge, *sb.* bending, inclining, 153.  
 Bouȝþ, inclineth, 154 ; obeys, 20, 140, 141.  
 Boȝ, bough, 2, 3, 4, 17, 65 ; boȝe, *obliq. case*, 22, 23, 58.  
 Boȝes, boughs, 3, 4, 17, 65, 68, 191, 219.  
 Boȝe, bow, 45.  
 Boȝen, *pret. pl.* obeyed, 84.  
 Boȝsam, obedient, 59. This word still exists, in *buzom*, O.E. *boghsam*, *bughsom*.  
 Boȝsamliche, obediently, 70.  
 Boȝsamnesse, obedience, 101, 140, 147, 217.  
 Boȝte, bought, 133.  
 Boȝþ, Bouȝþ, obeys, 184.  
 Boystoyse, boisterous, 103.  
 Brayinde, howling, roaring, 73.  
 Bread, bread, 113 ; *obliq. c.* breade, 113, 235.  
 Brechþ = breaks, 40.  
 Brech-gerdel, a girdle, 205.  
 Bredale, bridal, wedding, 118, 223.  
 Bredales, marriages, 75.  
 Brede, breadth, 105.  
 Bredgome, bridegroom, 233.  
 Brek, broke, 16.  
 Breke, to break, 51, 52, 116.  
 Breken, *pt. pl.* broke, 64, 213. ;  
 Brekeþ, *pl.* break, 41.  
 Brekþ, breaks, 7, 8, 16, 41, 178.  
 Brekinge, breach, 48, 261.  
 Brekynde, brittle, breaking, 82.  
 Bren, bran, 210.  
 Brengē, *imp. pl.* bring ye, 1.  
 Brengē, to bring, 87.  
 Brengēþ, *pl.* bring, 33, 83.  
 Brengþ, brings, 118, 128, 141, 218.  
 Brenston, brimstone, 73.  
 Bres, brass, 203.  
 Bridel, *obliq. case*, bridle, 249, 254.  
 Briȝt, bright, pure, 74.  
 Briȝte, *adj. pl.* pure, 73, 108.  
 Briȝte, *adv.* clearly, 72.  
 Briȝtliche, brightly, clearly, 150, 200.  
 Briȝtnesse, Bryȝtnesse, brightness, 81, 82, 143, 200.

- Broches, brooches, 229.  
 Bronches, branches, 9.  
 Brondes, brands, 205, 240.  
 Brotel, brittle, 129 ; A.S. *breotan*,  
     to bruise, break ; O. Norse,  
     *briota*.  
 Brotelhede, brittleness, poverty,  
     130.  
 Broperhede, Bropperrede, brother-  
     hood, 110, 146.  
 Bropren, brethren, 101, 102, 149.  
     This form is used by Shoreham.  
 Brozte, brought, 118, 190.  
 Bryad, bread, 107, 110, 111.  
 Bryest, breast, 175.  
 Bryesten, breasts, 247.  
 Buones, bones, 64, 148.  
 Burdes, jests, 56 ; Fr. *bourde*, a  
     jest ; Bret. *bourd*, deceit, joke.  
 Busse, bush, 28.  
 By, to be, 7, 14, 88 ; is, 7, 14,  
     16, 85 ; are, 9.  
 Byad, offered, 41 ; A.S. *beád*,  
     from *beóðan*, to offer.  
 Byat, beateth, 100.  
 Bydde, Bidde, to pray for, 98, 99,  
     113, 114.  
 Byddynges, Byddinges, prayers,  
     petitions, 100 ; entreaties, 40.  
 Byddeþ, *pl.* pray, 107, 109, 113,  
     116, 117, 118.  
 Byeam, beam.  
 Byenne, to be, 131, 169.  
 Byet, Byeþ, are, 1, 3, 6, 8, 66, *imp.*  
     188.  
 Byet, begetteth, 181.  
 Byete, *subj.* beat, 191.  
 Byetinge, begetting, 216.  
 Bygginge, beginning, 11.  
 Byinge, being, 82, 103.  
 Byknaue, acknowledge, confess,  
     123, 182.  
 Bylefþ, believeth, 19.  
 Byleue, Byleaue, belief, 11, 12,  
     19, 69, 101, 112, 114.  
 Bynime, rob, deprive of, 39.  
 Bynt, Byndeþ, bindeth, binds,  
     77, 97.  
 Byrie, bier, 258.  
 Bysemeres, scorns, derision, 63.  
 Bysi, busy. *See* Bisye.  
 Bysihede, Bysyhede, diligence,  
     care, anxiety, 55, 93 ; occupa-  
     tion, amusement, 231.  
 Bysihedes, occupations, 165.  
 Bysinesse, labour, trouble, care,  
     56.  
 Bysye, *pl.* busy, officious, 226.  
 Byt, bites, 61, 62, 66.  
 Byt, biddeth, prayeth, 29, 110,  
     135.  
 Byter, bitter, sour, 82, 129.  
 Bytere, *pl.* 150.  
 Byteþ, *pl.* bite, 61.  
 Byþ = byeþ, are, 17, 26, 102.  
 Byuealde, befolded, 8.  
 Byuly, avoid, 134.  
 Byzylyche, busily, 79.  
 Cachie, catch, to drive out or  
     from, 178 ; O.Fr. *chacier*,  
     *cachier* ; cf. modern phrase



- 'caught off.' See Glossary to 'Genesis and Exodus.'  
 'Cacchyn, away, fugo, agito, abigo, effugo.' Pr. Parv.  
 Calices, chalices, 41.  
 Calketreppen, pits or snares, 131 ; A.S. *calca-trippa*, trap, snare ; cf. Fr. *chausse-trappe*, caltrap, tribulus, murinus (Wr. Voc. 140), K. Alys, l. 60, 70. See note on this word in Promptorium, vol. i. p. 59.  
 Calowe-mous, bat, 27 ; A.S. *calu*, *caluw*, bald ; O.H. Ger. *chulawer*, bald. The bat is sometimes called a *reremouse*, from the A.S. *hrère*, raw.  
 Can, knows, 58, 94, 135.  
 Candele, *f.* candle, candelle, 102, 206.  
 Caorsins, Sarasins, usurers, 35.  
 Capiteles, chapters, 1.  
 Capiteles, capitals, 43.  
 Capons, 38.  
 Cardinales, Cardinals, *adj. pl.* cardinal, head, 3, 123, 124.  
 Cardinals, *sb.* 124.  
 Carkeþ, produces, 230.  
 Caroyne, carrion, 86.  
 Carten, carts, 35.  
 Cartere, carter, 160.  
 Cas, case, chance, as in *be-cas* = perchance, 36, 42, 70, 115.  
 Castel, Castele, castle, 1, 43, 121, 154 ; *pl.* casteles, 149.  
 Catel, wealth, 35, 36 ; O.Fr. *catel*, *chatel* ; Lat. *capitale*.  
 Cause, 224.  
 Cedre, cedar, 131.  
 Cellen, cells, 267.  
 Chaceþ, drives, 171.  
 Chald, Cheald, cold, chilled, 47, 138, 152, 170 ; A.S. *ceald*, *cald*, cold.  
 Challenge, false claim, 34.  
 Challengeþ, *pl.* accuse, 43 ; O.Fr. *chalengier* ; Lat. *calumniari*. See Glossary to Hampole's P. of C.  
 Chalis, chalice, 167.  
 Chambren, chambers, 224.  
 Chancellor, chancellor, 243.  
 Chapele, chapel, 56.  
 Chapfare, Chapuare, chaffer, unfair dealing, 34, 35, 44, 90, 120 ; *pl.* cheapfares, 36, 45.  
 Chapfari, *vb.* to chaffer, trade, 162 ; A.S. *ceáp*, a bargain, sale ; *ceáþian*, to buy ; *férian*, to bear, carry.  
 Chapitele, Chapitle, chapter, 136, 220.  
 Chapman, merchant, 77, 158 ; *pl.* chapmen, 76.  
 Chapuare, chaffer, 191.  
 Chargeþ, loadeth, 97 ; see R. of Gl. 13, 416.  
 Charitable, 145.  
 Charite, 79 ; *pl.* charites, 83.  
 Charmeres, charmers, 69.  
 Charmes, 43.  
 Chast, Chaste, chaste, 203, 221.

- Chastete, Chastetee, 4, 159, 181, 202.
- Chasteþ, chastise, 17, 69, 100, 147, 156.
- Chasthede, chastity, 230.
- Chasti, to chastise, chasten, 8, 148, 153, 221; O.Fr. *chastier*.
- Chastinge, chastening, chastisement, 68.
- Chastisement, 17.
- Chastliche, chastely, in purity, 221.
- Chaynen, Chaines, chains, 214, 264.
- Cheake, cheek, 248.
- Chealde, *pl.* cold, 242.
- Cheap, cheape market, 36; 'grat cheap,' 'greate cheape,' abundant, plentiful, 256. Cf. *cheep*; pretium. Pr. Parv.
- Cheapfare, chaffer, 35, 36. See Chapfare.
- Cheapfares, chaffers, bargains, 36, 45.
- Cheas, chose, 77.
- Cheaste, chiding, strife, 30, 65, 66; *pl.* cheastes, 57, 138; A.S. *ceast*, strife, dispute, contention. See Piers Plough. l. 8946.
- Chef, chaff, 62, 137, 138; *obliq. case*, cheue, 210; A.S. *ceaf*; O. Dutch *kaf*.
- Cheker, chess-board, 45, 46.
- Chele, chill, cold, 75; A.S. *cēle*; O.H.Ger. *chuoli*; *pl.* Cheles, 124.
- Chenaille, O.Fr. dogs, 112.
- Cherche, church, 7, 8.
- Cherchen, churches, 30, 43.
- Cherchetounes, church-towns, 41.
- Cherl, churl, 76; A.S. *ceorl*; O. Dutch *keerl* (vir, rusticus); *pl.* cherles, 112.
- Ches, chess, 52.
- Cheue, chaff, 210. See Chef.
- Chewynge, *sb.* chewing, 111.
- Chide, 67.
- Chidinge, *sb.* chiding, strife, 30, 65, 66.
- Chiere = *chere*, cheer, 155, 193; O.Fr. *chère*, countenance, entertainment, cheer.
- Chiese, Chise, Chyese = *cheose*, 86, 93, 101, 165; A.S. *ceósan*, to choose; O.Sax. *kiosan*.
- Chieseþ, *pl.* choose, 45.
- Child, *neut.* 58, 84; *obliq. case*, childe, 82.
- Childbedde, 224.
- Childhede, childhood, 82.
- Childhedes, childishnesses, 207.
- Childi, to bring forth a child, 224. See Orm. 156. *Childin*, parere (Pr. Parv.).
- Chinne, chin, 50.
- Chise, choose, 93.
- Chomberier, chamberer, 171.
- Chombre, chamber, room, 215.
- Chonge, change, 104.
- Chongeþ, changeth, 129; *pl.* change, 42.
- Chongi, to change, 104.

- Chonginde, changing, 104, 105, 120.
- Chyaste = *cheaste*, strife, 67.
- Chyese, choose, 86.
- Chyest, chooseth, 126.
- Chyewe = *cheowe*, to chew, 111 ; A.S. *ceowan*, O.H. Ger. *chiuwan*, to chew.
- Chyezop, *pl.* choose, 165.
- Chyazinge = *cheosinge*, election, 42.
- Cite, city, 49 ; *pl.* cites, 43, 149.
- Clauen, claws, 61 ; A.S. *clā* ; O.Sax. *clawa* ; O.H. Ger. *chloa* ; *pl.* *chlauen*, claw.
- Claustres, cloisters, 267.
- Clene, clean, pure, 73.
- Clenlich, Clenliche, *adj.* clean, 45, 216.
- Clenliche, cleanly, in purity, 6, 48, 76, 120, 138.
- Clennesse, purity, 75, 201, 202.
- Clensi, Clensy, to cleanse, purify, 75, 137, 271 ; A.S. *clensian*.
- Clenzop, cleanseth, 73, 74, 88, 106, 171.
- Clepede, called, 190.
- Cleper, clapper (of a mill), 58 ; O.Dutch, *kleppen*, pulsare, sonare.
- Clepest, callest, 100.
- Clepep, calls, 17, 21, 22, 26, 58, 72, 78, 79, 81, 168.
- Clepiep, *pl.* call, 69, 72, 74, 112, 164.
- Clepie, to call, 42, 43, 64 ; A.S. *cleopian*, *clypian*, to call.
- Clepiyp = *clepyep*, call, 111.
- Cleregye, Clergie, Clergye, clergy, learning, 16, 18, 71, 78, 81, 90.
- Clergyes, sciences, 89.
- Clerek, Clierk, clerk, scholar, 23, 25, 49, 78.
- Clerekes, Clerkes, Clierkes, scholars, 39, 42, 46, 78.
- Clernessee, clearness, brightness, 95.
- Cleuiinde, Cleuiynde, cleaving, persistent, lasting, convincing, 54, 98, 107 ; A.S. *cleofian* ; O.H. Ger. *chleben*, cleave, stick to.
- Cleuiyndeliche, completely, 103.
- Cliepep = *clepep*, calls, 125.
- Cliene, clean, 224.
- Clier, Clyer, Clyre, clear, 24, 78, 104, 159, 167 ; O.Fr. *cler*.
- Clierliche, Clyerliche, clearly, 88, 155, 174, 243.
- Clifp, Clyfp, climbs, 131, 132, 145, 219 ; A.S. *clifan*, to adhere to ; O.N. *klifa*, scandere.
- Cf. O.E. *claveren*, to climb ; Dutch *klaveren* ; Dan. *klavre*, to climb.
- Clieue, Clyue, to climb, 23, 26, 89, 127, 162.
- Cluien, *pret. pl.* climbed, 126.
- Clieup, *pl.* climb, ascend, 164, 246.

- Clom, silence, 266. *See* Clomsed,  
 in Glossary to Hampole.  
 Cloþ, cloth, 45 ; *obliq. case*, cloþe,  
 188 ; *pl.* clothes, 47, 128.  
 Cloþede, *pt.* clothed, 133.  
 Cloþeþ, *imp.* clothe, 265.  
 Cloþinge, *sb.* clothing, 154, 165.  
 Cloystre, cloister, 151, 242.  
 Cloystrers, 67.  
 Clyrer, clearer, 267.  
 Coccou, Cockou, cuckow, 22, 59.  
 Col, coal, *obliq. case*, cole, 82,  
 126, 205 ; *pl.* coles, 205 ; A.S.  
*col*.  
 Collacious, 155.  
 Colour, Colur, Colurs, 15, 62, 81,  
 177.  
 Colrik, 157.  
 Colt, Colte, 185, 220.  
 Coluer, Colure, dove, 142 ; A.S.  
*culfre*, a dove, pigeon ; O.E. *pl.*  
*colueren*.  
 Coluer-hous, dove-cote, 142.  
 Com, came, 26 ; *imp. sing.* 185.  
 Come, *inf.* to come, 87, 98 ; *subj.*  
*pl.* 93, 116 ; *imp. pl.* 137.  
 Comen, *pl. pret.* came, 130.  
 Comene, *gerund*, to come, 106,  
 152.  
 Comeþ, *pl.* come, 27, 91, 92.  
 Cominde, Comynde, coming, 264.  
 Comyde=Comynde, coming, 264.  
 Commun, Comun, Commune, com-  
 mon, 37, 48, 102, 147.  
 Communliche, commonly, 145,  
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 Communy, to share, 102.  
 Comparer, 243.  
 Comparisoun, 81, 92, 235.  
 Compassion, 148.  
 Complexion, 157.  
 Comst, comest, 239.  
 Comste, comest thou, 264.  
 Comþ, Comeþ, cometh, come, 18,  
 19, 26, 51, 87, 89, 161.  
 Comunliche, commonly, 145.  
 Comynge-aȝen, return, 87.  
 Conceyueþ, conceiveth, 136.  
 Condecendre, condescend, 157.  
 Condicion, 173.  
 Condicions, conditions, 172.  
 Condueþ, leadeth, 122.  
 Confermi, Confermy, confirm, 109,  
 121.  
 Confermeþ, confirm, 105, 106,  
 122.  
 Conferminge, confirming, 14.  
 Confessour, 172.  
 Confort, comfort, 96, 142.  
 Conforted, 160.  
 Conforteþ, comforts, 111, 160,  
 161.  
 Conforti, to comfort, 160.  
 Confusion, Confuzion, 229.  
 Conioun, 76.  
 Conne, *inf.* to know, can, be able,  
 21, 70, 73, 94, 98, 104, 117,  
 130, 148 ; *pl.* 46, 58, 59,  
 82, 86, 100, 126, 132 ; *2nd*  
*pers.* 118 ; A.S. *cunnan*.  
 Conneþ, *pl.* know, 249.  
 Connynge, knowledge, 115, 122.

- Consayle, 122.  
 Consentede, *pret.* 249.  
 Consentemens, Consentement,  
     consent, 11, 19.  
 Consenti, to consent, 10, 73, 117,  
     170, 176.  
 Consenting, 117, 176.  
 Conspiracions, conspiracies, 23.  
 Constance, constancy, 167.  
 Contac, Contak, contest, dispute,  
     15, 40; *pl.* Contakes, 63.  
 Contemplacion, 204, 247.  
 Contemplatif, Contemplatiue, 199,  
     247.  
 Contrarie, Contrarye, contrary,  
     14, 136, 151.  
 Contraries, 123.  
 Contrarious, 28.  
 Contraye, country, 130.  
 Conuersacioun, 96, 112, 241.  
 Coppes, cups, 30.  
 Corage, courage, 164.  
 Corde, 58.  
 Corn, 62, 140; *pl.* cornes (grains),  
     233.  
 Cornardyes, deceits, 130.  
 Cornees (*O.Fr.*), customs or duties  
     on corn and cattle, 38.  
 Cornyeres, corners, 124.  
 Coroune, crown, 168, 169.  
 Corounede, *pl.* crowned, 234.  
 Corounes, crowns, 15, 116, 169.  
 Corsinge, Corsynge, cursing, 28,  
     97.  
 Cort, court, 137, 256.  
 Cortays, courteous, 112; *O.Fr.*  
     *cortois.*  
 Cortayseliche, Corteisliche, courte-  
     ously, 106, 118, 160, 195.  
 Comp. Cortayslaker, 163.  
 Cortaysie, Cortaysye, courtesy,  
     civility, 36, 97, 98.  
 Corneys, courteous, 21, 22, 35,  
     113. *See* Cortays.  
 Corneysye, Corteyzie, courtesy,  
     75, 118; *pl.* corneysyes, 162.  
 Cortoys, courteous, 100, 188.  
 Corrupcion, 227.  
 Corupt, 82.  
 Cost, 58, 113, 119, 137, 176;  
     *O.Dutch kost*, sumptus, expen-  
     sum.  
 Costes, expenses, 40.  
 Costnede, cost, 145.  
 Costneþ, costeth, 75, 121.  
 Costningge, expense, 151.  
 Costuolle, dear, expensive, 229.  
 Cosyn, Cosyne, cousin, 89.  
 Cou, cow, 56; *pl.* Ken, 191.  
 Couaitise, Couaytise, Couaytyse,  
     covetousness, 2, 11, 16, 34,  
     125, 154.  
 Couaytous, Couaytouse, covetous,  
     80, 136, 154, 197.  
 Couche, 171.  
 Couent, convent, 110, 219. *Cf.*  
     *Covent Garden.*  
 Coueytise, covetousness, 137.  
 Coupe, cup, *pl.* coupes, 35.  
 Coustouse, expensive, dear, 228;  
     *O.Fr. coust*, expense, cost.  
 Couþe, could, knew, 105, 126, 133.

- Coupen, Copen, *pl.* could, knew, 78, 168.
- Crammeles, crumbs, grains, 253.
- Crane, 56.
- Crayme, Creyme, chrism, cream, 41, 93.
- Credo, creed, 12.
- Creft, *obliq. case*, craft, art, power, 35, 45, 90, 116, 157; A.S. *craeft*, O.Fris. *kreft*.
- Creftes, handicrafts, 178.
- Crete, cradle (cf. mod. Eng. *crate*), 137. Crate is generally derived from Lat. *crates*, wicker or hurdle work. It. *crate*, a hurdle; but *crete*, a cradle, may be from A.S. *crata*, a cart.
- Cristen, *sing.* Christian, 93.
- Cristendom, Cristendome, Christendom, christening, Christianity, 64, 101, 145.
- Cristene, *sing. def. form*, Christian, 165.
- Cristene, *pl.* Christian, 79, 93, 114, 145.
- Cristesmesse, Christmas, 213.
- Cristni, to christen, baptize, 107.
- Cristninge, christening 14, 74, 107, 119.
- Crokede, *pl.* crooked, 224.
- Croki, to crook, curl, 177.
- Crouche, cross, 111.
- Crouchén, crosses, 41.
- Crueteté, 15.
- Cryepe, = *creope*, creep, move, 107; A.S. *creopian*.
- Curiouseliche, curiously, carefully, 176.
- Daies, days, 198.
- Damezele, damsel, 72.
- Damnede, 51.
- Damneþ, condemns, 115.
- Damni, condemn, damn, 137.
- Danes = deanes, vales, dales, 39, 59; *dean*, A.S. *den*, *denu*, is a common element in local names in the S. of England.
- Dar, dare, 32, 67, 70, 83.
- Daye (*obliq. case* of day), 7, 13, 14.
- Dayes, days, 7, 13.
- Daynede, deigned, 76, 126.
- Dayneþ, deigneth, 18, 196.
- Dazes, messe dazes, days, 214.
- Deade, *pl.* dead, 86.
- Deadlich, deadly, 47, 223.
- Deadwed, mortgage, 36.
- Deape (*obliq. case*), death, 87, 129; *deapes* (*gen. sing.*), 130; A.S. *deadþ*.
- Deau, dew, 91, 136, 144; A.S. *deaw*.
- Deawe (*obliq. case*), dew, 91.
- Decendeþ, descendeth, 123.
- Decendi, to descend, 123.
- Deceyued, deceived, 79.
- Deceyui, to deceive, 82.
- Deciple, disciple, 13, 96.
- Dedbote, satisfaction, amend, 32, 33; A.S. *dæd-bot*.
- Dede, did, put, placed, caused,

- 78, 86, 114, 133, 211, 216.  
Dede, *sb.* deed, 10, 12, 21, 74.  
Deden, *pret. pl.* did, caused, made, 72, 78, 181.  
Dedes, deeds, 10, 73, 137.  
Dedest, didst, 21.  
Defaced, obliterated, 190.  
Defayled, wearied, overcome (with weariness,) 33.  
Defaute, lack, want, 33, 73, 261 ; *pl.* defautes, 73, 78, 108, 131, 132.  
Defendeþ, defends, excuses, 22, 61.  
Defendeþ, *pl.* defend, excuse, 38, 69.  
Defendi, to defend, 157.  
Defouled, defiled, 167.  
Defoulent, defileth, 182.  
Defouli, defile, 221.  
Degres, Degrez, degrees, 123, 267.  
Del, deal, part, 17, 86, 175 ; A.S. *d'el*.  
Dele, to separate, 76 ; A.S. *dælan*.  
Deles, Delles, divisions, parts, 17, 50, 60, 153 ; properties, 125.  
Delices, delights, 24.  
Deliteþ, delighteth, 47.  
Deliti, Delyty, to delight, 82, 91.  
Deliure, *imp.* deliver, 110, 118.  
Deliured, Delyured, *pp.* delivered, 87, 118.  
Deliurede, *pret.* delivered, 95, 128.  
Deliuri, Delyuri, to deliver, 12, 13, 103, 117, 198.  
Deliureþ, delivereth, 128.  
Deliureonse, liberty, 86.  
Delles, parts, 164.  
Delue, delve, dig, undermine, 108 ; A.S. *delf-an*, to dig, delve.  
Delyty, to delight, 82.  
Delyury, to deliver, 270.  
Demde, judged, 175.  
Deme, to *deem*, judge, decide, discriminate, 13, 74, 76, 82, 126 ; A.S. *déman*, to judge.  
Demere, judge, 12, 62, 131, 138 ; A.S. *démere*.  
Demeres, judges, 39, 215, 227.  
Demþ, judgeth, deemeth, 27, 28, 74, 125, 138.  
Demynges, opinions, censures, 27.  
Denyes, deaneries, 42.  
Depe, to dip, 106 ; A.S. *depan*.  
Depþ, dippeth, 107.  
Derie, to hurt, 126, 166 ; A.S. *derian*, *derigan*, to hurt, harm, annoy.  
Deriynde, hurtful, injurious, 63.  
Derne, secret, 143 ; A.S. *dyrne*.  
Derrer, dearer, 36.  
Derye, to hurt, injure. *See* Derie.  
Deryinde, hurtful, injurious, 63.  
Des, dice, 45.  
Descendeþ, descends, 123.  
Descrieueþ, *pl.* describe, 168.  
Deserited, disinherited, 30.  
Desert, Dezert, 67, 131, 240.  
Desertesoun, desertion, 48.  
Desgised, distinguished, 97.  
Desgyzeþ, disguiseth, 158.  
Desiri, to desire, 244.

- Desordene, inordinate, 46.  
 Despayred, 34.  
 Despendi, to spend. Despendeþ,  
   spendeth, 19, 41, 53, 187.  
 Despenſe, ſpending, coſt, 21, 55.  
 Deſpit, contempt, deſpiſing, de-  
   ſpite, 19, 20, 21, 69.  
 Deſputede, 79.  
 Deſſpendoure, almoner (treas-  
   urer), 190.  
 Deſt, doſt, 118, 129, 159.  
 Deſtempringe, diſtempering, 153.  
 Deſtincti, diſtinguiſh, 152.  
 Deſtorbe, diſturb. Deſtorbed,  
   diſturbed, 212. Deſtorbeþ, diſ-  
   turbſ, 179.  
 Deſtorbinge, diſturbance, 225.  
 Deſtrud, deſtroyed, 30.  
 Deſtrue, to deſtroy, 28, 117.  
 Deſtrueþ, Deſtruþ, deſtroyeth,  
   deſtroy, 35, 36, 43.  
 Deſtraccion, 10.  
 Dette, debt, 35, 120, 135, 222.  
 Dettes, debts, 113, 115.  
 Deþ, doeth, cauſeth, placeth, 31,  
   58, 67, 97, 102 ; ‘deþ aye,’  
   breaketh, doth againſt, 57.  
 Deuines = deuineres, diuiners, 19.  
 Deuiſi, deuſe, name, tell, 73, 100,  
   103, 144.  
 Deuocion, Deuocioun, 33, 107,  
   136, 210, 226.  
 Deuouteliche, deuoutly, 134, 211,  
   215, 225.  
 Diaknen, deacons, 190.  
 Diaymont, diamond, 187.  
 Dich, ditch, 57.  
 Diciplines, 240.  
 Diere, Dyere, dear, beloved, 36,  
   44 ; dearly, 194.  
 Dierþe, dearness, ſcarcity, 256.  
 Dieuel, Dyeuel, devil, 15.  
 Difference, 10, 210.  
 Digneliche, worthily, 20.  
 Diligence, 238.  
 Diligent, 32, 220.  
 Diligentliche, diligently, 70.  
 Dingneté, dignity, 24, 112, 119,  
   145.  
 Dingnetes, Dyngnetes, dignities,  
   26, 42.  
 Dingneſte, worthieſt, 109.  
 Dingnelyche, worthily, properly,  
   267.  
 Diſcord, 43, 75, 157.  
 Diſcordance, 259.  
 Diſcrecion, 242, 256, 255.  
 Diſete = Diſeſe, ſorrow, grief, 57.  
 Diſordene, inordinate, immoder-  
   ate, unreſtrained, 34, 48.  
 Diſordenliche, immoderately, 55,  
   259.  
 Diſpendede, expended, 128.  
 Diſpendeþ, } paſſ the time, ſpend,  
 Deſpendeþ, } 7.  
 Diſpoyly, ſpoil, rob, 45.  
 Diſſiſplines, diſciplines, 236, 250.  
 Diſſuol, diſhful, 120.  
 Diſtemperance, diſtempering, 153.  
 Diuers, obſtinate, 68.  
 Diuers, Diuerſe, diuerſe, different,  
   15, 42, 124, 244.



- Diuerses, *pl.* various, 162.  
 Diuerseþ, differs, 124.  
 Dizt, orders, directs, prepares, 11, 24, 124, 147, 222.  
 Dizte, to order, direct, ordain, separate, put from, 210 ; A.S. *dih̄t*, a disposing, ordering ; *dih̄tan*, to order, arrange.  
 Dizte, should distribute, 147.  
 Diztere, director, 100 ; A.S. *dih̄tere*.  
 Dizteþ, *pl.* direct, adorn, 7, 47.  
 Diztinge, decoration, adorning, 24, 47, 215.  
 Diztinges, divisions, 17.  
 Do, put, cause, 210 ; 247.  
 Do, *pp.* done, 68, 124.  
 Dobleþ, dobleþ, doubleth, 22, 48.  
 Doere, deer, 135.  
 Doinde, doing, 194.  
 Dol, division, 112. *See* Del.  
 Doles, divisions, 17.  
 Dolue, should delve, break into, 263.  
 Dom, *obliq. case*, Dome, doom, judgment, opinion, 6, 10, 13, 37, 74 ; justice, equity, 113, 124, 127, 148 ; A.S. *dóm*.  
 Domb, dumb, 1, 179.  
 Dombe, *pl.* dumb, 56.  
 Domes, verdicts, 40.  
 Domesman, judge, 115.  
 Domesmen, judges, 38, 44.  
 Done, to do, to be done, 8, 9, 11, 68, 74.  
 Dong, *obliq. case*, Donge, dung, 61, 75, 77, 81, 137, 216.  
 Donghel, dunghill, 81, 230.  
 Dore, door, 210, 255.  
 Doreward, doorkeeper, 121, 263.  
 Dorilot, 177.  
 Dorre, Dorren, *pl.* dare, 22, 32, 78.  
 Dorste, *pl.* durst, 143.  
 Dorstest, durst, 73.  
 Doþ, *pl.* doth, place, set, cause, 69, 72, 73.  
 Doumb, Doumbe, dumb, 51, 224.  
 Doust, dust, 26, 108.  
 Do3, dough, 205.  
 Do3ter, daughter, 26.  
 Do3tren, daughters, 140.  
 Draf, dreggs, 93.  
 Dragoune, 174.  
 Draye, dry, 137, 240.  
 Draze, to draw, lead to, lead out, 10, 12, 77, 79, 137, 186.  
 Draze, *pp.* drawn.  
 Dra3þ, draweth, leadeth, 15, 43, 100 ; taketh away, 40, 41 ; treats, 45.  
 Dra3eþ, *pl.* draw, lead, 43, 147.  
 Dra3pe, treatise, 251, 260.  
 Drede, fear, 4, 32, 74.  
 Drede, doubt, 105.  
 Dredeþ, *pl.* dread, fear, 74, 84, 86, 138.  
 Dreduol, dreadful, fearful, cautious, timid, 14, 15, 16, 22, 70, 144.  
 Dreduolle, *pl.* fearful, 116 ; terrible, 42, 70 ; horrible, 189.

- Dreduoller, more fearful, more cautious, 117.  
 Drench, *sb.* drink, 130.  
 Drenche, to drink; 3rd *sing.* Dringþ, 251, 248.  
 Dret, dreadeth, 26, 34, 116, 125, 203.  
 Drinkeres, drinkers, 47.  
 Drineþ, drinketh, 137, 245, 247.  
 Drinkþ, drinketh, 95, 251.  
 Drinkeþ, *pl.* drink, 248.  
 Dronke, *pp.* drunken, 75, 107, 127, 247.  
 Dronkehede, drunkenness, 260.  
 Dronkenese, drunkenness, 248.  
 Drope, drop, 75, 91, 92, 189.  
 Dropen, drops, 84, 92.  
 Dropes, drops, 92.  
 Dro3, drew, led out, 13.  
 Dro3en, treated, 164.  
 Druzþe, drought, 68.  
 Dryfþ, driveth, 75.  
 Dryngþ, drencheth, 248.  
 Dyacne, deacon, 190.  
 Dyad, Dyead, *s.* dead, 12, 71, 82.  
 Dyad, dead, 126.  
 Dyade, *pl.* dead, 13, 30.  
 Dyade, *obliq. case*, 263.  
 Dyadlich, Dyeadlich, *s.* mortal, deadly, 6, 7, 8, 9, 10, 12, 73, 110, 144.  
 Dyadliche, Dyeadliche, *pl.* and *def. form* of the *adj.*, 9, 70, 113.  
 Dyadliche, Dyeadliche, *adv.* deadly, 6, 7, 86, 225.  
 Dyaf, deaf, 1.  
 Dyakne, deacon, 225.  
 Dyaknes, deacons, 235.  
 Dyamod, = Dyamond, diamond.  
 Dyaþ, Dyeaþ, *obliq. case*, Dyaþe, dyeaþe, 7, 12, 13, 23, 27, 69, 70, 71, 72, 86, 95.  
 Dyau, deau, dew, 144.  
 Dyaue, Dyeaue, deaf, 189, 211, 224.  
 Dyead, dead, 240.  
 Dyeadlich, mortal, 244, 247.  
 Dyere, dear, precious, 36, 68, 79, 123.  
 Dyere, *adv.* dearly, 73, 133, 194.  
 Dyep, Dyepe, deep, 211, 264.  
 Dyepenesse, deepness, depth, 105, 211.  
 Dyeuel, devil, 15, 65.  
 Dyeuele, *obliq. case*, 1, 16, 19, 86.  
 Dyeules, devil's, 77.  
 Dyeulen, Dyeules, devils, 17, 73, 83, 86.  
 Dyuers, obstinate, hard, 68.  
 Dyuerse, *pl.* divers, 73.  
 Dy3te, disposed, ordained, 270.  
 Ealde, *def.* old, 169; A.S. *eald*, old. *See* Ald.  
 Ealde, *pl.* old, 102, 166.  
 Ealdinge, becoming old; 95, A.S. *ealdian*, to grow old.  
 Eare, ear, 189.  
 Earen, ears, 204, 249.  
 Ech, *obliq. case* Eche, each, 11, 12, 17, 18, 62, 71, 104.

- Echedaye, each day, 16,  
 Echedayes, *adv.* daily, 112.  
 Echen (of, to, ine), each, 11, 13,  
 63, 119, 121, 122, 124, 125,  
 147.  
 Eddre, adder, serpent, 26, 61,  
 150 ; A.S. *æddre*.  
 Eddren, serpents, 61, 203.  
 Edefie, 197.  
 Eft, Efte, again, 12, 13, 33, 71,  
 80.  
 Efter, after, 66.  
 Efterþan, afterwards, 24.  
 Efterward, afterward, 24, 25.  
 Eftsone, Eftzone, eftsoon, 73, 229.  
 Elde age, old age, 11, 69, 71,  
 220 ; A.S. *eldo*, *yldo*.  
 Eldeste, eldest, 6, 104.  
 Eldringes, elders, 35, 118 ; A.S.  
*ealdor*, an elder.  
 Eles, O.E. *owels*, awls, 66 ; A.S.  
*æl*, *ál*, *awel*, an awl, needle,  
 hook.  
 Elifans, elephant, 224.  
 Elleshuer, elsewhere, 211.  
 Elmesse, alms, 17, 76.  
 Elmessen, *pl.* alms, 198.  
 Emcristen = O.E. *evencristen*,  
 fellow-christian, 10, 199 ; A.S.  
*em.* (in comp.) even.  
 Emeroydes, emeralds, 77.  
 Emne, even, 151 ; A.S. *emne*.  
 Emni, to make equal to, 16 ; A.S.  
*emnian*.  
 Emparement, becoming worse,  
 148.  
 Emperour, Emperur, 71, 78, 100,  
 101.  
 Empire, Empirite, empire, 85.  
 Emti, empty, 143 ; A.S. *emtig*.  
 Emteþ, empties, 58.  
 Enchauntemens, enchantinents,  
 43.  
 Encheysones, Enchesons, causes,  
 205, 206.  
 Encheysoun, Enchesoun, Enchei-  
 soun, Encheyson, reason, cause,  
 68, 205, 206, 217.  
 Endaunture, taming, 220.  
 Ende, end, death, 33, 68.  
 Endi, Endy, to end, 110, 113, 115.  
 Endinge, death, end, 31, 71.  
 Englis, English, 1.  
 Englisse, *pl.* 5.  
 Engrined, ensnared, entrapped,  
 154. *See* Grine.  
 Eni, Eny, *sing.* any, 16, 21, 89,  
 115 ; *obliq. case*, enie, 119.  
 Enie, Enye, *pl.* any, 5, 21, 68.  
 Enlefte, eleventh, 14, 49 ; A.S.  
*endlufon*, eleven ; *endlyfta*,  
 eleventh.  
 Enne, *acc.* one, 129, 244 ; A.S.  
*æn*, one.  
 Ennelepi, single, 75, the same  
 145 ; A.S. *ænlepig*, *ánlepig*,  
 each, every, singular.  
 Ententifyche, attentively, 210.  
 Entremes, entrées, 56.  
 Entremetti, meddle with, 152.  
 Enuenimed, Enuenymed, poison-  
 ed, 27, 203.

- Enuenameþ, Enueymeþ, poisons, 26, 62.  
 Enuie, Enuye, envy, 7, 16, 26, 67, 75.  
 Enuious, *sing.* 27.  
 Enuiouse, *pl.* 27.  
 Eppel, apple, *obliq. case*, epple, 64, 82, 84.  
 Ereges, O.Fr. heretics, 40.  
 Eresye, heresy, 69.  
 Eretiks, heretics, 182.  
 Ermitage, hermitage, 250.  
 Eritage, heritage, 36, 39, 101, 102.  
 Erl, earl, 71, 86.  
 Erles, 224.  
 Errour, 69, 70.  
 Erþan, before that, 160.  
 Erþe, earth, 2, 5, 12, 67, 89.  
 Erþlich, earthly, terrestrial, 75.  
 Erþliche, *pl.* earthly, 6, 149, 250.  
 Erye, Erie, to *ear*, 214 ; A.S. *erian*, till, plough, ear.  
 Esssse, ash, 137.  
 Est, eatest, 54.  
 Et, *imp.* eat, 50.  
 Ete, to eat, 50, 51, 95.  
 Etene, to eat, 51, 146.  
 Eteres, eaters, 47.  
 Eteþ, *pl.* eat, 54, 61.  
 Eth, eateth, 51, 52, 53, 95 ; *imp.* 54.  
 Ethe, Ethene, to eat, 52, 177.  
 Ethen, *pret. pl.* ate, 206.  
 Etheth, *pl.* eat, 182.  
 Etinge, eating, 56.  
 Euel, Euele, *sing.* evil, 85 ; disease, 202.  
 Euele, *pl.* evil, wicked, 20, 66, 69 ; *adv.* badly, wickedly, 68, 110.  
 Eueles, evils, ills, diseases, 153, 224.  
 Euelwyl, malice, 114.  
 Eure, ever, 48, 71.  
 Eurebleuinge, eternity, 105. *See* Bleue.  
 Eurich, Eurych, every, 268.  
 Eureichen, Eurichen, *acc.* every one, 146.  
 Eurelestinde, everlasting, 95, 97, 104.  
 Euremo, evermore, 5, 13, 14, 55.  
 Eurinne, *acc.* everyone, 136.  
 Ewangelist, 230.  
 Exameneþ, examines, 184, 256.  
 Examined, 137.  
 Examini, to examine, 153.  
 Excuseþ, excuses, excuse, 33, 61, 69.  
 Excusi, to excuse, 7.  
 Exequitours, executors, 38.  
 Exil, 215.  
 Eyder, either, each, 66.  
 Eyr, 62.  
 Eyren, eggs, 174. *See* Aye.  
 Eyr, heirs, 102, 107.  
 Eyse, ease, pleasure, 48, 24, 94.  
 Eyses, pleasures, 204.  
 Eysy, to ease, please, 82.  
 Eȝe, eye, 75, 81.  
 Eȝen, eyes, 19, 75, 81.

- Eyzte, eight, 45.  
 E3tende, E3tende, eighth, 2, 10.  
 Faileþ, fails, 186.  
 Faili, to fail, 209.  
 Failinde, failing, slothful, 32.  
 Faly, to fail, 173.  
 Fauc, scythe, 251.  
 Fauour, 230.  
 Fayleþ, *sing.* & *pl.* fails, fail, 33, 68, 171, 210.  
 Fayl3, to fail, 32, 195.  
 Fayntise, deceit, 26.  
 Fel, fierce, savage, 66.  
 Felhede, fierceness, 29, 159.  
 Fellaker, more fiercely, 174.  
 Felle, *def.* fierce, 66, 50; fierce one, 30; *superl.* Felliste, 61.  
 Feller, fiercer, 61.  
 Felonie, Felonye, felony, crime, 30, 67, 149, 150.  
 Felonyes, crimes, 66.  
 Feloun, felon, wretch, 29, 30.  
 Feruent, 121.  
 Feste, feast, entertainment, 156.  
 Festes, feasts, 7, 26, 41, 213.  
 Feure, fever, 29.  
 Fiaunce, affiance, confidence, trust, 164.  
 Fiebble, Fyeble, feeble, 31.  
 Fiebles, feeble ones, 148.  
 Fieblene, *acc.* feeble, 227.  
 Filosofo, Filozofe, philosopher, 164, 126.  
 Filosofie, philosophy, 164.  
 Figure, 234.  
 Fisician, Fisicien, physician, 143, 172.  
 Fisike, Fizike, physic, 53, 54.  
 Flatour, flatterer, 257.  
 Flatours, flatterers, 257.  
 Flechchi, to flinch; waver, 253.  
 Fleumatike, phlegmatic, 157.  
 Flom, Flum, 95, 202, stream.  
 Flour, flower, 230.  
 Flour, 210.  
 Floureþ, flowers, 28.  
 Flouringe, bloom, flowering, 36.  
 Fol, Fole, foolish, 22, 23, 26, 46, 64, 68.  
 Fol, fool, 59, 205.  
 Foleant, foolish, 244.  
 Folebayrie, *O.Fr.* ambition, 17.  
 Foles, fools, 86, 164, 212.  
 Folie, folly, 70.  
 Folies, Folyes, 10, 16, 52, 66.  
 Folliche, foolish, 23, 43, 64.  
 Folliche, foolishly, 141.  
 Fornayse, furnace, 205.  
 Fornicacion, 4, 6, 47.  
 Forre, *O.Fr.* doubly, 59. This word is adopted from the Fr. text.  
 Forriers, harbingers, 195.  
 Fourme, form, 87, 220.  
 Friinges, fryings, 23.  
 Froteþ, *sub.* rubs, 155.  
 Frut, fruit, 38.  
 Fructefide, 234.  
 Fyeble, feeble, 157.  
 Fyeblesse, feebleness, 33, 69.  
 Fyebleste, feeblest, 148.

- Gabbeþ, *pl.* talk, chatter, 69 ;  
     A.S. *gabban*, to scoff.  
 Gadereþ, *pl.* gather, 101.  
 Gaderi, to gather, collect, 120,  
     133.  
 Gaderinge, gathering, 192.  
 Gamelos, chameleon, 62.  
 Ganglinde, jangling, chattering,  
     226.  
 Gardin, Gardyne, 94, 97.  
 Gardins, 38.  
 Gardyner, 94.  
 Gauel, usury (exorbitant), 9, 35 ;  
     A.S. *gafof*, tax, tribute.  
 Gaueleres, money-lenders, usurers,  
     35, 36, 135.  
 Gauelinge, Gaelynge, usury, 34,  
     35.  
 Gauelockes, fetters, 207.  
 Gelt, sin, trespass, guilt, 30, 104 ;  
     Gelte, *obliq. case*, 74 ; Geltes,  
     offences, 15.  
 Gelti, Gelty, guilty, 175.  
 Geme, game, gambling, 34, 45,  
     46.  
 Gememen, gamblers, 63.  
 Gemene, game, play, 46.  
 Gemenes, games, 45, 213.  
 General, 14.  
 Generalliche, generally, 9, 14, 16,  
     17.  
 Generalliche, catholic, 14.  
 Gentil, Genty, 2, 75.  
 Gentilesse, nobility, 89.  
 Gentylete, 89.  
 Gentile, *pl.* 89.
- Gerde, gird, 236.  
 Gerdel, girdle, 236 ; *obliq. case*,  
     girdle, *pl.* gerdles, 236.  
 Gerlondes, garlands, 71.  
 Germayn (broþer), 146.  
 Gernier, Gerniere, garner, 191.  
 Gerse, Gerze, grass, 28, 121. *See*  
     Agerse.  
 Gerten, *pl.* girded, 236, 254.  
 Ges, a short strap with ring at-  
     tached round the feet of a  
     hawk, 254 ; Fr. *gects*, from  
     Lat. *jacere*, to cast.  
 Gest, goest, 129, 130.  
 Gest, guest, stranger, 249.  
 Geþ, goes, 56, 57.  
 Gibet, gibbet, 128.  
 Gily, Gyly, to beguile, deceive,  
     15, 157, 238.  
 Ginnes, snares, 54, 77, 131 ; Fr.  
     *engin*, engine, instrument ;  
     O.Fr. *engin*, fraud, craft.  
 Ginninge, Ginninyge, Ginnynge,  
     beginning, 12, 14, 16, 28, 32,  
     100.  
 Gled, glad, 265 ; *pl.* glede, 268.  
 Glede, to rejoice, 265.  
 Gledreþ, rejoiceth, gladdens, 27,  
     81.  
 Gledieþ, *pl.* be glad, rejoice, 238.  
 Glediynde, rejoicing, 267.  
 Gledlaker, the more gladly, 113.  
 Gledliche, gladly, 54, 59, 187.  
 Glednesse, gladness, 27, 238, 265.  
 Gledye, to gladden, rejoice, 266.  
 Gledyeþ, rejoice, 258.

- Gles, glass, 76, 82.  
 Gloreſſye, 270.  
 Glorifieþ, glorifies, glories, 25.  
 Gloſe, 187.  
 Glotonye, Glotunye, gluttony, 248.  
 Glotoun, glutton, 50, 53, 248.  
 Glotoune, Glotounes, 50, 52, 55.  
 Glotounliche, gluttonly, 111.  
 Glotounye, Glotunye, Glotony, 16, 50, 52, 55, 157.  
 Glu, cement, 246.  
 Godeleþ, *pl.* slander, 66.  
 Godelinge, slander, evil speaking, 65.  
 Godelinges, slanderers, 66.  
 Godhede, 12.  
 Godspelle, gospel, 28, 50.  
 Godspellere, Godspellere, evangelist, 2, 12, 13, 14.  
 Goſt, Goſte, ghooſt, ſpirit, 12, 54 ; Goſtes, *pl.* 159.  
 Goſtlich, *ſing.* ſpiritual, 27, 29, 87.  
 Goſtliche, *pl.* 7, 8, 21, 41.  
 Goſtliche, ghooſtly, ſpiritually, 7.  
 Goth = *got*, goat, 210.  
 Goye, joy, 226.  
 Graate, great, 133.  
 Grace, 10, 15 ; graces, 17, 79.  
 Graciouſer, 24.  
 Grantēþ, Graunteþ, grants, 7, 225.  
 Grantinge, Grauntinge, granting, conſent, 10, 11, 47, 211, 212.  
 Grantinges, Grauntinges, conſents, 47.  
 Grat, great, 17, 18, 19.  
 Grater, Gratter, greater, 36, 79, 116.  
 Grateſte, Gratteſte, greateſt, 41, 44, 88, 140.  
 Gratliche, greatly, 47, 156.  
 Gratne, *acc.* great, 238.  
 Grayns, 230.  
 Greate, Greate, *pl.* great, 19, 25.  
 Greateen, *dat. pl.* great, 139.  
 Gredden, *pl.* cried, 212.  
 Grede, cry, boaaſt, 22, 31, 212 ; A.S. *grædan*, to cry, call, ſay.  
 Gredeþ, proclaim aloud, 148.  
 Gredinge, cry, 212 ; Gredynges, talking, chattering, 266.  
 Greneþ, becomes green, 95.  
 Grenhede, greenneſſe, 28, 94, 97.  
 Greny, to become green, 95, 97.  
 Greſe, 205.  
 Gret = *gredeth*, crieth, 56.  
 Greueþ, grieves, 142.  
 Greui, to grieve, 39.  
 Greuousliche, grievouſly, 47.  
 Greynere, garner, 140.  
 Grihond, Gryhond, greyhound, 75.  
 Grines, ſnares, 77. See Gryn.  
 Griſlich, horrible, 49, 74.  
 Grocheþ, murmurs, 30, 34, 68.  
 Grochi, to murmur, grudge, 67, 68.  
 Grochindeliche, grumblingly, grudgingly, 193.  
 Grochinge, Grouchinge, murmur-

- ing, 2, 34, 43, 54, 57, 67.  
 Grochinges, 67.  
 Gromes, men, grooms, 210 ; A.S. *guma*, a man ; O.E. *gome*.  
 Grond, Grounde, Grunde, ground, 1, 23, 34, 246.  
 Groniyng, groaning, 264.  
 Grunny, to grunt, groan, 67.  
 Gryhond, greyhound, 75.  
 Gryn, snare, trap, 47 ; A.S. *grin*.  
 Guo, go, 32, 60.  
 Guod, Guode, *sb.* good ; also goods, wealth, money, 5, 6, 10, 13, 14, 41, 61.  
 Guod, *adj.* good ; *obliq. case*, guode, 2, 6.  
 Guoden, *dat. pl.* 72.  
 Guodcheap, cheap, 44.  
 Guod-doere, benefactor, 135.  
 Guode, *pl.* good, 10, 51 ; *def.* 2.  
 Guodes, goods, 2, 4, 18, 247.  
 Guodhede, goodness, 79, 233.  
 Guodne, *acc.* good, 238.  
 Guodnesse, goodness, 18, 29, 99.  
 Guodnesses, *pl.* 18.  
 Guoinde, going, passing, temporal, 120 ; wayfarer, 196.  
 Guoinge, *sb.* going, 254 ; *pl.* Guoinges, 231.  
 Guonne, to go, 226.  
 Guos, goose, 32.  
 Guop, *pl.* go, 7, 34, 52.  
 Gyly, deceive, 238.  
 Gynnes, plans, devices, 28. *See* Ginnes.
- Ha, he, 10, 12, 23, 30, 49, 56.  
 Habbe, to have, 5, 7, 9, 10, 11.  
 Habbe, *1st pers. sing.* have, 24, 71.  
 Habbeþ, *pl.* have, 8, 14, 22, 25, 32.  
 Haf = half, behalf. *See* Half.  
 Half, side, hand, 1, 13, 72.  
 Halke, corner, retreat, 210 ; A.S. *heal*, angle, corner ; Halkes, *pl.* 143.  
 Halle, hall, 102.  
 Halt, holdeth, esteems, 15, 18, 19, 23, 26, 128 ; observes, 196.  
 Haluede, half-part, half, 36.  
 Halues, halves, divisions, 16.  
 Halzede, hallowed, 40.  
 Halzen, holy ones, saints, 6, 13, 14, 72.  
 Halzen, holy one, 97, 72, 219 ; A.S. *halga*, a saint.  
 Halþeþ, hallows, 106, 237.  
 Halzi, Halzy, to hallow, 7, 237 ; A.S. *hālgian*.  
 Ham, them, 5, 8, 13, 14, 50.  
 Ham-zelue, themselves, 5, 16, 40.  
 Hand, *fem.* 149 ; *obliq. case*, Honde ; *pl.* Honden, 235.  
 Handleþ, handle, 235.  
 Handlinge, handling, touching, 46.  
 Hap, fortune, chance, 76.  
 Hard, Harde, severe, 189.  
 Harder, 174.  
 Hardi, Hardy, 16, 83, 123.



- Hardiesse, Hardyesse, boldness, 83, 162.  
 Hardiliche, Hardyliche, boldly, hardily, 18, 75, 143, 208, 233.  
 Hardnesse, severity, hardship, 236, 240.  
 Hardylaker, more boldly, 60.  
 Hare, her, 76, 181.  
 Hare, their, theirs, 72, 73, 144.  
 Hare, to them, 116.  
 Harkni, to hearken, 63.  
 Harmi, Harmy, to harm, 9, 10, 11, 23, 63, 82.  
 Harmuol, Harmuolle, injurious.  
 Harnesses = hardnesses, hardships, 181.  
 Harten = hearten, hearts, 223.  
 Hassassis, assassin, 140.  
 Haste. *See* An-haste.  
 Hastede, made haste, 174.  
 Hasteliche, hastily, 173.  
 Hasti, to hasten, 174.  
 Hastif, hasty, 183, 184.  
 Hat, commands, 8, 78.  
 Hateden, *pl.* hated, 72.  
 Hatie, to hate. *See* Hatye.  
 Hatieþ, *pl.* hate, 43, 114.  
 Hatte, is called, 1, 133, 150.  
 Hatye, to hate, 73, 74, 101.  
 Hatyeþ, *pl.* hate, 72.  
 Hauber, 171.  
 Hauded, head. *See* Heaued.  
 Haudeliche, capital, 15.  
 Hauded-zennes, head sins, deadly sins, 16.  
 Hauene, haven, 183.  
 Hazard, 171.  
 Healde, hold, keep, observe, esteem, 5, 53, 65, 132, 160.  
 Healdeþ, *pl.* hold, 145.  
 Heap, Heape, collection, quantity, 130; assembly, 267.  
 Heaued, *obliq. case*, Heauede, head, 1, 2, 16, 57.  
 Heaueden, Heaudes, heads, 2, 14, 15, 16.  
 Hed = hield = held, 241.  
 Hedde, had, 7, 13, 14, 15.  
 Hedde, hid, 129.  
 Hedden, had, 31, 77, 126.  
 Heddest, hadst, 58.  
 Hede, heed, caution, 32, 155.  
 Hede, to hide, 44, 163.  
 Hedeþ, *pl.* hide, 41.  
 Hedinge, secrecy, 196. Robert of Gloucester used *huding*, secrecy. Cp. O.E. *hidels*, hiding place, lair.  
 Heg, hedge, 232, 240.  
 Hel, *obliq. case*, Helle, hill, 5, 82, 103.  
 Held, healed, 148.  
 Helden, *pl.* healed, 96.  
 Hele, heal, 129.  
 Hele, to hide, 175. Heleþ, *pl.* cover, 180; A.S. *hēlan*, to cover.  
 Helle, hell, 13, 15.  
 Helles, hills, 59, 143.  
 Helm, helmet, 265.  
 Helpe, to help, 42, 102.  
 Helpe, *sb.* helpe, 65.

- Helpinde, helping, 30, 62, 63.  
 Helpþ, helps, 147.  
 Helsny, entreat, 253 ; A.S. *healsian*, 1.  
 Helt, covereth, 177.  
 Help, heals, 144.  
 Helpe, salvation, 265.  
 Hennen, hens, 38.  
 Her, *imp.* hear, 181.  
 Her, *obliq. case*, Here, hair, 181.  
 Herbergeries, innkeepers, harbourers, 39.  
 Herbergi, to harbour, entertain, 199.  
 Here, hair, 176, 177. *See* Her.  
 Here, hair cloth, 227.  
 Heresye, 267.  
 Hereþ, *pl.* hear, 59.  
 Hereþ, praises, 136.  
 Heretike, 19.  
 Heretiks, 134.  
 Herie, Herye, to praise, 23, 52, 55, 78, 212; A.S. *hërian*.  
 Herieþ, *pl.* praise, 10.  
 Heriynge, praises, 39, 267.  
 Herkneres, hearkeners, listeners, 58.  
 Hert, hart, 216.  
 Herte, heart, 3, 6, 8, 10.  
 Herten, hearts, 46, 68.  
 Heruest, harvest, 86.  
 Herye, to praise, 78.  
 Heryeþ, *pl.* praise, 108, 268.  
 Heryinge, Heriynge, praise, 23, 134.  
 Heryinges, praises, honours, 267.  
 Hes, hare, 55.  
 Hest, (thou) hast, 20, 21, 31, 71.  
 Heste, behest, command, 2, 5, 6, 7, 8, 9 ; A.S. *hies*.  
 Hestes, behests, commands, 5, 11, 15, 103, 234.  
 Het, hath, 90, 174.  
 Het, commanded, 5, 239 ; A.S. *hátan* (*pret. hiet*), to command, ordain.  
 Hete, heat, 55. Hetes, heats, 124.  
 Heþ, hath, 9, 10, 11, 13, 14, 15.  
 Hette, Hetten, was called, 41, 48, 67, 124, 184.  
 Heued, Heaued, head, 31.  
 Heuedes, heads, 15.  
 Heuene, heaven, 6, 12, 13.  
 Heuenelyche, heavenly, 269.  
 Heuenryche, Heaven-kingdom.  
 Heui, Heuy, heavy, 31, 44, 140.  
 Heuiness, heaviness, 4, 31.  
 Hewe, cry, 195.  
 Heyrone, 193.  
 Hez, *sing.* Heze, *def. form & pl.* high, 7, 16, 23, 25, 48, 60.  
 Heze, *adv.* high, 23, 24, 26.  
 Hezemen, great men, nobles, 36.  
 Hezere, higher, 44, 122, 133.  
 Heze se, the high (open) sea, 182.  
 Hezeste, Hezest, highest, 25, 109, 247.  
 Hezeþ, exalts, exaggerates, 136.  
 Hezinge, profit, usury, 35.  
 Hezliche, chiefly, principally, 5, 26, 27 ; profound, 264.

- He3nesse, highness, exaltation, 97, 105 ; height, 89.  
 He3nesses, highnesses, exalted stations, 24, 208.  
 He3pe, height, 24.  
 He3pes, profits, 35.  
 Hi, she, 7, 16, 28, 37.  
 Hi, they, 3, 8, 12, 13, 20.  
 Hider, hither, 140.  
 Hidouse, horrible, 161.  
 Hidousliche, horribly, 6.  
 Hiealdeþ, *pl.* hold, 160.  
 Hier, here, 18, 116.  
 Hiere, Hihere, to hear, 177, 244.  
 Hiereþ, *pl.* hear, 256.  
 Hierine, herein, 232.  
 Hierst, hearest, 210.  
 Hierþ, hears, 209.  
 Hierpe, hearing, 54.  
 Hild, held, 206, 226.  
 Him, himself, 5, 6.  
 Him-zelf, 5, 6, 34 ; *obliq. case*, Him zelue, 15, 21, 22, 24, 38.  
 Hine, him, 7, 16, 31, 52.  
 Hire, them, 6, 10, 13, 16, 19, 32, 35.  
 Hire, *gen.* her, 24, 37, 49, 217.  
 Hiren, (of) her, 111.  
 Hiren, theirs, 38, 60.  
 His, Hise, them, 5, 11, 15, 17, 24, 26, 27, 28, 32, 36, 37, 38, 40, 55, 58.  
 His, Hise, her, 54, 58, 64, 97.  
 Hit, it, 1, 8, *et passim*.  
 Hoc, hook, 121.  
 Hod, Hode, consecration hood, 235.  
 Hodes, hoods, 49.  
 Hogges, hogs, 89.  
 Hokes, hooks, 264.  
 Hol, whole, healthy, 51, 129.  
 Hole, *pl.* whole, 148.  
 Holen, whole ones, 205.  
 Holer, more wholesome, 251.  
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 Horling, whoremonger, 52.  
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 Ire, anger, 147.  
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And alle the that me aspye may,  
That hyre and (on) erthe felle,  
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 Meste, *adj.* most, 72, 89.  
 Mesteres, officials, 39.  
 Mestier, craft, 187.  
 Mestyres, offices, 122; works, operations, 167.  
 Mesure, Mesures, measure, moderation, 44, 51, 52, 53, 252.  
 Measurep, moderates, 254.  
 Mesuri, to moderate, 252.  
 Met, dreams, 128.  
 Metal, 139.  
 Metals, 167.  
 Mete, Metes, meat, food, meats, 9, 29, 51.  
 Meteles, dreams, 164.  
 Meteres, dreamers, 32.  
 Metinge, dream, 143.  
 Metinges, dreams, 32, 77, 92.  
 Meyster, practice, 65.  
 Mezel, leper, 202; Mezels, *pl.* 224.  
 Mid, Myd, Myde, with, by, 5, 10, 12, 43, 44.  
 Middel, Midel, Mydle, mean, 78, 136, 249; *superl.* Midliste, 122.  
 Middelguodes, Myddelguodes, middle goods, 136.

- Milde, Mylde, meek, 133 ; *comp.*  
 Milder, 24, 204.  
 Mildehede, Myldehede, meekness,  
 110, 133.  
 Mildeliche, Mildelyche, meekly,  
 135.  
 Mildenesse, Myldenesse, meek-  
 ness, 65, 131.  
 Mildi, to make mild, become  
 meek, 177.  
 Miracle, Miracles, 56, 134.  
 Misbeleuing, unbelief, 134.  
 Misbilleue, unbelief, 13.  
 Misbylefde, Misbyleuinde, un-  
 believing, 69, 252.  
 Misdede, misdeed, *pl.* Misededes,  
 113, 114, 135.  
 Misdeþ, misdoes, acts wrongly,  
 114.  
 Misdo, sin, err, 19, 113, 115,  
 136.  
 Misdoere, 8, 132.  
 Misdoinge, 157.  
 Misdoþ, *pl.* misdo, sin, 100.  
 Misfalles, *sb.* misfortunes, 84.  
 Misgeþ, goes wrong, 94.  
 Misleueeþ, disbelieve, 180.  
 Misliki, displease, 257.  
 Misnimþ, mistakes, errs, 160.  
*See* Nime.  
 Misnimyng, error, 109.  
 Mispayþ, displeases, 50.  
 Misprayse, mis-praise, 136.  
 Mis-ret, advises badly, mis-advise,  
 184.  
 Mis-sayþ, Mis-zayþ, mis-says,  
 slanders, defames, 8, 28, 62, 69.  
 Mis-sede, Mis-zede, slandered,  
 defamed, 132, 133.  
 Mis-serued, served badly, 20.  
 Mis-sigge, Mis-zigge, mis-say,  
 slander, defame, 57, 189. *See*  
 Zigge.  
 Mis-sigger, Mis-ziggere, slan-  
 derer ; *pl.* Mis-siggeres, Mis-  
 ziggere, 256, 257.  
 Mis-siggeþ, Mis-ziggeþ, *pl.* slander,  
 10, 70, 193.  
 Mis-sigginge, Mis-zigginge, mis-  
 saying, slander, defamation,  
 65, 66.  
 Misual, misfortune, 30, 86, 182.  
 Misualle, to turn out badly, mis-  
 befall, 193.  
 Miswende, to turn aside, go  
 astray, 253 ; *pl.* Miswendep, 22,  
 40, 52, 67, 136 ; *sing.* Miswent,  
 18, 27, 62.  
 Mis-ziggere, slanderer ; *pl.* Mis-  
 ziggere, 61, 136, 177.  
 Miȝt, mightest, 57, 179.  
 Miȝte, *vb.* might, 31 ; *pl.* Miȝten,  
 42, 52, 55.  
 Miȝte, *sb.* might, 7, 15.  
 Miȝti, mighty, 103.  
 Miȝtuol, powerful, 130, 237.  
 Mo, more, 118, 135.  
 Moche, Mochel, much, great, 7, 9,  
 21, 57, 119, 181 ; to moche,  
 exceedingly, 14.  
 Mochelhede, Mochelnesse, great-  
 ness, fulness, abundance, ex-

- travagance, 93, 117, 204, 218.  
 Moder, mother, 8, 89.  
 Modren, mothers, 67.  
 Molde, mould, 95.  
 Momenes, Momenettes, idols, 6, 239.  
 Mone, moon, 82.  
 Monek, Moneke, monk, 219, 239.  
 Moneye, Monaye, 26, 62.  
 Mongenel, a warlike instrument for battering down walls, 116.  
 More, more, greater, 7, 18.  
 Moreþ, increases, exaggerates, 28, 60, 175.  
 Mori, Mory, to increase, 45, 79, 175, 176.  
 Morsel, *pl.* Mosseles, 24, 56, 248.  
 Mortyer, mortar, 116.  
 Morþen, morning, 46, 108.  
 Mostard (seed), 143.  
 Mot, may, must, 52, 137.  
 Mot, Mote, speck; *pl.* Motes, 108, 175.  
 Moþe, mouth, 256.  
 Moydrer, murderer, 171.  
 Moþe, Moþen, may be able, 10, 15, 21, 31, 86, 92.  
 Muekliche, meekly, 65.  
 Multepliest, 218.  
 Multiplieþ, 190.  
 Musi, Musy, Muzy, to wonder, muse, amuse, 47, 104, 231.  
 Myde, with, 50.  
 Myny, to mine, dig, 108.  
 Mysnyme, mistake, 55. *See* Nime.  
 Mysnymb, mistaketh, 83.  
 Mys-sigginge, slander, defamation, 66.  
 Myþten, *pl.* might, 58, 165.  
 Myþtest, mighttest, 104.  
 Myþtuol, mighty, 83; *pl.* myþtuolle, 269.  
 Nakedliche, nakedly, openly, 174.  
 Namecophede, Namecouphede, renowned, fame, 25; A.S. *nam-cuð*, renowned.  
 Nameliche, especially, 21, 44.  
 Namore, Nanmore, no more, 27, 49, 187.  
 Nase, nose, 204.  
 Naturel, natural, 18.  
 Napemo, neverthemore, 41.  
 Nayle, nail, 43.  
 Naþ = naþt, not, 222, 246.  
 Naþt, not, 18.  
 Nawerelles, nowhere else, 210.  
 Nebsseft, image, likeness; A.S. *neb*, face.  
 Nele, Nelle, *ne wile*, will not, 31, 56, 71.  
 Nemeþ = nimeþ, takes, 92.  
 Nemneþ, names, 103.  
 Nemni, Nemny, to name, mention, 49, 57, 164; A.S. *nemnan*.  
 Nenne, *acc.* none, 22, 30, 48.  
 Nere, were not, 20, 86.  
 Nes = *ne wes*, was not, 26, 66, 72.  
 Nesshede, delicacy, softness, 267.  
 Netlen, Nettlen, nettles, 156, 230.

- Nette, Nettes, net, nets, 77, 170.  
 Neþ, hath not, 84, 210.  
 Neuerte, never-to, never yet, 99.  
 Neure, never, 26.  
 Neuremo, nevermore, 71.  
 Newehedes, novelties, 151.  
 Newen, (of the) new, 99.  
 Newne, *acc.* new, 162.  
 Neʒebores, Neʒeboures, Neʒybores,  
     Neʒebores, neighbours, 30, 36,  
     38.  
 Neʒen, nine, 45.  
 Neʒende, ninth, 38, 45, 49.  
 Neʒleþ, approaches, 105 ; A.S.  
     *neah-læcan*, to approach.  
 Nhesse, Nesssse, soft, 153 ; A.S.  
     *hnæsc*, soft, delicate, *nesh*.  
 Nhesseþ, makes soft, 94.  
 Nhicke, neck, 138, 216.  
 Nice, foolish, 59.  
 Niede, Nyede, business, need,  
     necessity, emergency, *pl.* Niedes,  
     Nyedes, 30, 31, 36, 39, 52,  
     63, 73, 95, 142, 151, 152, 168.  
 Nieuol, Nieuolle, needful,  
     necessitous, 36, 95, 110, 112,  
     134, 151, 193.  
 Nieʒ, Nyeʒ, -nigh, near, 51, 76.  
     *Comp.* Nier, Nyer, nearer, 234.  
 Nim, *imp.* take, 54.  
 Nime, Nyme, should take, 55,  
     148, 155 ; A.S. *niman* (pret.  
     *nam*).  
 Nime, Nyme, to take, 37, 67, 77.  
 Nimene, to take, 165, 166, 195.  
 Nimere, taker, 248.  
 Nimeþ, *pl.* take, 35, 38.  
 Niminge, Nyminge, taking, un-  
     dertaking, 21, 164 ; exactions,  
     39.  
 Niminges, undertakings, 183.  
 Nimþ, Nymþ, takes, 22, 24, 30,  
     32, 37, 49, 50.  
 Nipinges, niggards, 154.  
 Nixt, Nixte, Nyxte, next, neigh-  
     bour, 30, 78, 79, 122, 182.  
 Nizt, Nyʒt, night, 51, 52 ; *obliq.*  
     *case*, Nizte, 52.  
 Noble, 87.  
 Nobleliche, nobly, 55.  
 Noblesse, nobleness, 20, 22, 24,  
     59, 60.  
 Nobleste, 92.  
 Nolde, *sing.*, Nolden, *pl.*, would  
     not, 64, 132, 173.  
 Noldest, wouldst not, 146.  
 Nole, Nolle, Nolleþ, will not, 35,  
     38, 39, 59, 60, 64, 79, 134, 209.  
 Nom, took, 45, 87, 88.  
 Nome, *pp.* taken, 204.  
 Nome, *pl.* took, 97.  
 Non, None, no, none, 29, 64.  
 Non, noon, 32.  
 Nonen, none, 68, 134, 152, 157.  
 Norice, nurse, 161.  
 Noriches, nurses, 60.  
 Norissede, nourished, 96.  
 Norisseþ, Norisset, nourisheth,  
     21, 83, 140, 167.  
 Norrissinde, Norrissynde, nourish-  
     ing, 95, 112.  
 Norissinge, nourishing, 112.

- Norissy, Norrisi, to nourish, 127, 154.
- Norture, 112, 113.
- Norþene, northern, 256.
- Not = *ne wot*, knows not, 25.
- Notaryes, 40.
- Note, profit, 247, 256 ; A.S. *notu*, *nyt*, utility.
- Noteþ, flourishes, 260 ; A.S. *notian*, to use, enjoy.
- Noþer, neither, 130, 134.
- Noþing, not-at-all, no wise, 192.
- Noty, to note, 118.
- Nou, now, 87.
- Noyse, 66 ; Noyses, 266.
- Novices, 155.
- Novis, novice, 155.
- Nykeren, mermaids, syrens, 61.
- Nykke, neck, 135 ; *pl.* Nykken, 56.
- Nymst, takest, 110, 111.
- Nyteþ, ne witeth, know not, 72.
- O, one, 186.
- Obedience, 140.
- Ofaced, questioned, tried, 153.
- Ofdret, afraid, 266.
- Office, offices, 122, 124, 125.
- Official, 37.
- Offre, offer, 194 ; Offrede, offered, 193.
- Ofguo, deserved, 13.
- Ofguoinge, deserving, merit, 215.
- Ofhalt, restrains, refrains, 178.
- Ofhealde, Ofhyealde, to keep back, withhold, restrain, re-  
frain, 9, 24, 38, 46, 177 ; *pp.* 254.
- Ofhealdeþ, Ofhyaldeþ, keep back, withhold, 38, 39, 41, 78.
- Ofhealdinge, *sb.* withholding, 34.
- Ofhild, restrained, 190.
- Ofrendes, offerings, 41.
- Ofringe, offering, 229.
- Ofserved, deserved, 131.
- Ofserueþ, deserves, 222.
- Ofseruinge, deserving, merit, 114.
- Oftake, overtake, 43.
- Oftyened, very angry, 66.
- Oksen, oxen, 243.
- Okseþ = *akseth*, ask, demand, 54, 109.
- Oly, oil, 136.
- Olyfont, elephant, 84.
- On, one, 9, 48 ; 'al on' = the same, 15.
- Onarmed, unarmed, 170.
- Onbint, Onbynt, unbinds, 97.
- Onblissed, unconsecrated, 41.
- Onbozsam, disobedient, 21.
- Onbozsamnesse, disobedience, 33.
- Onbynde, unbind, 172.
- Onbyndeþ, *pl.* unbind, 40.
- Onchargeþ, unloads, 97.
- Onclenlich, Onclenliche, uncleanly, impure, 42.
- Onclennesse, uncleanness, 203.
- Onconnynde, ignorant, *unknowning*, 59.
- Onconnynge, ignorance, 131.
- Onconnynghede, Onconnyndhede, ignorance, 33, 40.



- Oncoupe, *uncouth*, strangers, 37, 45, 214.  
 193, 253.  
 Ondelfþ, digs up, 61.  
 Onder, under, 12.  
 Onderbere, support, 84.  
 Onderlinges, underlings, subjects, 39.  
 Ondernime, undertake, 83, 123.  
 Ondernimþ, surprises, 173.  
 Onderstanst, understandest, 270.  
 Onderstant, understands, 56, 129, 130.  
 Onderstonde, to understand, 14 ; undertake, 131 ; *pp.* 14, 57 ; *pret.* Understod ; *subj.* Understode, 138 ; *imp.* Understand, 129. Onderstondeþ, *pl.* 79.  
 Onderstandinge, Onderstondingge, understanding, 24, 56, 113.  
 Onderuangþ, receives, 33, 65, 143.  
 Onderuinge, Onderuyngge, *pl.* received, 101, 267.  
 Onderuonge, to receive, 14, 100 ; *pp.* received, 14.  
 Onderuongeþ, *pl.* receive, 38, 42.  
 Onderuoningge, receipts, income, 37, 172.  
 Onderuot, underfoot, 85, 184.  
 Onderzekþ, searches out, 184.  
 Ondep, opens, 189.  
 Ondo, undo, 106, 107, 136.  
 One, alone, 103, 104.  
 Onen, *dat.* one, 101, 102, 190.  
 Onest, honest, decorous, decent, 45, 214.  
 Onestete, decency, 53, 224.  
 Oneþ, unites, 88.  
 Onhede, unity, oneness, solitude, 79, 142.  
 Oninge, Onynge, union, concord, 65, 67, 135, 153 ; *pl.* Onynges, 67.  
 Onjoini, unjoin, 107.  
 Onkende, unkind, unnatural, 188.  
 Onknawyndliche, unknowingly, 175.  
 Onleak, unlocked, opened, 67.  
 Onlepi, Onlepy, Onelepi, one, same, single, 12, 13, 14, 21, 73, 88, 101.  
 Onlepihede, singularity, 21.  
 Onlepiliche, Onlepilyche, only, 55, 76, 175.  
 Onlosthede, disinclination, sloth, 31, 153, 163.  
 Onlosti, idle, 170, 174.  
 Onlyche, only, 265.  
 Ōnneapes, Onnyeaþe, scarcely, hardly, 15, 18, 19, 28, 29, 174, 182.  
 Onpayþ, displeases, 50.  
 Onriȝt, unright, 39, 221.  
 Onriȝtuol, Onriȝtuolle, wrong, unlawful, 39, 270.  
 Onssriuel, careless, 32.  
 Onspekynde, ineffable, 266.  
 Ontodelinde, indivisible, 266.  
 Ontrewe, untrue, unfaithful, dishonest, 18, 36, 37, 270.  
 Ontreuþe, untruth, 17, 218.

- Ontreweliche, untruly, dishonestly, 44.  
 Onþank, displeasure, 69.  
 Onþoliynde, Onþolyinde, intolerable, 265. *See* þolie.  
 Onwoneþ, discontinues, 32.  
 Onworþ, *sb.* shame, displeasure, *adj.* poor, hateful, mean, 35, 49, 132, 215, 270.  
 Onworþe, *imp.* despise, 196.  
 Onworþede, despised, 77.  
 Onworþest, despisest, 20.  
 Onworþeþ, despises, 8, 34, 79.  
 Onworþhede, contempt, 29, 175.  
 Onworþi, unworthy, to hold unworthy, despise, 22, 64, 84, 162; A.S. *unworþian*, to dishonour.  
 Onworþlych, unworthy, 132.  
 Onworþnesse, contempt, 9, 168.  
 Onwri, discover, lay bare, 174. *See* Wraye, Wri.  
 Onwriþ, opens, 58.  
 Onwriþe, uncovered, 244.  
 Onwryþe, openly, 88, 112.  
 Onwytt, folly, 82, 83.  
 Onwythede, folly, 19.  
 Onwytynde, unwittingly, 37.  
 On-zauwed, unsaved, lost, 184.  
 Onzyginde, invisible, 268.  
 Op, Ope, up, above, over, upon, 39, 54, 236, 240.  
 Oparizinge, ascension, 213.  
 Opbere, upbear, support, 30.  
 Openede, opened, 96.  
 Openi, to open, 130.  
 Openliche, openly, 65, 73.  
 Ophebbet, heave (lift) up, 217.  
 Opinions, 69.  
 Oplet, to starve, 33.  
 Opnimminge, Opnymynge, undertaking, enterprise, 22, 83, 84.  
 Opnome, uptaken, possessed, 143.  
 Oppe, open, 253.  
 Oprisinge, resurrection, 227.  
 Opriþt, upright, 56.  
 Op þet, upon that, so that, 232.  
 Opweninge, overweening, presumptuous, 21.  
 Opwexeth, grow up, increase, 75.  
 Ordaynede, 7.  
 Ordayneþ, Ordeyneþ, 29, 123, 153, 260.  
 Ordayni, Ordeyni, to set in order, subject to, 94, 152, 263.  
 Ordenliche, Ordeneliche, orderly, temperately, 125, 151.  
 Ordinance, 125.  
 Ordine, orderly, not inordinate, 153, 259.  
 Ordre, order, 48.  
 Oreysonne, Oreyssonnes, prayer, prayers, 51.  
 Orible, Orrible, horrible, 43, 137.  
 Orped, valiant, 183.  
 Ost, host, 67.  
 Oþ, oath, 6, 64; *obliq. case*, oþe, 65; *pl.* oþes, 64.  
 Oþer, or, 9, 10.  
 Oþer, other, second; *pl.* oþre, 6, 89.  
 Operlaker, otherwise, 91, 94.

- Operhuil, Operhuy, sometimes,  
 21, 30, 40.  
 Opren, *dat. pl.* 136.  
 Oprene, Oprenne, *acc. other*, 8,  
 9, 10, 11, 21, 27, 28, 29, 30,  
 66, 175.  
 Oueral, everywhere, 25, 35, 173.  
 Ouercom, overcame, 169.  
 Ouercome, *inf.* 167, 168.  
 Ouercominge, victory, 169.  
 Ouercomþ, overcomes, 117, 149,  
 169.  
 Ouer-dede, excess, 55.  
 Ouerdoinge, excess, 258, 260.  
 Ouergeþ, overgoes, surpasses, 34,  
 112, 252.  
 Ouerguoþ, *pl.* surpass, overgo,  
 212.  
 Ouerliche, Ouerlyche, above, 123.  
 Ouerlinge, ruler, 8, 122, 141,  
 147.  
 Ouerþraup, overthrows, 168.  
 Ouerþraweþ, *pl.* overthrow, 136.  
 Ouerwenere, presumptuous (one),  
 21, 22; *pl.* Ouerweneres, 59.  
 Ouerweninde, overweening, 169.  
 Ouerweninge, presumption, 17,  
 21, 29.  
 Ouer-yernþ, transgresses, over-  
 runs, 323. See *Yerne*.  
 Ouet, fruit, 27.  
 Oule, owl, 27.  
 Oure, hour, 54.  
 Oure, our, ours, 19.  
 Oures, prayers, 112.  
 Ournemens, ornaments, 140.  
 Ous, us, 117.  
 Outguoinge, outgoing, 190.  
 Outkestinge, out-casting, offshoot;  
*pl.* Outkestinges.  
 Outnime, Outynome, Outnome,  
 except, 221, 250.  
 Outrage, Outrage, extraordinary  
 thing, excess, extravagance;  
*pl.* outrages, 19, 54.  
 Oxi, to ask, 114.  
 Oyle, oil, 93.  
 Oynement, ointment, 93.  
 Oze, Ozen, Ozene, own, 17, 21,  
 22, 28, 39, 48.  
 Ozeneres, proprietors, owners, 37.  
 Ozninge, possession, 37.  
 Ozþ, owneth, 9.  
 Paci, Pasi, to pass, pass away,  
 191, 214.  
 Pacience, 166.  
 Paneworþe, pennyworth, 90.  
 Pans, pence, 190.  
 Parfite, perfect, 185.  
 Parfitlyche, perfectly, 144.  
 Parti, to part, 107.  
 Partiner, partner, 253.  
 Pasinde, passing, temporal, 209.  
 Pasindeliche, temporally, 172.  
 Passion, Passioun, 142.  
 Patroyllart, provincial, 211.  
 Paye, to please (*sing.* payþ, *pl.*  
 payeþ), 182, 216.  
 Payenes, pagans, 235.  
 Payinges, pleasings, 216.  
 Payse, peace, 162.

- Paysible, Payzible, peaceable, 261.  
 Penonce, penance, 221.  
 Peregrinage, pilgrimage, 187.  
 Perilousliche, perilously, 254.  
 Perle, pearl (of the eye), 158.  
 Perseuerance, 208.  
 Perseuerantliche, perseveringly, 210.  
 Pese, peace, 261.  
 Pesen, *pl.* pease, 120.  
 Pette (*oblig.* case of *pet*), pit, 207.  
 Peþ, Peþe, path, 127, 185.  
 Pilgrime, 253.  
 Pine, torment; *pl.* Pinen, torments, 130, 131, 265.  
 Pineþ, torments, 141.  
 Piteus, Pitous, piteous, merciful, 144, 150.  
 Plait, pleading, law-suit, 39.  
 Plastres, 148.  
 Playneres, plaintiffs, 39.  
 Playni, to complain, 132, 190.  
 Playteres, advocates, 39.  
 Playtinge, pleading, 162.  
 Playty, plead, 99.  
 Plenté, plenty, 161.  
 Plenteliche, plentifully, 105.  
 Plezes, plays, sports, 207, 214.  
 Poer, power, 170.  
 Pokoc, Pokoce, peacock, 257, 270.  
 Pond, pound, 190.  
 Porchaceþ, 176, 219.  
 Porchaci, Purchaci, to purchase, obtain, or earn a living, 193, 195.  
 Porpos, purpose, 209.  
 Pors, Porse, purse, 187, 188.  
 Poruaye, Porueye, to foresee, provide for, 152.  
 Poruayeþ, Porueyþ, provide for, distribute, 145.  
 Poruayþ, provides for, 138.  
 Porueynde, taking thought for, 265.  
 Porueyonce, prudence, 156.  
 Possessioun, 149, 150.  
 Posst, Posste, post, 148, 207.  
 Poty, to put, 135.  
 Poudres, powders, 148.  
 Pouer, power, 164.  
 Pouer, Poure, poor, *pl.* Poueren, 190.  
 Pourehede, poverty, 138.  
 Pourehede, poorness, 130, 216.  
 Pouri, to pore, 177.  
 Pouringe, lookinge, 177.  
 Pourpre, purple, 229.  
 Poyns, points, 160.  
 Praysy, Prayzy, to praise, 134, 135, 152, 227; *pl. pres.* Prazeyþ, 143; *pret.* Prayzede, 243.  
 Prechinge, 191.  
 Prede, pride, 258.  
 Prekieþ, prick, 230, 257.  
 Prekiinde, pricking, 148.  
 Prekiynges, Prekyinges, prickings, stings, 203.  
 Prelat, prelate, *pl.* Prelas, 175.  
 Presense, presence, 161.  
 Present, Presont, 189, 218.  
 Preste, proudest, 267; pridet, 270.

- Prestliche, readily, 140.  
 Presumcion, 182, 195.  
 Prette, prided, 258.  
 Preus, brave, 83.  
 Pris, value, price, 234.  
 Priueliche, secretly, 225.  
 Prodeþ, *pl.* pride, 79.  
 Profiti, to profit, 126.  
 Prou, profit, 85.  
 Proudliche, proudly, 168.  
 Proudoul, proud, 217.  
 Prouesse, Prowesse, 162, 164.  
 Prous, bold, hardy, 83.  
 Provi, to prove, 158.  
 Pryente, print, mark, 81.  
 Punissi, to punish, 148.  
 Purgi, to purge, 132.  
 Purte, purity, 202.  
  
 Qualites, 153.  
 Quarel, arrow, 71.  
 Quaynte, gay, 89.  
 Quaynteliche, gaily, 47.  
 Quead, Qued, bad. *See* Kuead.  
 Queayntese, Qeyntise, craft, deceit, 38, 90.  
 Queme, to please. *See* Kueme.  
 Quemep, please, 149.  
 Quemþ, pleases, 231.  
 Quen, queen. *See* Kuen.  
 Quereles, quarrels, 83, 142.  
 Querne, mill, 181 ; A.S. *cweorn*.  
 Quic, alive, living. *See* Kuic.  
 Quit. *See* Kuit.  
  
 Rage, 141.  
  
 Rasour, razor, 66.  
 Rape, early, soon, 52 ; *comp.* Rapre, rather, sooner, 61, 71, 120, 140.  
 Raymi, to accuse, 44 ; A.S. *reo-mian*, to cry out.  
 Rearde, speech, sound, 24, 211 ; A.S. *reard*.  
 Rebel, rebellion, 68.  
 Rebele, *v.* rebel, 28.  
 Rebours, rebellious, 68.  
 Recorde, 142, 203.  
 Recorder, 55.  
 Recordi, Recordy, to record, call to mind, 21, 59, 208.  
 Recordinge, 55.  
 Recreyd, recreant, 195.  
 Red, Rede, counsel, advice, conspiracy, 23 ; *pl.* Redes, 9, 10, 23, 89, 165, 183, 184.  
 Redde, advised, 184.  
 Rede, to counsel, 38, 104, 154.  
 Rederes, advisers, 184.  
 Reforme, 81.  
 Rafter, rafter, 175.  
 Refye, to move, shake, 116 ; A.S. *reafian*, to seize.  
 Reg (*obliq. case*, Regge), back, 116, 133, 177 ; A.S. *rig*.  
 Regne, reign, kingdom, 85.  
 Regne, to reign, 67.  
 Rekeni, Rekeny, to reckon, 35, 37, 173, 214.  
 Rekeninge, Rekenynge, account, 35, 171, 214.  
 Religioun, 41.  
 Relikes, 64.

- Remedie, 207.  
 Remenont, remnant, 100.  
 Remue, to remove, 104.  
 Renable, reasonable, 95, 163.  
 Renay, Reney, apostate, 19.  
 Renaye, Reneye, deny, forsake, disbelieve, 19.  
 Renayrie, apostasy, 19.  
 Rene, rain, 130.  
 Renoyre, Ronoyrye, unbelief, apostasy, 17.  
 Rentes, revenue, 37, 41, 144.  
 Repente, 238.  
 Repentonce, 201.  
 Resemble, 59.  
 Respit, 39.  
 Resse, a rush, 253; A.S. *resce*.  
 Reste, to rest, 7, 31, 119, 260.  
 Restede, 7.  
 Resteuol, Restuolle, contemplative, 199.  
 Resye, to quake, resound, 23.  
 Ret, advises, 22, 184, 187.  
 Ret, reads, 147, 231.  
 Reule, rule, 150.  
 Reule, to rule, 124.  
 Reupe, Rewpe, mercy, pity, 186, 189.  
 Reupevol, merciful, 116, 186, 188, 195.  
 Reven, sheriffs, reeves, 37, 39, 43.  
 Reverence, 20.  
 Reverte, 128.  
 Reward, regard, 74.  
 Rewpeuolle, merciful, 198.  
 Ribaud, ribald, 51, 127.  
 Ribaudie, Ribaudy, ribaldry, 128, 203, 220.  
 Ribaus, *pl.* of Ribaud, a ribald, 192.  
 Riche, kingdom, 197; A.S. *ryce*.  
 Richesse, riches, 24, 77.  
 Ridinges, ridings, 24.  
 Rine, rain, 49.  
 Riotouse, 170.  
 Ripe, to reap, 214.  
 Rizt, Rizte, Ryzte, right, 8.  
 Riztes, 40.  
 Riztuol, just, equitable, 44, 105, 135, 196.  
 Riztuolliche, equitably, rightfully, 196, 201.  
 Riztuolnesse, Riztnesse, rightfulness, righteousness, 3, 29, 124, 154.  
 Robbere, robber, 39, 79.  
 Robbi, to rob, 39.  
 Robbynges, thefts, 39.  
 Roberie, Roberye, robbery, 9, 34.  
 Robes, 24.  
 Roche, rock, 142.  
 Rocky, to rock, 116.  
 Rod, rode, cross, 1, 114.  
 Romongours, horse-dealers, 44.  
 Rond, round, 1.  
 Ronsoune, ransom, 35.  
 Roppes, entrails, 62; A.S. *roppas*.  
 Rote, root, 34, 95; *pl.* Roten, 34, 35, 68, 116.  
 Roted, rotten, 205.  
 Roþer, rudder, 160.

- Rotie, Rotye, to rot, decay, 32, 205.  
 Ruby, 76.  
 Ruieles, rules, 97.  
 Russoles, *rissoles*, cakes made in the frying-pan, from O.Fr. *ris-soler*, to fry, 253.  
 Rybaus, 259.  
 Ryche, kingdom, 66.  
 Rynde, rind, 99.  
 Ryote, rote, 99.  
 Ryȝtnesse, righteousness, 266.  
 Ryȝ-uolliche = ryȝt-uolliche, rightfully, 265.  
  
 Sabat, sabbath, 7.  
 Sacrefices, 187.  
 Sacrement, *pl.* Sacremens, 14, 40, 48, 238.  
 Sacreȝ, makes sacred, 235.  
 Sacrifice, 187.  
 Sacrilege, 34, 40.  
 Safyr, sapphire, 76.  
 Salamandre, 167.  
 Sanguine, 157.  
 Sanynt, Saynt, saint, 262.  
 Satisfaccion, 32.  
 Savour, 138.  
 Sauf, safe, 36.  
 Sause, sauce, 55.  
 Sautere, psalter, 27.  
 Sayn, Sanyn (for *Saynt*), saint, 1, 2, 12, 14.  
 Saysine, Sayzine, possession, 144, 149.  
 Scallede, having the *scall* or scab, 224.  
 Scarse, scant, 53, 54.  
 Scarsliche, niggardly, 34.  
 Scarsnesse, niggardliness, 159.  
 Scele, Scele, skill, reason, 11, 12, 18, 53, 54.  
 Sceluol, Sceluolle, skilful, reasonable, 51, 169, 259.  
 Scin, Scinne, skin, 44, 137, 230.  
 Sc londre, slandre, 6.  
 Seluse, Sluice, 255.  
 Scoffe, scorn, ridicule, 128.  
 Scolde, to scald, 66.  
 Scole, school, 34.  
 Scolere, scholar, 39.  
 Scome, scum, 44.  
 Scorne, *pl.* Scornes, 22, 74, 128.  
 Scorne, to scorn, 22.  
 Scornere, *pl.* Scorneres, 63, 177.  
 Scorni, to scorn, 211.  
 Scorpion, 62.  
 Scot, payment, 51 ; A.S. *sceat*.  
 Scriveyns, scriveners, 44.  
 Seculeres, *pl.* Seculeer, 215.  
 Sembleȝ, *pl.*, resemble, 176.  
 Semblont, pretence, 27, 137.  
 Sengle, single, 48, 175.  
 Sentense, opinion, 69.  
 Sercle, circle, 141.  
 Sergond, Sergont, Seriont, servant, officer, *pl.* Sergons, Serions, 32, 33, 35, 39, 188.  
 Sermon, Sermoun, 20, 138.  
 Servi, Seruy, to serve, 5, 6, 24, 54, 79, 225.  
 Service, 7, 20.

- Seruons = seriions, servants, officers, 37.
- Simple, 134.
- Simpleliche, simply, 134.
- Simplesse, simplicity, 140.
- Simulacion, 23.
- Skele, reason, cause, 6, 7, 8, 38 ; *pl.* Skeles, 80, 117.
- Skeluol, reasonable.
- Skeluolliche, reasonably, with reason, 6.
- Slac, slack, slow, 32.
- Slacnesse, slowness, idleness, 33, 138, 159.
- Slaze, to slay (*3rd pers. sing.* Slazþ), 8, 34, 61, 89, 174.
- Slazþe, slaughter, death, 90.
- Sle, Slea, to slay, 48, 223.
- Sleauþe, Sleawþe, Sleuþe, sloth, 16, 31, 34, 40, 67, 157, 163.
- Sleauuol, Sleauuolle, Sleawol, slothful, 170, 174.
- Slep, sleep, 31, 264.
- Slepe, to sleep, 29, 51.
- Slepþ, sleeps, 56, 127.
- Slepinde, sleeping, 158.
- Sleuuol, Sleawolle, Sleuuolle, slothful, 31, 32, 34, 67.
- Sleuuolliche, slothfully, 32.
- Sleze, *adj.* prudent, 265.
- Slezþe, sleight, craft, prudence, 18, 78, 118, 124, 265.
- Slyt, slides, 149.
- Smac, Smak, taste, relish, 33, 82, 83, 106, 245 ; *pl.* Smackes, 112.
- Smackinde, tasting, relishing, 245, 260.
- Smacky, to taste, 247, 269.
- Smakeþ, taste, relish, 92, 106.
- Smal, small, 74, 137 ; *pl.* Smale, 23, 130.
- Smalliche, *adv.* minutely, 111 ; A.S. *smealice*.
- Smel, smell, 123, 177.
- Smerie, to smear, anoint, 60 ; A.S. *smérian*.
- Smeringe, anointing, 148.
- Smeryels, Smeriels, ointment, 187, 217 ; A.S. *smérels*.
- Smit, smites, 30, 116.
- Smite, sound, voice, 140.
- Smijes, carpenters.
- Smot, smote, 48.
- Snaw, snow, 267.
- Snegge, snail, 32 ; A.S. *sneg-el*, snail.
- Snode, morsel, 77, 111 ; *pl.* Snoden, 218 ; A.S. *snid*, from *sníðan*, to cut.
- Sobre, 254.
- Sobreliche, soberly, 248, 265.
- Sobrete, sobriety, 4, 254.
- Sodaynliche, suddenly, 64, 248.
- Soffre, suffer, 139.
- Soigneus, busy, 155.
- Solaci, to please, 63, 213.
- Solas, solace, 72, 108.
- Solemnes, *pl.* Solemn, 224.
- Solempne, solemn, 225.
- Somblont, pretence, 211.
- Somme, sum, 261.



- Somoni, to summon, 87, 104.  
 Sophistrie, 65.  
 Sopiëre, supper, 133.  
 Sostene, Sostyne, to sustain, 35,  
 38, 39, 45, 56, 57, 104.  
 Sostinonce, 54, 139.  
 Sotil, subtle, crafty, *pl.* Sotyls,  
 26, 59, 82, 99.  
 Sotilliche, subtly, 26, 46, 99.  
 Sotylhede, subtlety, 117.  
 Soucouri, to succour, 186.  
 Soudeurs, soldiers, 146.  
 Soupi, to sup, 52.  
 Soverayn, 189.  
 Sovi, Sovy, to save, 98, 162, 226.  
 Spacialliche, specially, 252.  
 Spade, 108.  
 Spari, to spare, abstain, 157, 224.  
 Speche, speech, 21.  
 Special, 15, 16, 94.  
 Specialliche, specially, 2, 7, 16,  
 69.  
 Spek, spake, 251.  
 Speke, to speak, 33 ; *3rd pers.*  
*sing.* Spekeþ, Specþ, speaks, 10,  
 34, 56, 126 ; *pl.* Spekeþ, 18.  
 Spekeman, spokesman, 60, 99.  
 Spekenne, to speak, 94, 103, 104,  
 109.  
 Spekinde, speaking, 226.  
 Spekinge, speaking, speech, 50.  
 Spelle, story, gospel, 5, 6, 57,  
 58, 109.  
 Spendere, expender, treasurer,  
 190.  
 Spendinge, expense ; *pl.* Spend-  
 inges, 21, 34, 37.  
 Sperringe, a sparrow, 52 ; A.S.  
*spearwa.*  
 Spille, to destroy, 232 ; *3rd pers.*  
*sing.* Spilþ, 182, 212.  
 Spirituallyche, spiritually, 14.  
 Spiþre, spider, 164.  
 Sposayles, espousal, wedding,  
 189, 235.  
 Spotty, blemished, faulty, 192.  
 Spousbreche, adultery, 37.  
 Spouse, 10, 118.  
 Spousedede, espoused, 118.  
 Spoushod, marriage, 10, 43, 185.  
 Spousy, to marry, 225.  
 Spousynge, marriage, 227.  
 Sprede, to spread, 29.  
 Spret, spreads, 23, 131.  
 Ssake, to shake, 4, 116.  
 Ssame, shame, 8 ; *pl.* Ssames,  
 21, 82.  
 Ssamie, to be ashamed, 229.  
 Ssamnesse, shame, 142.  
 Ssamuest, Ssamueste, modest,  
 193, 216, 222.  
 Ssamuol, shameful, 117.  
 Ssamuolliche, shamefully, 181.  
 Ssarnbodde, sharn-bude, a dung  
 beetle ; A.S. *scéarn*, dung, 61.  
 Ssarp, sharp, 165.  
 Ssarpnesse, sharpness, penance,  
 142, 165, 186.  
 Ssast = *sslazst* = *slazst*, slayest,  
 56.  
 Ssat = *sseat*, shot, 45. .  
 Sseawere, a mirror, 84, 177.

- Sseawinge, revelations, appearance, 2 ; *pl.* Sseawynge, 14.  
 Sseawy, ssewy, to show, 56, 73, 100 ; *pt.* Sseaweþ, 21, 26, 110 ; *pret.* Sseawede, 13.  
 Ssed, Ssede, shade, shadow, 77, 95, 97, 137.  
 Ssedde, shed, 1, 107.  
 Sseduy, to take shade or shelter, 97.  
 Ssefþes = ssepþes, forms, 62.  
 Ssel, (1.) shall, 2, 5, 104 ; (2.) owes, ought, 113, 115, 145, 214.  
 Sseld, shield, 1, 167.  
 Sselt, shalt, 5, 129.  
 Ssende, to destroy, confound, ruin, 28, 126, 148 ; *3rd pers. sing. pres.* Ssent ; A.S. *scendan*.  
 Ssep, Ssepe, sheep, 50, 88, 137, 192.  
 Ssepe, reward, pay, hire, 33, 40, 86, 113, 146 ; *pl.* Ssepes, wages, 39. Chaucer uses *Shype* (Parson's Tale) in the same sense ; cp. A.S. *sceoppa*, a treasury.  
 Ssepinges, forms, creatures, 64, 108, 245.  
 Sseppere, creator, 6, 7, 18, 145.  
 Ssepþ, giveth reward, 209.  
 Ssepþe, creature, form, 5, 6, 81, 151, 270 ; *pl.* Ssepþes, 13, 64, 84, 112 ; A.S. *sceppan*, to form ; *sceaft*, creature.  
 Sserte, shirt, 190.  
 Sset, shuts, 186, 218.  
 Ssette, to shut, 179, 188 ; *pret.* Ssette, 189.  
 Ssette-pors, a shut-purse, 187.  
 Ssetteles, bars, 94 ; A.S. *scyttel*, lock, bar, bolt.  
 Ssrewees, mirrors, 176.  
 Ssewy, to show, 44, 69. *See* Sseawy.  
 Ssewynge, appearance, 36. *See* Sseawinge.  
 Ssine, to shine, 188.  
 Ssinþ, shines, 64.  
 Ssip, Ssipe, ship, 112, 129.  
 Ssipmen, shipmen, sailors, 60, 140.  
 Ssmak, taste, 83.  
 Sso, shoe, 220.  
 Ssoinge, shoes, 154.  
 Ssofþ, shoves, 174.  
 Ssolde, should, 12 ; *2nd per. sing.* Ssoldest ; *3rd pl.* Ssolden, 6, 12, 20.  
 Ssolle, Ssollen, *pl.* shall, 1, 3, 5, 8.  
 Ssop, created, 87.  
 Ssornede, scabby, 224. *See* Ssarnbode.  
 Ssort, Ssorte, short, brief, 81, 98, 99, 189.  
 Ssorthede, brevity, 99.  
 Ssortlaker, more briefly, 252.  
 Ssortliche, briefly, 24, 79, 99, 123.  
 Ssrede, to clothe, 90, 258 ; A.S. *scryðan*, to clothe.  
 Ssredinge, clothing, 177, 258.  
 Ssrewe, wretch, 32.

- Ssrifte, Ssryfte, Ssriffe, shrift, 4,  
 14, 20, 31, 32.  
 Ssrijf, shrives, 174.  
 Ssriue, *p.p.* shriven, 174.  
 Ssriuere, confessor, 174.  
 Ssriufteuader, father confessor,  
 38, 155.  
 Ssrive, Ssryve, to shrive, confess,  
 5, 32, 70, 132.  
 Ssrof, shrove, confessed, 178.  
 Ssroud, covering, dress, 258.  
 Ssyetere, shooter, archer, 174.  
 Ssylde, to shield, 271.  
 Ssyne, to shine, 267.  
 Ssynynde, shining, 76.  
 Stable, 83.  
 Stablen, stables, 210.  
 Stages, 122.  
 Stale, stealing, theft, 9.  
 Stape, step, 3, 47; *pl.* Stapes, 32,  
 46.  
 Stas (*pl.* of Stat), states, 28.  
 Stat, state, 7, 28, 48.  
 Steaz, ascended, 13, 213; A.S.  
*stígan* (*pret.* *stáh*), to ascend.  
 Stech, Stechche, piece, *pl.* Stech-  
 ches, 62, 111; A.S. *sticce*.  
 Stede, place, 7, 140.  
 Stedeuest, stedfast, 84, 116, 232.  
 Stedeuestliche, stedfastly, 11, 86,  
 105, 233.  
 Stedeuestnesse, stedfastness, 83,  
 164.  
 Stef, staff, *pl.* Steues, 156.  
 Stefhede, stiffness, strength, 263.  
 Stefliche, strongly, 258.  
 Stele, to steal, 79; *2nd per. sing.*  
 Stelst, 38; *3rd sing.* Stelþ, 23,  
 37; *pl.* Steleþ, 26, 37.  
 Stempe, to stumble, 206. *Stumpe*  
 occurs in this sense in Owl and  
 Nightingale.  
 Stench, stink, 248.  
 Stene, to stone, 213.  
 Steple, 23, 180.  
 Sterie, to stir, direct, endeavour,  
 173, 186.  
 Sterre, star, 164.  
 Sterren, stars, 267.  
 Sterue, to die, 2, 70, 143; *pl. 2nd*  
*sing.* Sterfst, 71; *3rd sing.*  
 Sterfþ, 54, 71; *3rd pl.* Ster-  
 ueþ, 36, 71; *subj. pret.* Storue,  
 54; *pret.* Sterf, 70.  
 Steruinde, dying, 75.  
 Steruinge, death, 10, 73, 95, 165.  
 Steve, staff, 156. *See* Stef.  
 Stillehede, solitude, 142.  
 Stilliche, secretly, 65.  
 Stinkinde, Stynkynde, stinking,  
 32, 49, 81, 189.  
 Stole, stool, 239.  
 Ston, stone, 1; *pl.* Stones, 140.  
 Stonchi, to staunch, 73, 110.  
 Stondinde, standing, 170; stiff,  
 216.  
 Stoppi, to stop, 257.  
 Stor, incense, 211; A.S. *stor*.  
 Storue, Storuen, died, 12, 67.  
*See* Sterue.  
 Stoupi, to stoop, bend, 151.  
 Strait, Strayt, Strayte, 54, 78, 130.

- Straitliche, Straytliche, Streytliche, straitly, strictly, 7, 18, 34, 171.
- Strang, strong, 16; *pl.* Stronge, 83.
- Stranger, stronger, 168.
- Stranglaker, more strongly, 17, 25, 88, 116.
- Stranglakest, most strongly, 157.
- Strangliche, strongly, firmly, 15, 127, 212.
- Strayny, to restrain, 263.
- Strechche, to stretch, 103.
- Streme, Streame, stream, 72.
- Strenger, stronger, 170.
- Strengþe, force, 3, 45, 161; no strengþe = no fors, no matter, 51.
- Strengþi, to strengthen, 86, 180.
- Strepe, to strip, 98, 105.
- Strif, Stryf, strife, dispute, 23, 57, 66.
- Striui, to strive, dispute, 65.
- Striuinde, striving, 154.
- Stryfinge, strife, 57.
- Strok, stroke, 34.
- Stude, Studie, Studye, to study, 24, 34, 70, 78, 232.
- Substance, 113.
- Substanciel, Substancieler, 113.
- Sudyakne, Supdeakne, subdeacon, 225, 235.
- Suspiciouses, *pl.* suspicious, 226.
- Sustyeneþ, *pl.* sustain, 57.
- Symoniaks, 41.
- Symony, 34, 41, 42.
- Tables (commandments), 5.
- Tables, games of hazard, 45, 52.
- Take, to give, 22; touch upon, 56; *3rd sing.* Takþ, 175.
- Takinges, touchings, handlings, 9, 10, 46.
- Tale, number, estimation, 11, 108, 234.
- Talyinde, tale-bearing, 207.
- Tauerne, 56.
- Tauernyer, a tavern-keeper, 44; a tavern-goer, 51.
- Tayles, duties, tollage, 38.
- Te, to, 172.
- Tealde, told, 239.
- Techches, habits, bad habits, 32, 136.
- Teche, to teach; *3rd sing.* Tekþ, 6, 49; *pl.* Techeþ, 8.
- Techinge, teaching, 68.
- Tedrazynge, detraction, 61.
- Telle, to number, reckon, 17, 21.
- Telleres, narrators, 58.
- Tellinge, numbering, 1.
- Telþ, tells, 62.
- Temperance, 4, 124.
- Tempeste, 73.
- Tempreþ, tempers, 254.
- Tende, tenth, 2, 11, 13.
- Tendes, tithes, 41.
- Tendre, tender, 77, 148.
- Teppe (*obliq. case* of Tep), a tap, 27.
- Terestre, 50.
- Terme, 33.
- Teþ, teeth, 67.

- Teue = *to eue*, yesterday evening, 51.
- Tezele, tile, 167.
- Tidynges, tidings, 58.
- Tiene, to annoy, weary, 34. *See* Tyeni.
- Timlich, Timliche, timely, temporal, 19, 30, 44, 52.
- To, too, 6.
- To-ayens, against, 6, 10, 26, 158.
- To-brekeþ, *pl.* break in pieces, 64.
- Tobreþ, breaks in pieces, 6.
- Tobroke, broken in pieces, 30.
- Tocleue, burst in pieces, 50, 56.
- Tocne, Tokne, a token, sign, 226.
- Tocnen, Toknen, tokens, signs, 10, 69, 216.
- Todele, to divide, separate, distinguish, distribute, 2, 17, 80 ; Todel (*imp.*) 73, 74 ; *pp.* Todelde, 83, 86 ; *pret.* Todelde, 226, 164 ; To-dele we, let us depart, 72.
- Todelinge, division, separation, 3, 72, 189.
- To-delþ, divides, separates, distinguishes, 16, 17, 119.
- To-dizt, explained, rendered, 164. *See* Dizte.
- Todiztinge, division, 72.
- To-drazinge, detraction, 57, 62.
- To-draþ, detracts, depreciates, 62.
- Togidere, Togydere, together, 43, 67.
- To-heawe, to hew to pieces, 62 ; to-heauþ, curtains.
- Tokne, token, 68, 177.
- Toknen, tokens, signs, 2.
- Tckninge, sign, 50.
- Tol, toll, 192.
- To-moche, very much, 14.
- Tomochelhede, excess, 248.
- Tonge, tongue, 24, 50.
- Tongen, tongues, 22, 142.
- Tonne, a tun, barrel, 27, 167.
- Tonnen, tuns, 35.
- Toparte, to divide, distribute, 170.
- Toppe, above, 6, 106, 163.
- Torment, *sb.* 29, 79 ; *pl.* Tormens, 73, 166, 167.
- Tormente, *v.* 53.
- Tornement, Tornoyment, a tournament, 46, 101, 117, 252 ; *pl.* Tornemens, Tornoymens, 166, 252.
- Topan, to that, 56.
- Toualþ, falls back, perishes, 33, 184.
- Tounes, towns, 30.
- Touore, before, 7.
- Tour, tower, 23, 47.
- Toyans, Toyeans, Toyens, against, towards, 20, 86.
- Tozte, taught, 96, 149.
- Trau, Traw, Traue, Trawe, Trauwe, tree, 28, 57, 95, 201, 202.
- Trauail, *sb.* labour, 130.
- Trauailinde, running, 167.
- Trauayli, to labour, oppress, 33, 39, 171.
- Traues, Trawes, trees, 25, 94, 95.

- Traysoun, treason, 37.  
 Tresor, Trezor, treasure, 57, 96.  
 Tresoriere, treasurer, 231.  
 Tretable, tractable, 94, 167.  
 Trete, to treat, 142.  
 Trewe, true, 101.  
 Treueliche, Treweliche, Triewe-  
 liche, truly, 79, 134, 169.  
 Treuwe, Trewpe, truth, troth, 221,  
 256.  
 Triacle, remedy, medicine, 17,  
 144.  
 Trobli, Troubli, to trouble, 104,  
 150.  
 Trone, throne, 266.  
 Trossinge, tressing of hair, 176.  
 Trost, *imp.* trust, 241.  
 Trosti, to trust, 242.  
 Truffles, jests, 56, 58.  
 Truont, a beggar, 174 ; *pl.* Tru-  
 ons, 194.  
 Tuay, Tuaye, two, 1, 30, 67.  
 Tuelf, twelve, 2, 11.  
 Tuelfte, twelfth, 14.  
 Tuo, two, 2.  
 Turle, turtle dove, 226.  
 Tuyes, Tuies, twice, 35, 36.  
 Tuyg, a twig, 22 ; *pl.* Tuygges,  
 Tuyegges, 17, 41.  
 Tuyste, to twist, 159.  
 Tyares, Tyeares, Tyeres, tears,  
 74, 83, 173, 267.  
 Tyene, anger, grief, disinclination,  
 31, 66, 124 ; A.S. *teóna*.  
 Tyeni, Tyeny, to grow weary of,  
 73, 99, 142, 161 ; A.S. *teonan*.  
 Tymlich, Tymliche, temporal, 2.  
 Tyrans, tyrants, 182.  
 þa, *f.* the, that, 33.  
 þan, *dat.* that (man), 23.  
 þan, those, 21, 265.  
 þane, þanne, *acc.* the, 27, 34, 66.  
 þank, thanks, 18.  
 þanne, than, then, when, 12, 16,  
 18, 20, 30.  
 þannes, thence, 12.  
 þaz, though, 9.  
 þazles, yet, nevertheless, 6, 8, 9.  
 þe, thou-thyself, 54.  
 þeauwes, þeawes, practices, habits,  
 17, 78, 131 ; A.S. *þéaw*.  
 þellich, þelliche, this, these, such,  
 7, 8, 9, 10, 27, 266 ; A.S.  
*þyllíc, þylc*, the like. It is pro-  
 bable that the *pl.* *þelliche*, O.E.  
*þelke*, has been confounded with  
 A.S. *þa ylca*, the same.  
 þenche, to think, 47, 55 ; *imp.*  
 Thench, 20 ; þengst, *2nd per.*  
*sing.* 214 ; *3rd s.* þengþ, 18,  
 65, 92.  
 þenchinde, thinking, 212.  
 þenchinge, thought, 6, 72, 212.  
 þer, there, where, 1, 5, 6, 58.  
 þerhuile, þerhuils, þerhuyl, whilst,  
 139, 217.  
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- þes**, *m.* this, 53, 65, 150.  
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**þet**, the *article neuter*, the, 2, 14, 16, 19, 181.  
**þet oþer**, second, 16.  
**þet-to-þan**, in order that, 170.  
**þewes**, customs, habits, 79.  
**þider**, thither, 140.  
**þieffe**, theft, 9.  
**þierne**, a maid servant, 129.  
**þiesterliche**, darkly, 244.  
**þiesterneſſe**, darkness, 201.  
**þieſtre**, dark, 159; A.S. *þeoſter*.  
**þineþ**, **þingþ**, appears, 18, 108, 143, 164.  
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**þis**, **þiſe**, **þes**, these, 1, 7.  
**þo**, *f.* the, that, 1, 12, 13.  
**þo**, *pl.* the, those, 8, 9, 13.  
**þo**, when, 141.  
**þole**, *imp.*, suffer, endure, 117.  
**þolemodneſſe**, patience, endurance, 68, 132, 183, 185.  
**þolie**, **þolye**, to suffer, endure, 12, 22, 33, 74, 162; A.S. *þolian*.  
**þoliynge**, **þolyinge**, endurance, suffering, 157, 163, 164.  
**þolynde**, enduring, 167.  
**þon**, those, 11, 12, 135.  
**þondre**, thunder, 130.  
**þonke**, **þonkes**, thanks, 18, 55, 262.  
**þonki**, **þonky**, to thank, 6, 7.  
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**þoume**, thumb, 43.  
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**þrel**, *pl.* **þrelles**, thrall, slave, 19, 67, 86, 87.  
**þreldom**, **þreldome**, slavery, bondage, 86, 87.  
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**þreu**, threw, 133.  
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**þridde**, third, 2, 12.  
**þries**, thrice, 35, 36.  
**þrin**, therein, 167.  
**þrittazte**, thirtieth, 234.  
**þritti**, thirty, 141, 234.  
**þrote**, throat, 14.  
**þyef**, *obliq. case*, **þyeve**, thief, 37, 263; *pl.* **þyeues**, 37.  
**þyefþe**, theft, 38, 192.  
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**þyeſterneſſe**, darkness, 189.

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Uaderlease, Uaderlyese, fatherless, 188, 193.

Uair, Uayr, Uaire, Uayre, fair, 16, 27, 81.

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Ualþ, falls, 66 ; Ualleþ, *pl.* fall, 69.

Ualouwe, to fade, 81.

Uals, Ualse, false, 6, 10, 18.

Ualse, to forge, 40, 62.

Ualsere, a falsifier, 62.

Ualshede, falsehood, 10, 39, 63.

Ualsliche, Ualslyche, falsely, 28, 64.

Ualsne, *acc.* false, 24.

Uand, found, 57, 181.

Uanite, vanity, 77.

Uanni, to fan, winnow, 139.

Uare, to fare, 1.

Uayreþ, becomes fair, 95 ; makes fair, 232.

Uayrhede, beauty, 16, 18, 75.

Uayrliche, fairly, smoothly, 1, 59.

Ueawe, few, 162, 254.

Uedde, fed, 96, 190.

Uede, to feed, 199.

Uelaze, fellow, participator, accessory, 36, 37, 67.

Uelaze, to join, share, participate, 101, 102, 256.

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Ueld, Uelde, field, 81, 131.

Uele, Uelen, many, 5, 13, 102, 103 ; *uelesiþe*, *ueleziþe*, many times, 20, 257 ; *ueleuald*, many fold, 212.

Uele, to feel, 154, 180.

Uelinge, feeling, 241.

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Uelle, to fill, 77, 92.

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Uelþ, feels, 23, 25, 131.

Uelþ, fills, 58.

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Uenial, Uenyal, 16, 73.

Uenim, Uenym, 17, 22.

Uenimouse (*pl.* Uenimouses), 27, 171.

Uer, Uere, fire, 30, 65, 66, 74.

Uer, far, 133, 143.

Uerliche, suddenly, hastily, 55, 130.

Uerlichhede, haste, 55 ; A.S. *fær*, sudden ; *færlíce*, suddenly.

Uerre, far, distant, 204.

Uerri, to put at a distance, remove, 178 ; A.S. *feorrian*.

Uers, verse, 128.

Uerst, Uerste, first, 1, 2, 31.

Uerste, to delay, 173 ; A.S. *fyrst*, interval ; *fyrstan*, to give respite.



- Uerpe, fourth, 2, 3.  
 Uerpinge, farthing, 193.  
 Uest, Ueste, fast, 50, 91, 178.  
 Ueste, to fast, 51, 52.  
 Uestemens, vestments, 41.  
 Uestinges, fasts, 33, 51, 52.  
 Uestliche, fast, firm, 166, 252, 243.  
 Uestnesse, firmness, stability, 104, 107.  
 Uestni, to fasten, strengthen, establish, 106, 117, 213.  
 Uet, feet, 14, 15.  
 Uet, Uette, fat, 35, 53.  
 Uete, *oblig.* case of Uet, a vat, vessel, 199.  
 Ueteres, fetters, 128.  
 Ueth, feedeth, 241.  
 Ueperen, feathers, 270.  
 Uettep, *pl.* fatten, 241.  
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 Uif, five, 46.  
 Uifte, Uyfte, fifth, 2.  
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 Uilliche, vilely, shamefully, 133.  
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 Uiss, Uisse, fish, 50, 110, 170.  
 Uissere, fisherman, 60, 238.  
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 Uiȝtinde, fighting, 219.  
 Uiȝtinge, fighting, fight, 37, 170, 181.  
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 Ulatours, flatterers, 256.  
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 Uleaȝ, fled, 130, 141.  
 Uledde, Uledden, fled, 204.  
 Uless, Ulesse, flesh, 9, 31, 47, 80, 110, 180.  
 Ulesslich, Ulessliche, Ulesslyche, fleshly, carnal, 10, 35, 42, 87, 176.  
 Ulep, flies, flieth, 25, 41.  
 Uleȝe, fly, 136.  
 Uleȝen, flies, 39, 58, 270.  
 Ulindre, moth, 206. This is connected with *flutter* and *flutter*.  
 Cp. Prov. E. *flinder*, *flutter*, fragment; Prov. Ger. *flandern*, to flutter.  
 Uliȝp, Ulyȝp, flies, 165, 206, 254.

- Ulod, Ulode, flood, 247.  
 Uly, to fly; Ulyeþ, *pl.* fly, flee, 254.  
 Ulyinde, flying, 66, 71.  
 Ulynte, flint, 136.  
 Unonynge, discord, 65.  
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 Uolc, Uolk, folks, people, 15, 43, 122.  
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 Uoldo, perfect, perfected, 28, 96, 234.  
 Uolhede, fulness, complete, 119.  
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 Uor, for, 1, 2.  
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 Uorbere, to forbear, abstain, 148.  
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 Uorberne, to consume, 225.  
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 Uorbernþ, consumes, 74.  
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 Uorbisne, Uorbysne, *pl.* Uorbisnen, example, 46, 47, 87, 89, 237; A.S. *fórebysen*.  
 Uorbode, forbidden, 8, 9, 45.  
 Uorbyet, forbids, 6.  
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 Uore-yzede, aforesaid, 190.  
 Uorkest, cast forth (as dead).  
 Uorlay, lay with, ravished, 230, 231.  
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- Uor-roted, Uor-rotede, rotten, decayed, 148, 205.  
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 Uorþrawe, overthrow, 86.  
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 Uorzuorene, perjured, 19.  
 Uorzuyþ, devours, 61.  
 Uot, foot, 56, 127.  
 Uoul, Uoule, foul, 22, 25, 35.  
 Uoulhede, crime, disgrace, dishonour, 25, 75.  
 Uoulliche, foully, wickedly, 41, 194.  
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 Uour, four, 3.  
 Uourtazte, fortieth, 4, 13.  
 Uourti, forty, 13, 67.  
 Uox, fox, 151.  
 Uo3el, bird, 71, 178.  
 Uo3elere, fowler, 254.  
 Uo3eles, birds, 105.  
 Uram, from, 7, 12.  
 Ureme, advantage, profit, 43, 69, 94, 117 ; A.S. *freme*.  
 Uremuol, advantageous, beneficial, 80.  
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 Urendrede, friendship, 149.  
 Urete, to eat, devour, 39.  
 Urepie, to keep free or holy ; A.S. *freodian*, *fridian*.

- Uri, to deliver, 262.  
 Uri, Ury, free, 86.  
 Uridom, Urydom, freedom, 1, 41, 85, 87.  
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 Urind = Uriend, friend, 96.  
 Uriwyl, free will, 86.  
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 Uyend, enemy, devil, 75, 117.  
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 Wakinde, waking, watching, 158.  
 Wakinge, vigil, 33, 52, 232.  
 Walewe, to wallow, 126.  
 Wanhope, despair, 29, 34.  
 Wantrokiyng, lack, want, 265 ;  
     A.S. *trucan*, to fail, abate.  
 Waste, 19.  
 Wayn, profit, advantage, 43.  
 Waynye, to diminish, 88 ; A.S.  
     *wanian*.  
 Wayte, to watch, lie in wait,  
     121, 179.  
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 Wel-wilynde, well-wisher, friend,  
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     separation, 70, 71.  
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 Went, turns, 69, 180.  
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     weary, 33, 99. (2) weary, 84.  
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     *werian*.  
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     216.  
 Wormene, of worms, 216.  
 Wormethe, worm-eaten, 229.  
 Wernde, denied, 189 ; A.S. *wyr-*  
     *nan*, to refuse.  
 Werre, war, 30, 43.  
 Werren, wars, 239.

- Werreres = *werres*, wars, strife, 29.  
 Werreþ, wars against, opposes, 17, 18.  
 Werri, to war against, oppose, 29, 57.  
 Werye, to defend, protect, 69, 170.  
 Wes, was, 7, past existence, 104.  
 Wesse, to wash, 171.  
 Wessinge, washing, 178.  
 Wesst, washes, 202.  
 Westen, knew, 72.  
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 Weued, altar, 167. *See* Wyefde.  
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 Willinge, willingness, 9.  
 Wilni, Wylny, to desire, 35, 36.  
 Wiluolliche, willingly, *wilfully*, 140.  
 Winne, to profit, 90.  
 Wisliche, wisely, 210.  
 Wip-begge, redeem, 186.  
 Wip-bozt, redeemed, 186.  
 Wip-cleped, recalled, 189.  
 Wipdraze, to withdraw, 28.  
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 Wlatuol, hateful, disgusting, 241.  
 Wod, Wode, mad, 56, 140.  
 Wode, wood, 23, 96.  
 Wodewe, widow, 48, 190.  
 Wodewen, Wodewon, widows, 193, 225.  
 Wodewhod, widowhood, 48, 185.  
 Wodhede, madness, rage, 17, 18.  
 Woke, week, 7, 212.  
 Wolde (*pl.* Wolden), would, 16, 52.  
 Woldest, wouldst, 73.  
 Wolle, wool, 137.  
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 Wonde, wound, 174, 217.  
 Wonden, wounds, 148.  
 Wonderliche, Wonderlyche, wonderfully, 14, 267.  
 Wonderuol, Wonderuolle, wonderful, 15, 266.  
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 Wone, habit, custom, 6, 22, 38 ; A.S. *wune*.  
 Woneþ, accustoms, 7.  
 Wonie, Wonye, to dwell, 48, 54, 87, 109 ; to accustom, 220 ; A.S. *wunian*.  
 Woniynge, Wonyinge, dwelling, abode, 149, 267.  
 Wop, weeping, 71, 93, 265 ; A.S. *wóp*.

- Wordle, world, 7.  
 Wordleliche, worldly, 164, 210.  
 Workinde, working, 206.  
 Workuol, active, 199.  
 Wors, worse, 20.  
 Worsi, to become worse, 33.  
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 Worþ, shall be, 74.  
 Worþ, Worþe, worthy, fit, 23, 74.  
 Worþ, value, 82.  
 Worþe, to be worþe = to avail, 90.  
 Worþssipe, Worssipe, honour; *sb.* worship, 8, 18, 20, 75, 104.  
 Worþssipie, Worssipie, to honour, worship, 5, 6, 8, 75.  
 Worþssiphede, honour, esteem, 49.  
 Worþssiplich, honourable, 80.  
 Worþssipliche, Worssipliche, honourably, 54.  
 Worþssipuol, honourable, 80, 83, 259.  
 Worþuolle, honourable, 16.  
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 Wot, knows, 9, 10.  
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 Woze, wall, 72.  
 Wrang, wrong, 208.  
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 Wreche, Wreche, a wretch, 25, 30, 31, 70, 129.  
 Wreche, vengeance, 45.  
 Wrek, thrust out, 189, 215; A.S. *wrécan*, to exile (pret. *wréc*).  
 Wrench, craft, deceit, 129.  
 Wreþ = Wreþþ, hides, 61.  
 Wreþe, wrath, 8, 30.  
 Wreþeþ, is angry, 17, 34.  
 Wreþi, Wreþþi, to make angry, be angry, 8, 60, 232.  
 Wreþuolle, angry, enraged, 30.  
 Wrikþ, Wriþþ, hides, 128.  
 Writ, writes, 5.  
 Wrongliche, wrongfully, 8.  
 Wroþ, angry, 22.  
 Wroþe, badly, 20.  
 Wry, hide, cover, 258; A.S. *wrígan*.  
 Wryeþ, hide, 61, 175.  
 Wychche, witch, 41.  
 Wychecreft, witchcraft, 43.  
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 Wyed-hoc, weed-hook, hoe, 121.  
 Wyefde, Wyued, altar, 14, 236; A.S. *weofod*.  
 Wyf, *neut.* wife, woman, 9, 181.  
 Wyfman, woman, 10, 11.  
 Wyfmen, Wymmen, women, 10, 32.  
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 Wylles, desires, 138.  
 Wyllesuol, wilful, 263.  
 Wyllieþ, *pl.* desire, 142.  
 Wylni, Wylny, to desire, 9, 10, 11, 34, 243.

- Wylninge, Wylnyng, desire, 11, 22, 30, 47, 72, 85, 176.  
 Wyluolle, wilful, willing, 162.  
 Wyn, wine, 27.  
 Wyngen, wings, 217.  
 Wynne, gain, obtain, *sing. 2nd pers.* Wynst, *3rd pers.* Wynþ, 17, 46, 102.  
 Wynnynge, gain, 23, 24.  
 Wynynde, prevailing, 108.  
 Wyþi, to wipe, 161.  
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 Wyshede, wisdom, 68.  
 Wysliche, wisely, 94, 172.  
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 Wyte, Wytene, to learn, to know, to wit, 1, 5, 39, 72 ; A.S. *witan*.  
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 Wytindeliche, knowingly, 8, 18, 65, 175.  
 Wytleas, witless, 86.  
 Wytnesse, witness, 10, 13.  
 Wytte, out of his wytte, out of his wits, 68.  
 Wytuol, intelligent, wise, 150.  
 Wyþeþeþie, to recall, 215. *See* Cleþie.  
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 Wyþdrazes, abstinences, 240.  
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 Wyþdrazst, withdrawest, 58.  
 Wyþdrazþ, withdraws, 151, 254.  
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 Wyþerweze, re-weigh, 137.  
 Wyþhalt, withholds, 9, 249.  
 Wyþinne, within, 10.  
 Wyþnime, Wyþnyme, Wyþnime, to blame, reprove, err, 137, 220, 255, 270.  
 Wyþnimminge, Wyþnymynge, reproof, error, 82, 120, 148, 154.  
 Wyþnimþ, Wyþnymþ, reproves, 17, 22, 69, 129.  
 Wyþnymynge, reproaches, 66.  
 Wyþscore, separate, 254.  
 Wyþsettingges, exceptions, 39.  
 Wyþstant, withstands, opposes, 22.  
 Wyþstonde, to oppose, 84, 265.  
 Wyþstondinge, opposition, 2, 22, 29, 268.  
 Wyþþe, rope, 135.  
 Wyþzigge, deny, contradict, 175.  
 Wyþzigginge, denial, contradiction, 52, 109, 153, 233.  
 Wyui, to wive, marry, 228.  
 Wyzte, weight, 44.  
 Yaf, gave, 5, 50, 79.  
 Yalde, old, 7.  
 Yalp, boasted, 208 ; A.S. *gilpan* (pret. *gealp*).

- Yarmed, armed, 83, 164.  
 Yarn, ran, 191.  
 Ybake, baked, 112.  
 Ybeate, beaten, 236.  
 Ybede, asked for, 117.  
 Ybernde, burnt (one), 116.  
 Yblent, blinded, 72, 201, 223.  
 Ybleued, remained, dwelt, 72, 225.  
 Yblissede, *pl.* blessed, consecrated, 41.  
 Ybore, born, 17.  
 Yborȝe, saved, protected, 3, 5, 41, 121, 205; A.S. *beorgan*, to save, protect (pret. *beorh*, pp. *gebor-gen*).  
 Yborȝinge, salvation, 201.  
 Ybounde, bound, 22, 145.  
 Yboȝt, bought, 144.  
 Ybroȝt, brought, 269.  
 Yby, been, 31, 178.  
 Ybyate, beaten, 239.  
 Ycarked, loaded, 138, 142.  
 Ycharged, loaded, 127, 260.  
 Ychonged, changed, 242.  
 Ychosene, *pl.* chosen, 68.  
 Yclenzed, Yclienzed, cleansed, 74, 267.  
 Ycleped, Yclieped, called, 3, 18, 73, 104.  
 Ycliue, Yelyue, climbed, 26, 133; Du. *kleveren*, to climb.  
 Ycome, come, 262.  
 Ycomparisoned, compared, 81.  
 Yconceyued, conceived, 221.  
 Yconfermed, Yconfirmed, 106, 146.  
 Ycontined, continued, 39.  
 Ycontyened, Ycontinent, contained, 118, 260.  
 Ycorouned, crowned, 267.  
 Ycorumped, corrupted, 140.  
 Ydammed = Ydamned, damned, 137.  
 Ydampned, damned, 78.  
 Ydel, in vain, empty, 5, 131.  
 Ydel-blisse, vain glory, 17.  
 Ydel-honded, empty-handed, 218.  
 Ydelliche, in vain, 80.  
 Ydelnesse, idleness, vanity, 48, 74, 164.  
 Ydemd, deemed, judged, 12, 137.  
 Ydept, dipped, 106.  
 Ydiȝt, Ydyȝt, prepared, ordered, 20, 112, 197; decked, 47, 217.  
 Ydo, done, 30.  
 Ydobbed, dubbed, 83.  
 Ydoblod, Ydobbled, doubled, 230, 249.  
 Ydolue, broken through, 263.  
 Ydraȝe, drawn, 31; treated, 133.  
 Ydred, afraid, 104.  
 Ydronke, drunk, 51.  
 Yeaf, gave, 81.  
 Yealde, old, 79, 97.  
 Yealdeȝ, grows old, 75.  
 Yealden, *pl.* old, 184.  
 Yeare, ear, 137, 211.  
 Yearen, ears, 154.  
 Yeast, east, 124.  
 Yeden, went, 74, 166, 233.  
 Yef, *imp.* give, 101.



- Yef, if, 5, 21.  
 Yefst, givest, 93.  
 Yefþ, gives, 22.  
 Yefþe, gift, 3, 4, 24, 35.  
 Yeld, *imp.* pay, 253.  
 Yelde, to yield, give, pay, restore,  
     1, 18, 31, 38.  
 Yeldere, debtor, 163, 262.  
 Yeldinde, indebted, 169.  
 Yeldinge, debt, 115, 262.  
 Yelpe, to boast, 79. *See* Yalp.  
 Yelpere, boaster, 22.  
 Yelpingge, Yelpinge, boast, 22,  
     58, 59.  
 Yelpþ, boasts, 22, 34, 59.  
 Yelst, restoredst, paidst, 38, 166.  
 Yelt, yields, restores, gives, 18,  
     81, 124, 253.  
 Yeme, take care of, preserve, 7 ;  
     A.S. *gyman*.  
 Yeme, care, notice, heed, 24, 54.  
 Yemere, sad, 215 ; A.S. *geomor*,  
     sad.  
 Yend, yonder, 256.  
 Yer, year, 1, 110.  
 Yerd, rod, stem, 95.  
 Yere, ear, 28.  
 Yeren, ears, 48, 257.  
 Yerne, to desire, 74.  
 Yerne, to run, 27, 39, 55 ; A.S.  
     *yrnan*, to run (*pret. arn ; pp.*  
     *urnen*).  
 Yerninde, running, 207.  
 Yerninge, running, 255 ; revolution,  
     141.  
 Yernþ, runs, 50, 51, 75, 84, 204.  
 Yerþe, earth, 8.  
 Yesteneuen, yester evening, 51.  
 Yeue, to give, 7, 23, 212.  
 Yeue, *ger.* to give, 114.  
 Yeuer, giver, 120, 194.  
 Yeuyng, giving, 120.  
 Yexilid, exiled, 20.  
 Yfayled, failed, 71.  
 Yfloured, flowery, 136.  
 Yfryd, fried, 111.  
 Ygelt, gilded, 233.  
 Ygelt, sinned, trespassed, 26.  
 Ygert, girded, 236.  
 Ygoyned, joined, 247.  
 Ygraunted, granted, 264.  
 Ygreued, grieved, 260.  
 Yguo, gone, 142.  
 Ygyled, beguiled, 124.  
 Yhalþede, hallowed, 40, 106,  
     235.  
 Yharmed, harmed, 238.  
 Yhealde, Yhyealde, Yhyalde,  
     bound, holden, esteemed, 32,  
     68, 69.  
 Yhed, hidden, 109, 139, 227.  
 Yhende, near, 212.  
 Yherberþed, harboured, lodged,  
     130, 195.  
 Yherd, heard, 97.  
 Yhere, to hear, 20.  
 Yhered, praised, honoured, 23,  
     96, 104.  
 Yherþ, hears, 25, 27, 56.  
 Yhet, had, 40, 177.  
 Yhoded, hooded, consecrated, 49,  
     235.

- Yhol, Yhole, whole, 62, 126, 171, 220.
- Yhole, hidden, 26, 109, 221.
- Yholliche, Yhollyche, wholly, 109, 127, 227.
- Yholnesse, wholeness, 230.
- Yholpe, holpen, helped, 184.
- Yhote, called, 118, 199.
- Yhuyted, Yhuited, made white, 178, 228.
- Yhyalde, Yhyealde, bound, 8.
- Yhyer, *imp.* hear, 72.
- Yhyerd, heard, 20.
- Yhyere, to hear, 257.
- Yhyereþ, *pl.* hear, 122.
- Yhyerþ, hears, 62.
- Ykarked, loaded, 246.
- Ykend, conceived, 12, 263.
- Ykest, cast, 108.
- Yknaup, knows, 251.
- Yknaue, to know, 82 ; known, 104.
- Ykuegt=Ykuenct, quenched, 173.
- Ykuenct, quenched, 186, 265.
- Yleaue, permission, 50.
- Yleaue-nymyng, leave-taking, 112.
- Ylefde, believed, 191.
- Yleft, remained, 173.
- Ylefþ, believes, 60, 69, 222.
- Ylefþ, remains, 50.
- Ylend, gave, lent, 19, 36, 90.
- Ylengd, prolonged, 198.
- Ylest, lasts, endures, 83, 168.
- Yleste, to last, persevere, 28, 68, 71.
- Ylete, left, forsaken, 115, 193, 235.
- Yleue, to live, 93.
- Yleue, to believe, 11, 19, 69, 72, 82, 242.
- Yleued, believed, 242.
- Yleued, lived, 130.
- Ylich, Ylych, alike, like, *pl.* Yliche, 62, 65, 88.
- Ylike, same, 224.
- Yloked, kept, guarded, protected, awarded, 7, 20, 67, 70, 191.
- Ylore, lost, 45, 129, 226.
- Yloze, lied, lessened, humbled, 65, 144.
- Ylyerned, learned, taught, 70.
- Ylykned, likened, 234.
- Ylyky, to please, 109.
- Ymad, made, 7, 84.
- Ymage, 87.
- Ymarissed, married, 48, 220.
- Ymaymed, crippled, 135, 141.
- Ymengd, mixed, 196.
- Ymerd, purified, 94.
- Ympen, branches, 94, 95.
- Ymylded, meekened, 117.
- Ymyned, mined, 108.
- Yne, in. *See* Ine.
- Ynemned, named, 66, 79, 266.
- Ynewed, renewed, 107.
- Ynome, seized, taken, 45, 144, 204.
- Ynorissed, nourished, 130, 205.
- Ynoz, enough, 22.
- Ynoz;amendment, repentance, 171.
- Ynoz;bote, restitution, penance, 4, 180.

- Ynoȝliche, sufficiently, abundantly, 55, 210.  
 Yobliged, bound, 113.  
 Yok, yoke, 255.  
 Yolde, *pp.* of Yelde, requited, 73.  
 Yonge, young, 48.  
 Yongne, *acc.* young, 162.  
 Yordayned, ordained, 24.  
 Youre = Yeare, ear, 265.  
 Yourne, *pl.* ran, 96. *See* Yerne.  
 Ypasid, past, 59, 113.  
 Ypayd, pleased, 50, 177 ; payed, 163.  
 Ypeynt, painted, 26.  
 Ypined, Ypyned, tormented, suffered, 213, 263.  
 Ypiȝt, established, confirmed, 199, 253.  
 Ypocrisie, 17, 26.  
 Ypocrite, 26.  
 Yporchased, purchased, 35.  
 Ypraysed, praised, 21.  
 Yprimsened, clothed, adorned, 188.  
 Ypunnyssed, punished, 74.  
 Yqueme, please, 228. *See* Kueme.  
 Yquenct, quenched, 205, 240.  
 Yrauissed, ravished, 143, 231.  
 Yre, wrath, 101.  
 Yreaued, taken away, 143.  
 Yredliche, readily, 1.  
 Yredy, ready, 173.  
 Yroted, rooted, 107, 230.  
 Yrymed, rhymed, 99.  
 Yserued, deserved, 115.  
 Yseȝ, saw, 156, 264.  
 Yseȝ þe, sawest thou, 264.  
 Ysi, to see, 21, 54.  
 Yslaze, slain, 58.  
 Ysliked, Yslyked, made sleek or smooth, 99, 212.  
 Ysmaked, ysmacked, tasted, 93.  
 Ysmered, smeared, anointed, 93.  
 Ysmoȝed, smoothed, 57.  
 Ysnes, irons, 128.  
 Ysoȝe, seen, 264.  
 Yspeke, spoken, 69, 87.  
 Yspild, destroyed, 75, 129.  
 Yspoused, espoused, married, 221.  
 Yssape, made, 87, 100.  
 Ysseawed, Yssewed, shown, 44, 76, 109.  
 Yssed, shed, 239.  
 Ysset, shut, 154.  
 Yssored, shored, 207, 218.  
 Yssred, clothed, 188.  
 Yssruie, shriven, 70.  
 Ystole, stolen, 58.  
 Ystrengþed, strengthened, 201.  
 Ystriued, disputed, 164.  
 Ysyep, *pl.* see, 217.  
 Ytake, taken, 75.  
 Ytald, told, 24, 70.  
 Ytaȝt, Ytoȝte, taught, 54, 254.  
 Ytempred, tempered, 257.  
 Ypoled, suffered, 182.  
 Yponked, thanked, 196.  
 Yþorsse, thrashed, 139 ; struck, 266.  
 Yualle, might befall, 36 ; fallen, 157.  
 Yualþ, falls, causes, befalls, 258.

- Yuarzed, farrowed, 61; A.S. *fearh*,  
a farrow, litter.
- Yuayred, made fair, 107, 200.
- Yue = *Yeue*, give, 271.
- Yued, fed, 141.
- Yueld, felled, struck, 50, 143,  
249.
- Yuelded = Yuelde, filled, 246.
- Yuele, to feel, 83, 92, 131.
- Yuelþ, feels, 31, 128.
- Yuerred, removed, 240. *See* Verri.
- Yuestned, confirmed, strengthened,  
105, 107, 109, 221.
- Yueþ, *imp.* give, 265.
- Yuinde, to find, 30, 48, 64, 130.
- Yulemed, fugitive, 39.
- Yuo, foe, foes, 76, 171.
- Yuolzed, followed. *See* Uolzi.
- Yuon, foes, 197.
- Yuonde, found, 186.
- Yuonded, tempted, 117.
- Yuorþed, nourished, 186; A.S.  
*fordian*, to aid, assist.
- Yuounde, found, 92.
- Yuo3te, *pp.* fought, 176.
- Yuryd, set free, 86; delivered,  
293.
- Yvzed, used, 115.
- Ywent, turned, 24, 88; gone, 164;  
come to pass, 262.
- Ywer, wary, 100.
- Ywesse, washed, 107, 112, 236.
- Ywetered, watered, 131.
- Ywonded, wounded, 148.
- Ywoned, wont, 90, 106.
- Yworþe, be, become, 262; come  
(to nothing), 40.
- Yworþssiped, worshipped, hon-  
oured, 81.
- Ywrethed, made angry, 161, 171.
- Ywre3e, Ywri3e, hidden, covered,  
covert, 37, 96, 210. *See* Wri3.
- Ywryte, written, 217.
- Ywry3e, covered, 66.
- Ywry;eliche, secretly, 37.
- Ywyl, will, 94, 217.
- Ywylned, desired, 76, 80.
- Ywyte, to learn, notice, know,  
24, 29, 57, 70; *pp.* known, 10.
- Ywyte, preserve, 212; guard,  
241. *See* Wytie.
- Yyeue, given, 20, 79.
- Yyolde, paid, restored, 120, 163,  
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- Yyoyned, joined, 260.
- Yzawe, sawn, 255.
- Yzed, said, 20, 34, 39, 74; called,  
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- Yzen, Ysen, iron, 139, 167, 217.
- Yzendred, purified, 251.
- Yzene3ed, Yzen3ed, sinned, 21,  
173, 221.
- Yzet, set, ordained, 7, 167; set,  
131, 213.
- Yzeþ, see, 36, 72.
- Yze3, saw, 2, 118; *pl.* Yze3e, 126,  
156.
- Yze3e, sawest, 20; *subj.* saw,  
33.
- Yze3en, *pl.* saw, 212.
- Yzi, Yzy, Ysy, to see, 24, 27, 70,  
73, 157.

- Yzist, Yzixt, Yzyxt, seest, 73, 80, 101.  
 Yzi3, see, 185.  
 Yzi3t, Yzi3p, Yzy3p, sees, 22, 25, 81, 85, 114, 115, 130, 157.  
 Yzo3e, seen, 10, 173, 184.  
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 Yzyep, Yzyzp, sees, see, 53, 56.  
 Yzyep, Yzy3p, Yze3p, sees, see, 27, 46, 72, 75.  
  
 Zalt, salt, 242.  
 Zang, song, 60, 61, 68.  
 Zaulé, soul, 14, 105.  
 Zaulen, Zaulés, souls, 1, 113, 264.  
 Zawe, sow, 43, 214.  
 Zay, say, 1, 8, 103.  
 Zayde, said, 103, 185.  
 Zayl, sail, 183.  
 Zaynte, Zaynt, saint, 12, 13.  
 Zayst, sayest, 70, 102.  
 Zayp, says, 6, 14.  
 Ze, sea, 14, 37.  
 Ze, he, 117.  
 Zeade, Zeayde, said, 96.  
 Zech, Zeche, sack, 50, 81, 216.  
 Zeche, to seek, 22, 38, 74, 94, 184; *imp.* Zech, 184.  
 Zed, sad, firm, 83.  
 Zed, seed, 143, 216.  
 Zede, said, 59, 89.  
 Zekp, seeks, 123, 184.  
 Zele, sell, 241.  
 Zelf, self, 59.  
 Zelle, to sell, 36, 138.  
  
 Zellere, seller, 45.  
 Zellep, *pl.* sell, 36.  
 Zelp, sells, 24, 36, 51.  
 Zelue, self, same, 41, 45, 102.  
 Zeluer, Zelure, silver, 6, 35, 36.  
 Zen, sin, 262.  
 Zende, to send, *imp.* Zend.  
 Zenezere, sinner, 33, 60, 114.  
 Zenezep, sins, 4, 6, 8, 19.  
 Zenez3i, to sin, 20, 45, 63.  
 Zengp, sings, 229.  
 Zenne, sin, 2, 6, 15.  
 Zennes, Zennen, sins, 7, 9, 115.  
 Zent, sends, *3rd sing.* 73.  
 Zenuol, Zenuolle, sinful, 15, 59, 90, 113.  
 Zep, sap, 96.  
 Zet, sets, 7, 62, 124.  
 Zet, sat, 96.  
 Zete, *imp.* place, 254.  
 Zeterday, Saturday, 7, 213.  
 Zetnesse, stability, 104.  
 Zetnesses, bounds, 223.  
 Zette, to set, place, appoint, 6; *pret.* appointed, ordained, 11, 12, 13, 95; sat, 199.  
 Zeppe, since, afterwards, 14, 47, 48, 100, 242.  
 Zeue, seven, 3, 4, 14.  
 Zeuende, seventh, 2, 3, 7, 9.  
 Zeuenti, seventy, 1.  
 Zeuezi3e, seven times, 201.  
 Zeueuald, sevenfold, 268.  
 Ze3, saw.  
 Ze3e, should see, 173.  
 Ze3en, *pl.* saw, 204.

- Zi, see, 156.  
 Ziden, sides, 151.  
 Zigge, to say, 4, 5, 6, 7, 16, 91.  
 Ziggere, sayer, 134.  
 Zigginge, Zigginge, saying, 19,  
 49, 58, 135.  
 Zik (*pl.* Zike), sick, 148.  
 Ziker, Zikere, certain, sure, con-  
 fident, 13, 64, 93, 94, 268.  
 Zikerliche, securely, confidently,  
 certainly, 64, 94, 125, 182 ;  
*comp.* Zikerlaker, 194.  
 Ziknesse, sickness, 16, 22.  
 Zikp, sees, 123.  
 Zinge, to sing, 22, 267.  
 Ziþe, time, 20, 21, 74.  
 Zittinde, Zittynde, sitting, 266.  
 Zix, six, 21.  
 Zixsiþe, Zixziþe, six times, 133,  
 234.  
 Zixte, sixth, 2, 3, 32.  
 Zixti, sixty, 234.  
 Zixtiazte, sixtieth, 234.  
 Ziþ, sees, 11, 34.  
 Ziþe, sight, 46 ; revelation, 133.  
 Zobbinge, sobbing, 211.  
 Zoft, soft, 31, 47.  
 Zofthede, softness, delicacy,  
 Zom, Zome, some, 7, 15.  
 Zomdel, somewhat, 90, 268.  
 Zomping, something, 33.  
 Zomere, summer, 131.  
 Zonday, Sunday, 7, 41.  
 Zondes, messengers, 87 ; A.S. *sand*,  
 message.  
 Zone, son, 11, 12, 48.  
 Zone, soon, 42.  
 Zonges, songs, 68.  
 Zonne, sun, 27, 81.  
 Zonnebyam, sunbeam, 108.  
 Zop, sop, 107.  
 Zorer, sorer, 238.  
 Zorzuol, Zorzuolle, Zoruolle,  
 sorrowful, poor, 34, 54, 59,  
 132, 147.  
 Zorþe, sorrow, anger, 15, 27, 70,  
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 Zorþuollaker, Zoruollaker, more  
 sorrowful, 90.  
 Zorzy, to sorrow, be angry ; 3rd  
*sing.* Zorþeþ, 71, 108.  
 Zoster, sister, 89.  
 Zostren, sisters, 265.  
 Zoþ, Zoþe, true, truth, 2, 6, 12,  
 32, 76, 79.  
 Zophede, truth, 105.  
 Zopliche, truly, 74.  
 Zoþnesse, truth, fidelity, 29, 44,  
 65.  
 Zoþuolliche, truly, 133.  
 Zoþziggere, soothsayer, a speaker  
 of truth, 256.  
 Zouep, sucks, 136.  
 Zouke, suck, 60, 91.  
 Zoure, sour, 76, 82, 227.  
 Zoureþ, sours, 205.  
 Zoutere, shoemaker, 66.  
 Zouþ, south, 124.  
 Zoþten, sought, 80.  
 Zuech, Zueche, such, 156, 244.  
 Zuelþ, swallow, taste, 50, 55, 82 ;  
 A.S. *swelgan*, to swallow.  
 Zuelþþ, swallows, 106, 123.  
 Zuelþynge, taste, 91.

- Zuere, neck, 156 ; A.S. *sweora*.  
 Zuere, swear, 6.  
 Zuerie, Zuerye, to swear, 7, 44, 56, 64.  
 Zueriinge, Zueriynge, swearing, 63.  
 Zuerþ, swears, 6.  
 Zuete, sweet, 1, 68.  
 Zuetliche, sweetly, 61, 111.  
 Zuetnesse, sweetness, 55, 92.  
 Zuich, Zuyct, Zuiche, Zuyche, Zuichen, such, 8, 10, 14.  
 Zuo, so, 1, 14, 86.  
 Zuolþ, plough, 242 ; A.S. *sulh*, a plough.  
 Zuor, swore, 45.  
 Zuord, Zuorde, sword, 43, 48.  
 Zuot, sweat, 2, 31, 96.  
 Zuyetnesse, sweetness, 145.  
 Zuyñ, swine, 126.  
 Zuyñkere, toiler, 90.  
 Zuyft, swift, 141, 268.  
 Zuyfter, swifter, 66.  
 Zuyfthede, swiftness, 78.  
 Zuyftliche, swiftly, 140.  
 Zuyñch, toil, 83.  
 Zuyñche, to toil, swink, 171.  
 Zuyþe, hastily, 111.  
 Zuyþer, faster, 61.  
 Zwope, sweep, 109.  
 Zy, she, 102.  
 Zyalde, sold, 215.  
 Zycnesse, Zyknese, sickness, 95, 96.  
 Zyenue, to see, 150, 231.  
 Zyeþ, *pl.* see, 16.  
 Zyez = Zyeþ, see, 244.  
 Zygge, to say, 69.  
 Zyinde, seeing, 71.  
 Zyke, sick, 82, 266.  
 Zyker, Zykere, secure, 75, 78.  
 Zykp = Zyþ, sees, 91.  
 Zykynges, sighs, 99, 171.  
 Zynge, to sing, 105.  
 Zyp, see, 75, 88.  
 Zyzt, sees, 161.  
 Zyzte, sixth, 2.  
 Zyuettesse = Zuyettesse, sweetness, 93.

## ADDITIONS.

- Brene, burning, 264.  
 Dorilot, head-dress, 177.





## ADDITIONS AND CORRECTIONS FOR THE SOCIETY'S TEXTS, 1866, &c.

[Printed on one side only, to allow of each slip being cut off, and gummed in the Text to which it refers.]

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### 12. THE WRIGHT'S CHASTE WIFE.

p. 23, col. 2. *Sieyngylle*. Compare Cotgrave's '*Farasse*, the coursest Hempe, *Swingle-foot* herds, course towes.'

p. 25, l. 3, *a nonne henne* means *a nun's hen*. Mr Lumby knows the phrase "As white as a Nun's hen," for anything excellent and free from faults; the fowl being as spotless as its mistress. "This phrase occurs in Wilson's *Arte of Rhetorique*, 1562. He says :—I knewe a priest that was as nice as a Nonnes Henne. When he would saie Masse, he would neuer saie *Dominus vobiscum*, but *Dominus vobicum*.' *Notes & Queries*, 3 S. x. 169; cf. p. 215." W. W. Skeat. It is also in Ray: see Bohn's *Handbook of Proverbs*, p. 186, 'As nice as a nun's hen.'

Mr Oswald writes to Mr Furnivall, "Are you aware that ALFRED DE MUSSET has very charmingly treated the subject of your *Wright's Chaste Wife*, combining it with that of Cymbeline, in his *Barberine*?"

Mr Fitzedward Hall sends "*the Tooti Nameh*, or *Tales of a Parrot*, in the Persian Language, with an English Translation," London reprint 1801; in which, at pp. 43-8 is a story like that of *The Chaste Wife*. A soldier's wife sends her husband to travel, and gives him a fresh nosegay that will remain fresh till she commits a bad action. A nobleman, whose service the soldier enters, sends one of his cooks to seduce the soldier's wife. She stretches a bed over a dry well, and drops the cook in. A second is served in the same way. Then the nobleman comes with the soldier. The cooks, who have lost their beards from bad living, are dressed as girls to serve at table, are questioned by the nobleman, and tell him their story. He is reproached by the wife, "was abashed, and asked forgiveness for his offences."

A similar Marathi tale is current in Bombay, Mr Moreshwar Atmaram says. Professor Goldstücker says the story is not in any old Sanskrit work, so far as he knows, and though it may have an Eastern origin, he thinks it more probably found its way to the East from the West, and was disseminated in a later Sanskrit translation, or version, of foreign stories got from missionaries and traders.

### 14. KING HORN, &c.

Glossary, p. 129, col. 1, *crude*, move; cp. *crowd-le*, to crawl as a crab. Jamieson.

p. 130, col. 1, *erndinge* may be erranding, i.e. journey. "Christ give thee good journey, and bring you safe home again."

*Evening*; as men wrote *at þe noke* when they meant *at þen oke*, so here *þin euening* is written for *þi neuening*?

p. 135, col. 1. *Nabit* more probably means 'he abides not, endures not': cf. 'I can't abide it.' Cf. also *abit*=abides, endures, *Religious*, &c. *Poems*, p. 240.





## 15. RELIGIOUS, POLITICAL, AND LOVE POEMS.

Sir F. Madden in *Syr Gawayne*, p. lxx., notes as in MS. Rawlinson, C. 86, in the Bodleian Library, copies of these three Poems : Nos.

9. "Thys is Goddis owne compleynte;" a Poem in eleven stanzas of twelve lines each, fol. 67.

10. [*Quia Amore Languet*]. A Poem by Lydgate, being a Lamentation of the Virgin on Christ's Passion; No. 201 of Ritson's list of Lydgate's Works, *Bibl. Poet.*, fol. 69 b. Begins 'In a tabernacle of a towre.'

13. A Poem in eleven twelve-line stanzas, of which the burden is "*Filius Regis mortuus est.*" fol. 74 b. Begins "As Jhesu rewlithe myne recheles mynde."

P. xvi. l. 13, *hell*. The Saturday Review of Dec. 22, 1866, p. 765, col. 1, says that I clearly misconceive this; it should be *Purgatory*. A Romanist friend long ago assured me that the Pope's Mother could not possibly have been admitted into Purgatory, because she had murdered her two children and died impenitent as to these crimes. Purgatory being only for the penitent, Hell was the place that Gregory's Mother must have gone to. Compare Hampole, Pricke of Conscience, p. 72, l. 2631.

Bot many soules þat er save,  
Ar þai com to blis, payne by-hoves have  
In purgatori, and duelle þar-in  
Until þai be clensyd of al syn  
þat er schrywen and noght clensed here,  
And þar be fyned als gold þat shynes clere.

The descriptions in the text, l. 48-75, p. 85, and the lines

Among oþur prayeres þey ben good  
*To brynge sowles fro helle flode*

seemed to bear out my friend's assertion; and the statement in the *Stacyons* that Masses sung in *Scala Cæli* would bring souls from Hell, through Purgatory, into Paradise, was consistent with this. The question turns, I believe, on whether strangling one's two children and concealing the crime, is a venial sin, sending the Murderess to Purgatory, or a mortal one, when unrepented of, sending her to Hell. To a Saturday Reviewer accustomed to a weekly slaughter of innocents, and to mistakes, I do not wonder that the offence seems venial. Having been a father, I hold the crime mortal, and believe the 'misconception' complained of, not to be mine.

F. J. F.

P.S. The very Rev. Daniel Rock, D.D., has just favoured me with the following note on the point, showing that Hell, and not Purgatory, must have been the place: "A woman guilty of fornication and child-murder, dying unshriven, unassailed, and unsorrowing for such deadly sins, is lost for ever. No prayers, no alms-deeds, no masses will have any effect on her behalf, having, as you state it, left this world without any sorrow, even at the last moment, for such tremendous crimes that cry to heaven for vengeance.

"St Gregory's Trental and the Indulgence of '*Scala Cæli*' have been most egregiously misrepresented, under several points of view. The reported vision of St Gregory's mother in hell is a mere fable. The mother of that great Pope was Sylvia, a holy woman in life and in death, which happened to

her in a house of religion which she had founded. The Trental of St Gregory came into use from the saint being inspired with the knowledge that a monk, for a sin, not a deadly one, but only venial, was suffering the smarts of Purgatory. He bade one of the monks of the monastery say mass every day for a month, on the last day of which the suffering dead monk appeared to the living one who had said the 30 masses for his soul, and told him he was, by the mercy of God won for him by the holy sacrifice, freed from pain. Mind, from the pain of Purgatory—a place of temporary cleansing pain—not from the pains of hell, out of which when once therein there is no coming.<sup>1</sup>

“Our Henry VII. got for his chapel in Westminster Abbey, the indulgence of ‘*Scala Cæli*,’ all the conditions of which are enumerated in the bull printed in Dugdale’s *Monasticon*, new edition, t. i., p. 320, whereby you will see that whether applicable to the living or the dead, it must be only to those ‘*vere penitentibus, et confessis* :’ a condition attached to all indulgences.”

Glossary. Mr Skeat sends what follows: “*Chast* probably means *chasten*, compel. See Wright’s *Piers Plowman*, p. 72, vol. 1, where MS. Vernon reads *Be chastet* with yerdes, and MS. Trin. Coll., Cambridge, reads *Be chastised* with yerdes.

*Coignage* is perhaps ‘acquaintance’: *cogneu* knowne. Cotgrave.

*Cochoure*: for l. 26 read 76. Does the word mean ‘one who lies in bed?’

*Coucheur*, a bed-fellow. Cotgrave.

*Curste* in text, p. 86, l. 99, is no doubt for *Crafte*.

*Dienly*, probably *dignely*, worthily.

*Elenge*, is ‘strange.’ That’s the regular meaning of it. Used in Kent. [Near Ramsgate a peasant told me *elenge* was used for *lonely*. J. R. Lumby.]

*Lotleschipe*. Surely it is the name of some *good quality*, like *fairness* and *sweetness* in the context. Why not ‘purity?’ Cf. A.S. *hlutornes*, purity. The A.S. verb *a-hlytran*, to purify, would easily yield a sb. *hlutor-scipe*, of which *lotelshipe* would easily be a corruption. Or, again, try *lewte-ship*, = loyalty, if there be such a word, but that would be a hybrid, and so less likely.

*Lassun*, is ‘lessen.’

with wind we *blowen*, (blow out, increase—)

with wind we *lassun*.

The whole poem runs in contrasts.—

*Mynne*, occurs also at p. 104, l. 50.

*Sarpeler*, cf. Cotgrave’s ‘*Serpillere*, A Sarpier, or Sarp-cloth; a piece of course Canuas to packe vp things in.’

*Sity*, p. 31, l. 4, may be Chaucer’s ‘*schiten* schepperd.’ Prol. Cant. Tales, l. 506, ed. Wright.

*Trokys*, thirst? Cf. A.S. *truca*, to faint. German *trockene*, dryness? Dutch *droog*, dry.

*Wanne* is *when*; & *Were* is *where*.

*Wese* is perhaps ‘ooze out;’ A.S. *wós*, ooze, juice.

*Ykid* = known, is certainly right.”

<sup>1</sup> That the Middle Age belief of some persons was different, see the *Stacyons*, as above, and this *Trental*.





## 16. BOOK OF QUINTE ESSENCE.

Glossary. *Hierapigra Galieni*. Compare *Reliquiæ Antiquæ*, v. 1, p. 195.

Bot fryst the body most purget ben  
Wyth *jorepygra Galyen*,  
Other wyth summe good purgacion  
That is of hot complexion

## 18. HALI MEIDENHAD.

p. 2. *Before How, l. 4 from foot, insert this translation.* "What ease!  
The authority that these ladies have!"

## 20. HAMPOLE'S SHORT TREATISES.

A revised text of the *Officium et Legenda de vitâ* of Richard Rolle de Hampole printed in the Preface, will shortly be issued, and the former one should then be cancelled.

P. 2, l. 8, *for* merghly *ere read* merghlyere

P. 7, l. 2; P. 31, l. 35, *for* antre, antir, *read* autre, autir.

P. 7, l. 6, *for* 'quod' *read* 'quod.'

P. 11, l. 3, Strike out [noghte] and *for laude read* lande—

P. 15, l. 32, *for* descrynede *read* descryuede—and *in Gloss.*

P. 34, In Latin Text *for* pregrauamur, pregrauari *read* peregrinamur, peregrinari; *for* idcirco *read* ideo.

P. 35, l. 19, and in Glossary, *for* vnkouande *read* vnkonande.

P. 36, l. 31, and in Gloss., *for* taicle *read* triacle—

P. 34, l. 9, *for* guet *read* gret.

P. 36, l. 6 from bottom, *dele* comma after 'awene'

## Glossary.

*For* Rewe *read* reue (vide Text). Under

Byhouys: *for* adv. &c. *read* impers. verb, behoves—nedys byhouys, neces-  
sarily behoves.

Myssawe: *read* quasi mys-sawe, ill speech, contumelious language.

*For* Nennenyd *read* neuenyd

Okyre: add, Old Norse *okr*, from *auka*, to increase. H. Coleridge.

Ouer-heghede: *read* 'lifted too high'.

Quemfull, *after* 'hearty,' *read* 'pleasant.' A.S. *cweman*, to please.

Rufyngs, *before* 'talkings,' *read* 'noisy, boisterous,' *dele* sayings.

Ruysand: *for* raising *read* praising. Mr R. Morris suggests that the MS. *f* is miswritten for *s*, and that the word is *rusyngs*. See Gloss. to Hampole's Pricke of Consc. "Rosyng sb. 7070. Sc. *rusyng*, boasting, from *ros*, to praise, boast. Sc. *ruse*, Swed. *rosa*, to praise, Icel. *hrosa*, Dan. *rose*."

Wyssyng. *for* 'knowing' *read* 'making to know'

25. STACIONS OF ROME. There is another copy of this in the Additional MS. 22,283, the British Museum incomplete duplicate of the Vernon MS.



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